

L'OSSERVATORE ROMANO

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Friday, 22 June 2018

To Family Associations

In the Clementine Hall on Saturday morning, 16 June, the Pope received in audience members of Italy's "Forum of Family Associations". Addressing the group extemporaneously, he set aside his prepared remarks, which were later distributed to participants.

During his discourse, the Holy Father recalled "three expressions that are magical words, but words that are important in marriage". The first is "excuse me", or "may I?", showing respect for one another. The second phrase is "I am sorry", a phrase which, after the mistakes we all make, he said, "helps us to move on". The third important expression is that of saying "thank you", because expressing gratitude, he said, shows "the greatness of heart".

Recalling his Encyclical *Amoris Laetitia*, the Pope noted the importance of marriage preparation, expressing "heartache" when he sees those who consider "starting a family and getting married as if it were a lottery". He also addressed the challenge of raising children in today's "virtual world". Although children may "know more about it than we do", he said, "it is important to educate them about community, educate them about family life. Teach them about making sacrifices for one another". And despite what can amount to "major" difficulties, the Pontiff observed that "children are the greatest gift", to be "welcomed as they come, as God sends them, as God allows – even if at times they are sick".

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The Lord asks us for unity

In Geneva the Pope exhorts Christians to walk together toward forgiveness



Pope Francis went to Geneva on Thursday, 21 June, for the celebration of the 70th anniversary of the World Council of Churches (WCC). After a welcome ceremony and private meeting with the President of the Swiss Confederation, the Pontiff took part in an Ecumenical Prayer, had lunch with the WCC

leadership, delivered an address at an Ecumenical Meeting, and celebrated Mass.

"The Lord asks us for unity; our world, torn by all too many divisions that affect the most vulnerable, begs for unity". Addressing the over 200 representatives of the Christian communities who gath-

ered for the Ecumenical Prayer in the chapel of the WCC centre, Francis emphasized that our "great path" is not that of division which "leads to conflict and breakup", but that of "communion that leads to peace". It is "only in company" that "we make good progress", he said, which "calls for constant conversion", for "rejecting worldliness, and "opting for a mindset of service and growing in forgiveness". It means, moreover, "playing our part in history but in God's good time", and "not letting ourselves be caught up in the whirlwind of corruption", but rather, "advancing calmly on the way", where the only commandment is to "love your neighbour as yourself". Although divisions among Christians have occurred in the course of history, "ecumenism made us set out in accordance with Christ's will, and it will be able to progress if, following the lead of the Spirit, it constantly refuses to withdraw into itself".

See next week's issue for extensive coverage of the Pope's visit.

On the eve of United Nations' World Refugee Day US leaves Human Rights Council

On Tuesday, 19 June, the eve of the UN-sponsored World Refugee Day, Nicky Haley, US Ambassador to the United Nations, joined at a press conference by Secretary of State Mike Pompeo, announced the Trump administration's decision to officially withdraw from the UN Human Rights Council. The diplomat accused the Council of showing "chronic bias" against Israel, and of being "a protector of human rights abusers and a cesspool of political bias".



UN Human Rights Council Conference Room in Geneva (Reuters)

Bishops speak out against United States immigration policy

Separating parents and children is immoral

"Refugee children belong to their parents, not to the government or other institutions. To steal children from their parents is a grave sin, immoral & evil". This was a message tweeted by Archbishop Gustavo Garcia-Siller of San Antonio, which added to the countless voices – not just Catholic – this week, expressing indignation over the forced separation of migrant children from their families at the US/Mexico border.

Several days before, Bishop Joe Steve Vásquez, President of the Committee on Migration, recalled family unity as "a cornerstone of our American immigration system and a foundational element of Catholic teaching". Pope Francis expressed his support of United States Bishops in an interview with Reuters, and emphasized on Twitter that "saving the life of someone fleeing war and poverty is an act of humanity".

VATICAN BULLETIN



AUDIENCES

Thursday, 14 June

Archbishop Silvano Maria Tomasi, CS, titular Archbishop of Asolo, Apostolic Nuncio

Cardinal Antonio Cañizares Llovera, Archbishop of Valencia, Spain

Archbishop Filippo Iannone, President of the Pontifical Council for Legislative Texts

Friday, 15 June

Cardinal Mario Zenari, Apostolic Nuncio in Syria

Cardinal Francesco Coccopalmerio, President emeritus of the Pontifical Council for Legislative Texts

Saturday, 16 June

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

Monday, 18 June

Archbishop Joseph Spiteri, titular Archbishop of Seta, Apostolic Nuncio in Lebanon

H.E. Mr Alfons M. Kloss, Ambassador of Austria, on a farewell visit

H.R.H. Prince Jaime Bernardo de Bourbon de Parme, Ambassador of The Netherlands, on a farewell visit

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

– Archbishop John Baptist Odam of Gulu

– Bishop Sabino Ocan Odoki of Arua

– Bishop Giuseppe Franzelli, MCCJ, of Lira

– Bishop Sanctus Lino Wanok of Nebbi

– Archbishop Cyprian Kizito Lwanga of Kampala

– Bishop Paul Ssemogerere of Kasana-Luweero

– Bishop Joseph Antony Zziwa of Kiyinda-Mityana

– Bishop Christopher Kakooza of Lugazi

– Bishop John Baptist Kaggwa of Masaka

– Archbishop Paul K. Bakyenga of Mbarara, with Auxiliary Bishop Lambert Bainomugisha, titular Bishop of Tacina montana

– Bishop Robert Kasaija Muhiirwa of Fort Portal

– Bishop Vincent Kirabo of Hoima

– Bishop Callistus Rubaramira of Kabale

– Bishop Francis Aquirinus Kibira of Kasese

– Archbishop Emmanuel Obbo of Tororo, Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Soroti

– Bishop Charles Martin Wamika of Jinja

– Bishop Giuseppe Filippi, MCCJ, of Kotido

– Bishop Damiano Giulio Guzzetti, MCCJ, of Moroto

CHANGES IN EPISCOPATE

The Holy Father appointed as Bishop of Salina, USA, Msgr Gerald L. Vincke from the clergy of the Diocese of Lansing, USA. Until now he has served as parish priest of Holy Family Parish, Grand Blanc (13 June).

Bishop-elect Vincke, 53, was born in Saginaw, USA. He holds a BA in public relations and a licence in spirituality from the Pontifical University of Saint Thomas Aquinas in Rome. He was ordained a priest on 12 June 1999. He has served in parish ministry and as: director of the Bethany House Youth Retreat Center; diocesan director of vocations and seminarians; formator for priests, seminarians and the laity; spiritual director of the Pontifical North American College in Rome;

member of the Presbyteral Council and of the College of Consultors.

The Holy Father accepted the resignation of Bishop Héctor Guerrero Córdova, SDB, of the Territorial Prelature of Mixes, Mexico (13 June).

The Holy Father appointed Fr Salvador Cleofás Murguía Villalobos, SDB, as Bishop Prelate of Mixes. Until now he has served as delegate for Latin America for formation at the Salesian Generalate in Rome (13 June).

Bishop-elect Murguía Villalobos, 64, was born in León, France. He holds licences in *Educación Media* in the field of educational psychology, and in spiritual theology. He was ordained a priest on 11 December 1982. He has served in parish ministry and as: director and spiritual director of the Salesian Minor Seminary; director of the Salesian Institute of Higher Education; director and master of novices at the Chula Vista Novitiate; Inspector of the North Mexico Province and director of the Provincial House in Guadajara.

The Holy Father appointed as Auxiliary Bishop of the Archdiocese of Katowice, Poland, Fr Grzegorz Olszowski from the clergy of the said Archdiocese, assigning him the titular episcopal See of Rhoga. Until now he has served as parish priest of Saint Anthony of Padua Parish in Rybnik (13 June).

Bishop-elect Olszowski, 51, was born in Mikołów, Poland. He was ordained a priest on 13 May 1995.

Schedule for Consistory and Mass for the blessing of the Pallia

The Office for the Liturgical Celebrations of the Supreme Pontiff has published Pope Francis' programme for the Ordinary Public Consistory for the creation of 14 new Cardinals to be held on Thursday, 28 June, and for Holy Mass for the Solemnity of Saints Peter and Paul on Friday, 29 June.

At the Regina Caeli on Sunday, 20 May, Pope Francis announced he would create 14 new cardinals in a June Consistory. The Consistory will begin at 4:00 PM in the Vatican Basilica and will include the imposition of the scarlet biretta, the consignment of the ring and the assignment of the Title or Diaconate. Courtesy visits to the new Cardinals are scheduled to take place that day from 6:00 to 8:00 PM.

The new Cardinals will join other Church leaders in concelebrating Holy Mass with Pope Francis at 9:00 AM in Saint Peter's Square on Friday, 29 June. During the Mass, the Pontiff will bless the Sacred Pallia which will be distributed to the new Metropolitan Archbishops appointed by the Pope during the course of the past year.

He holds a doctorate in pastoral theology. He has served in parish ministry and as: private secretary to the Archbishop of Katowice; chancellor of the archiepiscopal Curia; vicar general and moderator of the Curia.

The Holy Father accepted the resignation of Bishop Rodolfo Pedro Wirz Kraemer of Maldonado-Punta del Este, Uruguay (15 June).

The Holy Father appointed Bishop Milton Luis Tróccoli Cebedio as Bishop of Maldonado-Punta del Este. Until now he has served as titular Bishop of Munatiana and Auxiliary of Montevideo, Uruguay (15 June).

Bishop Tróccoli Cebedio, 54, was born in Montevideo, Uruguay. He was ordained a priest on 8 May 1988. He was ordained a bishop on 20 December 2009, subsequent to his appointment as titular Bishop of Munatiana and Auxiliary of Montevideo and Secretary General of the Episcopal Conference of Uruguay.

The Holy Father accepted the resignation of Bishop Guillermo Rodríguez-Melgarejo of San Martín, Argentina (15 June).

The Holy Father appointed Bishop Miguel Angel D'Annibale as Bishop of San Martín. Until now he has served as Bishop of Río Gallegos, Argentina (15 June).

Bishop D'Annibale, 59, was born in Buenos Aires, Argentina. He was ordained a priest on 6 December 1985. He was ordained a bishop on 29 April 2011, subsequent to his appointment as titular Bishop of Nasai and Auxiliary of Río Gallegos. On 21 February 2013 he was appointed Bishop of Río Gallegos.

The Holy Father accepted the resignation of Bishop Cándido Cárdenas Villalba of Benjamín Aceval, Paraguay (16 June).

The Holy Father appointed as Bishop of Benjamín Aceval Fr Amancio Francisco Benítez Candia from the clergy of Villarrica del Espíritu Santo, Paraguay. Until now he has served as director of the National Major Propaedeutic Seminary (16 June).

Bishop-elect Benítez Candia, 45, was born in Cerroguay-Itapé, Paraguay. He was ordained a priest on 24 April 1999. He holds a licence in sacred liturgy. He has served in parish ministry and as: spiritual counsellor for youth pastoral ministry; member of the team of formators and professors of liturgy at the National Major Propaedeutic Seminary of Villarrica del Espíritu Santo; sec-

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With the sick

Before joining the faithful in Saint Peter's Square the Holy Father met and prayed with some 200 sick people who had gathered in the Paul VI Hall. Wishing them a good day, he offered these words of greeting: "Thank you for this visit. Before going to the Square, I wanted to greet you. With the jumbo screen you can follow the Audience in the Square; we will all be united. Thank you for coming. I assure you that I pray for you and I ask you to pray for me. Now I invite you to pray together to Our Lady".

Not slaves but children

At the General Audience Pope Francis discusses the Commandments

"Does God impose things on me or does he take care of me?". Pope Francis asked this question of the faithful who had gathered in Saint Peter's Square for the General Audience on Wednesday, 20 June. As he continued a series of catecheses dedicated to the Commandments, he invited those present to "choose between a slavish mentality and a mentality of children", because, he explained, "a commandment is from the master; a word is from the Father". After his reflection, Francis asked for prayers for his ecumenical pilgrimage to Geneva which was to take place the next day. The following is a translation of the Pope's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

This Audience is taking place in two places: we, here in the Square, and in the Paul VI Hall where there are over 200 sick people who are following the Audience on the jumbo screen. All together we form one community. With a round of applause let us greet those who are in the Hall.

Last Wednesday we began a new series of catecheses on the Commandments. We saw that the Lord Jesus did not come to abolish the Law but to fulfil it. But we need to understand this perspective better.

In the Bible the Commandments do not exist for themselves, but are *part of a rapport, a relationship*. The Lord Jesus did not come to abolish the Law but to fulfil it. And there is that relationship, the *Covenant between God and his People*. At the beginning of chapter 20 of the Book of Exodus we read – and this is important –: *"God spoke all these words"* (v. 1).

It seems to be an introduction like any other, but nothing in the Bible is banal. The text does not say: *"God spoke these commandments"*, but *"these words"*. Jewish tradition will always call the Decalogue 'the Ten Words'. And this is exactly what the term 'decalogue' means.² Yet they have the form of laws; they are objectively commandments. Why, then, does the sacred Author use, precisely here, the term 'ten words'? Why? Why does he not say 'ten commandments'?

Is there a difference between a *command* and a *word*? A command is a communication that does not require dialogue. A word, instead, is the essential medium of *relationship as a dialogue*. God the Father creates by means of his Word, and his Son is the Word made flesh. Love is nourished by words, and likewise education or cooperation. Two peo-

ple who do not love each other are unable to communicate. When someone speaks to our heart, our loneliness is over. It receives a word; there is communication, and the commandments are God's words: God communicates through these ten Words, and he awaits our response.

It is one thing to receive an order, and quite another to perceive that someone is trying to speak with us. A dialogue is much more than the



communication of a truth. I may say to you: 'Today is the last day of Spring, warm Spring, but today is the last day'. This is a truth; it is not a dialogue. But if I ask you: 'What do you think about this Spring?', a dialogue begins. The Commandments are a dialogue. Communication "arises from the enjoyment of speaking and it enriches those who express their love for one another through the medium of words. This is an enrichment which does not consist in objects but in persons

who share themselves in dialogue" (Apostolic Exhortation *Evangelii Gaudium*, n. 142).

But this difference is not something artificial. We see what happened in the beginning. The Tempter, the devil, wants to deceive man and woman on this point: he wants to convince them that God has forbidden them to eat the fruit of the tree of [the knowledge of] good and evil in order to keep them submissive. This is precisely the challenge: is the first rule that God gave to man a despot's imposition which forbids and compels, or is it the care of a father who is looking after his little ones and protecting them from self-destruction? Is it a word or a command? The most tragic among the various lies that the serpent tells Eve is the insinuation of an envious divinity – 'But no, God envies you' – of a possessive divinity – 'God

have a Father who loves us all. Are we subjects or children? This battle, inside and outside of us, is constantly present: 1,000 times we have to choose between a slavish mentality and a mentality of children. A commandment is from the master; a word is from the Father.

The Holy Spirit is a Spirit of children; he is the Spirit of Jesus. A spirit of slaves cannot but view the Law as oppressive, and this can produce two conflicting results: either a life made up of duties and obligations, or a violent reaction of rejection. The whole of Christianity is the passage from the letter of the Law to the life-giving Spirit (cf. 2 Cor 3:6-17). Jesus is the Word of the Father; he is not the condemnation of the Father. Jesus came to save, with his Word, not to condemn us.

One sees whether a man or a woman has lived this transition or not. People realize whether a Christian reasons as a Christian or as a slave. And we ourselves remember if our teachers took care of us like fathers and mothers, or if they only imposed rules. The Commandments are the journey toward freedom. They set us free because they are the Word of the Father on this journey.

The world needs not legalism but care. It needs Christians with the heart of children.³ It needs Christians with the heart of children: do not forget this.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England, Sweden, Switzerland, Ghana, India, Indonesia, Malaysia 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*. In the month of June popular piety has us pray more fervently to the Sacred Heart of Jesus. May that Merciful Heart teach you to love without asking for any return and may it sustain you in the most difficult choices of life. Pray to it for me too and for my ministry, but also for all priests, so as to strengthen

Pope on energy efficiency and environmental protection

An epochal challenge

The energy issue will be determined by "the way we meet this challenge": either by "resolving conflicts in different areas of our world" or by "providing them with new fuel to destroy social stability and human lives". Pope Francis shared this admonition on Saturday morning, 9 June, in the Clementine Hall, with participants in a symposium for leaders of the major firms in the oil and natural gas sectors, and of other related entities. The conference was held in the Vatican on the theme "Energy Transition and Care for our Common Home". The following is the English text of the Holy Father's address.

Your Eminence,
Distinguished Executives, Investors
and Experts,
Ladies and Gentlemen,

I offer you a warm welcome at the conclusion of your Conference on "Energy Transition and Care for our Common Home" held here in the Vatican.

It is a very positive sign that you, as men and women in a position to influence decisions, initiatives and investments in the field of energy, have engaged in a fruitful sharing of views and areas of expertise. I thank you for taking part in this important meeting and I trust that, in listening to one another, you have been able to re-examine old assumptions and gain new perspectives.

The rapid pace of progress in science and technology is accompanied by increased speed of communication. A news item, whether true or false, an idea, whether good or bad, a new way of doing things, whether productive or unproductive, can be broadcast in a matter of seconds. People can meet and goods be traded with previously inconceivable speed and efficiency, instantly spanning oceans and continents. Our societies are daily growing more and more interconnected.

This massive movement of information, persons and things requires an immense supply of energy. Today, more than ever before, vast areas of our life depend on energy. Regrettably, it is a fact that a great number of people in our world – by some estimates, more than a billion – lack access to electricity.

Clearly, we are challenged to find ways of ensuring the immense supply of energy required to meet the needs of all, while at the same time developing means of using natural resources that avoid creating environmental imbalances resulting in deterioration and pollution gravely harmful to our human family, both now and in the future.

Air quality, sea levels, adequate fresh water reserves, climate control and the balance of delicate ecosystems all are necessarily affected by the ways that human beings satisfy their "thirst" for energy, often, sad to say, with grave disparities.

It is not right to state that "thirst" by adding to other people's physical thirst for water, their poverty or their social exclusion. The need for greater and more readily available supplies of energy to operate machinery cannot be met at the cost of

polluting the air we breathe. The need to expand spaces for human activities cannot be met in ways that would seriously endanger our own existence or that of other living species on earth.

It is a "false notion that an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed" (*Laudato Si'*, n. 106).

The energy question has become one of the principal challenges, in theory and in practice, facing the international community. The way we meet this challenge will determine our overall quality of life and the real possibility either of resolving conflicts in different areas of our world or, on account of grave environmental imbalances and lack of access to energy, providing them with new fuel to destroy social stability and human lives.

Hence the need to devise a long-term global strategy able to provide energy security and, by laying down precise commitments to meet the problem of climate change, to encourage economic stability, public health, the protection of the environment and integral human development.

In my Encyclical *Laudato Si'*, I appealed to all persons of good will (cf. nn. 3, 62-64) for the care of our common home, and specifically for an "energy transition" (n. 105) aimed at averting disastrous climate changes that could compromise the well-being and future of the human family and our common home. In this regard, it is important that serious efforts be made to transition to a greater use of energy sources that are highly efficient while producing low levels of pollution.

This is a challenge of epochal proportions. At the same time, it is an immense opportunity to encourage efforts to ensure fuller access to energy by less developed countries, especially in outlying areas, as well as to diversify energy sources and promote the sustainable development of renewable forms of energy.

We know that the challenges facing us are interconnected. If we are to eliminate poverty and hunger, as called for by the United Nations Sustainable Development Goals, the more than one billion people without electricity today need to gain access to it. But that energy should also be clean, by a



reduction in the systematic use of fossil fuels. Our desire to ensure *energy for all* must not lead to the undesired effect of a spiral of extreme climate changes due to a catastrophic rise in global temperatures, harsher environments and increased levels of poverty.

As you know, in December 2015, 196 Nations negotiated and adopted the Paris Agreement, with a firm resolve to limit the growth in global warming to below 2° centigrade, based on preindustrial levels, and, if possible, to below 1.5° centigrade. Some two-and-a-half years later, carbon dioxide emissions and atmospheric concentrations of greenhouse gases remain very high. This is disturbing and a cause for real concern.

Yet even more worrying is the continued search for new fossil fuel reserves, whereas the Paris Agreement clearly urged keeping most fossil fuels underground. This is why we need to talk together – industry, investors, researchers and consumers – about transition and the search for alternatives. Civilization requires energy, but energy use must not destroy civilization!

Coming up with an adequate energy "mix" is essential for combating pollution, eliminating poverty and promoting social equality. These aspects are often mutually reinforcing, since cooperation in the energy field affects the relief of poverty, the promotion of social inclusion and the protection of the environment. These are goals that, if they are to be attained, demand respect for the rights of peoples and of cultures (cf. *Laudato Si'*, n. 144).

Fiscal and economic measures, the transfer of technological capacities

and, more generally, regional and international cooperation in areas such as access to information, should be consistent with these goals. The latter should not be viewed as the product of a particular ideology, but rather as goals of a civilized society that contribute to economic growth and social order.

Any exploitation of the environmental impact that would refuse to consider these long-term issues could only attempt to stimulate a short-term economic growth, but in the long run would certainly have a negative impact, affecting intergenerational equality and the process of development.

A critical evaluation of the environmental impact of economic decisions will always be needed, in order to take into proper account their long-term human and environmental costs. To the extent possible, such an evaluation should involve local institutions and communities in decision-making processes.

As a result of your efforts, progress has been made. Oil and gas companies are developing more careful approaches to the assessment of climate risk and adjusting their business practices accordingly. This is commendable. Global investors are refining their investment strategies to take into account environmental and sustainability questions. New approaches to "green finance" are beginning to emerge.

Progress has indeed been made. But is it enough? Will we turn the corner in time? No one can answer that with certainty, but with each month that passes, the challenge of energy transition becomes more pressing.

Political decisions, social responsibility on the part of the business community and criteria governing investments – all these must be guided by the pursuit of the long-term common good and concrete solidarity between generations. There should be no room for opportunistic and cynical efforts to gain small partial results in the short run, while shifting equally significant costs and damages to future generations.

There are also ethical reasons for moving towards global energy transition with a sense of urgency. As we know, everyone is affected by the climate crisis. Yet the effects of climate change are not evenly distributed. It is the poor who suffer most from the ravages of global warming, with increasing disruption in the agricultural sector, water insecurity, and exposure to severe weather events. Many of those who can least afford it are already being forced to leave their homes and migrate to other places that may or may not prove welcoming. Many more will need to

On energy efficiency and environmental protection

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do so in the future. The transition to accessible and clean energy is a duty that we owe towards millions of our brothers and sisters around the world, poorer countries and generations yet to come.

Decisive progress on this path cannot be made without an increased awareness that all of us are part of one human family, united by

bonds of fraternity and solidarity. Only by thinking and acting with constant concern for this underlying unity that overrides all differences, only by cultivating a sense of universal intergenerational solidarity, can we set out really and resolutely on the road ahead.

An interdependent world is calling us to devise and implement a long-term common project that invests today in order to build for to-

morrow. Air and water do not obey different laws according to the countries they traverse; pollutants do not act differently depending on geographical locations: they follow the same rules everywhere. Environmental and energy problems now have a global impact and extent. Consequently, they call for global responses, to be sought with patience and dialogue and to be pursued rationally and perseveringly.

Unlimited faith in markets and technology has led many people to believe that shifts in economic or technological systems will be sufficient to remedy the current ecological and social imbalances. Yet we must acknowledge that the demand for continuous economic growth has led to severe ecological and social consequences, since our current economic system thrives on ever-increasing extraction, consumption and waste.

"The problem is that we still lack the culture needed to confront this crisis. We lack leadership capable of striking out on new paths in meeting the needs of the present with concern for all and without prejudice towards coming generations" (*Laudato Si'*, n. 53).

Reflecting on these deeper underlying cultural issues leads us to think anew about the very purpose of life. "There can be no renewal of our relationship with nature without a renewal of humanity itself" (*Laudato Si'*, n. 118). Such renewal calls for a new form of leadership, and such leaders must have a clear and profound realization that the earth is a single system and that humanity, likewise, is a single whole. Pope Benedict has reminded us that "the book of nature is one and indivisible; it embraces not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other. Herein lies a grave contradiction in our mentality and practice today: one which demeans the person, disrupts the environment and damages society" (*Caritas in Veritate*, n. 51).

Dear brothers and sisters, I appeal in a particular way to you, as men and women so greatly blessed in terms of talent and experience. It is my hope that, having demonstrated your aptitude for innovation and for improving the lives of many people by your creativeness and professional expertise, you will use those skills in the service of two great needs in today's world: the care of the poor and the environment. I invite you to be the core of a group of leaders who envision the global energy transition in a way that will take into account all the peoples of the earth, as well as future generations and all species and ecosystems. Let this be seen as the greatest leadership opportunity of all, one that can make a lasting difference for the human family, and one that can appeal to your boldest dreams and ideas. This is not something that can be accomplished by you as individuals or by your enterprises alone. Still, at least by working together with one another, there can be a chance for a new approach that has not been in evidence hitherto.

Embracing this challenge will entail immense responsibility, and require for God's gracious blessing and the good will of men and women everywhere.

There is no time to lose: We received the earth as a garden-home from the Creator; let us not pass it on to future generations as a wilderness (cf. *Laudato Si'*, n. 160).

With gratitude, I give you my blessing and I pray that Almighty God may grant each of you great resolve and the courage to work together to serve our common home.

Insufficient efforts against global warming

If gas emissions continue at current levels, global warming will exceed the threshold of 1.5°C above pre-industrial levels in 2040. The UN Intergovernmental Panel on Climate Change (IPCC) sounded the alarm in a draft of a Special Report on global warming. A summary of the report has been sent to policymakers for comment. The final report will be distributed at the IPCC's next session, to be held in Incheon in early October.

Maintaining global warming at 1.5°C above pre-industrial levels is the most ambitious goal set out in the 2015 Paris Agreement. The minimum goal is to remain within 2°C. The IPCC report stated that climate change has now reached +1°C and is increasing by 0.2°C every 10 years. Commitments made in Paris by the various governments to cut greenhouse gas emissions are not sufficient to reach the goals of the Agreement. However, according to the UN, the +1.5°C target could still be met if the global economy were to make a "rapid and far reaching" transition to de-carbonization. This will require commitment on everyone's part, and no party may withdraw. Indeed, after the climate

talks in Bonn, concern was expressed again with regard to countries such as Saudi Arabia, Kuwait and the United States of America.



General Audience

CONTINUED FROM PAGE 3

faithfulness to the call of the Lord.

¹ Chapter 20 of the Book of Exodus is preceded by the offer of the Covenant in chapter 19, in which the pronouncement is central: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation" (Ex 19:5-6). This terminology is emblematically summarized in Lev 26:12: "I will walk among you, and will be your God, and you shall be my people", and continues up to the announcement of the name of the Messiah, foretold in Isaiah 7:14, that is, *Emmanuel*, which appears in Matthew: "Behold, a virgin

shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)" (Mt 1:23). All this indicates the essentially relational nature of the Jewish faith and, to the greatest degree, the Christian faith.

² Cf. also Ex 24:28b: "he wrote upon the tables the words of the covenant, the ten commandments".

³ Cf. JOHN PAUL II, Encyclical Letter *Veritatis Splendor*, n. 12: "The gift of the Decalogue was a promise and sign of the New Covenant, in which the law would be written in a new and definitive way upon the human heart (cf. Jer 31:31-34), replacing the law of sin which had disfigured that heart (cf. Jer 17:1). In those days, 'a new heart' would be given, for in it would dwell 'a new spirit', the Spirit of God (cf. Ez 36:24-28)".

Integral Human Development Ways of welcome

A video in which Pope Francis calls on governments, institutions and people "to welcome, to protect, to promote and to integrate" migrants and refugees received an award at the International Festival of Social Advertising, or *Publifestival*, held in Madrid on Friday, 15 June. Fr Michael Czerny, SJ, Undersecretary of the Migrants and Refugees Section of the Dicastery for Integral Human Development, explained that the three-and-a-half minute video produced by La Machi Agency uses images and music to propose the Pope's four active verbs that must be at the core of social action in the field of human mobility. Translated into almost 30 languages, the video had also been presented previously in various international contexts, including at UN headquarters.

In audience with members of the Forum of Family Associations

Policies more open to the gift of children

In the Clementine Hall on Saturday morning, 16 June, the Pope received in audience members of Italy's Forum of Family Associations. He decided to set aside his prepared remarks and addressed the group extemporaneously. The following is a translation of the Holy Father's prepared discourse, which was written in Italian and distributed to the participants.

Dear Brothers and Sisters,

I welcome you and I offer a warm greeting to you and to your President, whom I thank for his words. This encounter allows me to meet your organization, the Forum of Families, up close. Founded 25 years ago, it embraces overall more than 500 associations, and is truly a network which highlights the beauty of communion and the power of sharing. It is a special "family of families", of an associative type, through which you experience the joy of co-

Full recognition and appropriate support of the family should be the top priority of civil institutions, called to promote the formation of sound, serene families who attend to their children's education

existence and at the same time you commit yourselves to assume the burden of the common good, to be built each day both in the environment of the Forum, and that of the broader society.

The family, which you foster in various ways, is at the centre of God's plan, as the entire history of salvation shows. Through a mysterious divine plan, the complementarity and the love between man and woman make them co-operators of the Creator, who entrusts them with the task of bringing new creatures to life, taking to heart their growth and education. Jesus' love for children, his filial relationship with the heavenly Father, his defence of the marriage bond, which he declares sacred and indissoluble, fully reveals the family's place in God's plan: being the cradle of life and the first place of welcome and of love, it plays an essential role in mankind's vocation and is like a window which opens wide onto the very mystery of God, who is Love in the unity and in the trinity of the Persons.

Our world, often tempted and guided by individualistic and selfish reasoning, often loses the meaning and the beauty of stable bonds, of commitment to people, of unconditional care, of assuming responsibility for the good of the other, of gratuitousness and of self-giving. For this reason one has difficulty in comprehending the value of the family, and

one ends up understanding it according to the same reasoning that privileges individual interests instead of relationships and the common good. And this is despite the fact that, in the recent years of economic crisis the family has represented the most powerful shock absorber, capable of redistributing resources according to the needs of each person.

On the contrary, full recognition and appropriate support of the family should be the top priority of civil institutions, called to promote the formation of sound, serene families who attend to their children's education and who compensate for situations of weakness. Indeed, those who learn to experience authentic relationships in the sphere of the family will be better able to exercise them in the broadest contexts, from school to the world of work; and those who practice it in a spirit of respect and service at home, will be better able to practice it also in society and in the world.

Now, the objective of stronger support for families and a more appropriate appreciation of them, should be reached through a tireless effort toward raising awareness and dialogue. This is the task that the Forum has carried out for 25 years, in which you have accomplished a great deal of initiatives, establishing a relationship of trust and cooperation with the institutions. I exhort you to continue this work, by promoting projects which demonstrate the beauty of the family, and which are attractive because they are convincing, since their importance and value are evident.

Thus I encourage you to witness to the joy of love, which I explained in the Apostolic Exhortation *Amoris Laetitia*, where I harvested the fruits of the providential journey of the Synod on the Family, which was carried out by the whole Church. Indeed, there is no better subject than joy which, radiating from the inside, proves the value of ideas and experience and points to the treasure that we have discovered and wish to share.

Therefore, impelled by this force, you will be ever more ready to take the initiative. The Apostle Paul reminds Timothy that "God did not



Wayne Patrafka, "Rejoicing"

True love is not a romance novel

Successful marriages require patience, mutual respect, the courage to ask forgiveness and to say "thank you": this is what Pope Francis said in his extemporaneous address to participants in the Forum of Family Associations on Saturday morning, 16 June. The following is the English translation of the discourse which Pope Francis delivered in Italian.

Good morning everyone,

I thought it would be a welcome address... But hearing Gianluigi speak, I saw that there was fire in [his words]; there was mysticism. It is a great thing. For some time now, I have not heard the family being spoken about with so much passion. And it takes courage to do so nowadays! It takes courage. And thank you for this! I had prepared a speech but after the warmth with which Gianluigi spoke, I find mine cold. I will consign it, so that he may distribute it later, and then I will publish it.

While he was speaking, many things came to my mind and heart, many things regarding the family, things that are not said, that are not normally said, or if they are said, they are said in a very polite way, as if it were a schooling on the family... He spoke from the heart and all of you wish to speak like this. I will take something he said, and I too would like to speak from the heart and to ad-lib what came to my heart while he was speaking.

He used the expression: "to look into each other's eyes". The man and the woman, the husband and the bride, looked into each other's eyes. I will tell you an anecdote. During audiences, I like to greet the couples who are celebrating their 50th, their 25th anniversary... also when they come to Mass at Santa Marta. There was once a couple who was celebrating their 60th anniversary. But they were young because they married when they were 18 years old, as was done in those days. In those days, people married young. Nowadays, why would a son get married? Poor mothers! But the solution is clear: stop ironing the shirts and he will marry soon, Right? I find this couple before me and they were looking at me... I said: "Sixty years! But do you still have the same love?" And they were looking at me; they looked at each other and then they looked at me again, and I saw that their eyes were moist. And they both said to me: "We are in love". I'll never forget this. "After 60 years, we are in love". The warmth of the family that grows, love that is not the love of a romance novel. It is true love. Being in love your whole life with all the problems there are... But being in love.

Then there is another question I would like to ask the couples who have been married for 50 or 60 years: "which one of you has had more patience?". It's predictable, the answer is: "both of

us". This is beautiful! This reveals a life together, a life lived as a couple. That patience of abiding one another.

And then to the young spouses who tell me: "we have been married for one month, two months..." my question is: "Have you argued?" They usually say "yes" - "Ah good, this is important. But it is also important not to end the day without making up". Please teach this: it is normal to argue because we are free people and there are problems and we must sort them out; but not to end the day without making up. Why? Because the "cold war" of the following day is very dangerous.

With these three anecdotes I wanted to introduce what I would like to say to you.

Family life is a sacrifice but a beautiful sacrifice. Love is like making pasta every day. Love in marriage is a challenge for the man and for the woman. What is the man's greatest challenge? To help his wife become "more woman". More woman. So she may grow as a woman. And what is the woman's challenge? To help her husband become "more man". And thus, they both move forward. They move forward.

Another thing that greatly helps in married life is patience: knowing how to wait. Waiting. There are crises in life - very serious crises, terrible crises - where there may also be times of infidelity. When the problem cannot be solved at that time, there is need for that loving patience which waits, which waits. Many women - because this pertains to women more than to men, but even men do this at times - many women have waited in silence, looking the other way, waiting for the husband to return to fidelity. And this is holiness; the holiness that forgives all, because it loves. Patience. A lot of patience, each for the other. If one is nervous and shouts, do not reply with another shout... Keep quiet; let the storm blow over and then, at the right time, talk about it.

There are three expressions that are magical words, but words that are important in marriage. "Excuse me"; do not be invasive with the other; "may I?"; that respect for each other. The second expression is "I am sorry". Apologizing is something that is very important! We all make mistakes in life, all of us. "I am sorry; I did this..."; "I'm sorry, I forgot...". And this helps us to move on. The ability to apologize helps families move forward. It is true that asking forgiveness involves some shame, but it is a holy shame! "Forgive me, I forgot...". It is something that really helps us move forward. And the third expression is "thank you": having the greatness of heart to always say thank you.

You then spoke about *Amoris Laetitia*, and you said "Here *Amoris Laetitia* is made flesh". I am happy to hear this: read, read the fourth chapter. The fourth chapter is the very heart of *Amoris Laetitia*. It is precisely the family's everyday spirituality. Some have reduced *Amoris Laetitia* to a sterile record of "this can be done, this cannot". They have not understood anything. Then, in *Amoris Laetitia* the problems are not hidden, problems of marriage preparation. You help engaged couples to prepare: things must be stated clearly, is that not true? Clearly. A woman in Buenos Aires once said to me: "You priests are clever...". "Why?" - "you study eight years to become priests; you prepare for eight years. And then if after a few years it does not work, you write a nice letter to Rome; and Rome gives you permission and you can marry. Instead to us, to whom they give a lifelong Sacrament, you indulge us with three or four meetings as preparation. This is not right". And that woman was right. Preparing for marriage: yes it requires meetings, explanatory materials, but it takes men and women, friends who speak to them and help them to grow, to mature on their journey. And we can say that today there is a need of a catechumenate for marriage as there is a catechumenate for Baptism. To prepare, to help one prepare for marriage.

Then, another problem we see in *Amoris Laetitia* is raising children. It is

"A man shall leave his father and mother and with his wife shall become one flesh". Because they are the image and likeness of God. You are the icon of God: the family is the icon of God. Man and woman: are the very image of God

not easy to raise children. Today children are quicker than we are! In the virtual world, they know more about it than we do. But it is important to educate them about community, educate them about family life. Teach them about making sacrifices for one another. It is not easy to raise children. The difficulties are major. And you, who love the family, can help other families so much in this regard. The family is an adventure, a beautiful adventure! And today - I say this with heartache - we see that so often one thinks about starting a family and getting married as if it were a lottery: "Let's go. If it works, it works. If it doesn't work, we cancel the matter and start over". This superficiality about the greatest gift God has given to humanity: the family. Because, after the account of the cre-

Audience with members of the Forum of Family Associations

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ation of man, God shows that he created man and woman in his image and likeness. And when Jesus himself talks about marriage, he says: "A man shall leave his father and mother and with his wife shall become one flesh". Because they are the image and likeness of God. You are the icon of God: the family is the icon of God. Man and woman: are the very image of God. He said so, I am not saying it. And this is great; it is sacred.

Then today – it hurts to say it – we speak of 'diversified' families: different types of family. Yes, it is true that the word 'family' is an analogical term, because it refers to the 'family' of stars, to 'families' of trees, to 'families' of animals ... it is an analogical term. But the human family as the image of God, man and woman, is one alone. It is one alone. It may be that a man and a

woman are not believers: but if they love each other and become joined in marriage, they are the image and likeness of God, even though they do not believe. It is a mystery: Saint Paul calls it the "great mystery", the "great sacrament" (cf. Eph 5:32). A true mystery. I like everything you said and the passion with which you said it. And this is how one should speak about the family, with passion.

Once, I think a year ago, I called one of my relatives who was getting married. Forty years old. At the end I said: "Tell me a little: what church are you getting married in?" – "We don't know yet because we are looking for a church that goes well with the dress that – and he said his fiancée's name – will wear ... and then we have the issue of the restaurant...". But imagine ... that was the main concern. When what is secondary takes the place of what is important. The important thing is to

love each other, to receive the Sacrament, to go forth...; and then do all the celebrating you want, all of it.

Once I met a couple married for 10 years, without children. Talking about this is very delicate, because many times they want children but they do not come, isn't it true? I did not know how to broach the subject. Then I learned that they did not want children. But these people had three dogs, two cats... It is nice to have a dog, a cat, it's nice... Or when at times you hear them tell you: "Yes, yes, but we do not have children yet because we have to buy a house in the country, then travel...". Children are the greatest gift. Children who are welcomed as they come, as God sends them, as God allows – even if at times they are sick. I have heard that it is in fashion – or at least customary – in the first months of pregnancy to have certain exams, to see whether the baby is not well, or has some

problems... The first proposal in that case is: "Shall we do away with it?". The murder of children. And to have a nice life, they do away with an innocent.

When I was a boy, the teacher was teaching us history and told us what the Spartans did when a baby was born with deformities: they carried it up the mountain and cast it down, to maintain "the purity of the race". And we were stunned: "But how, how could they do this, the poor babies!". It was an atrocity. Today we do the same thing. Have you ever wondered why you do not see many dwarfs on the streets? Because the protocol of many doctors – many, not all – is to ask the question: "Will it have problems?". It pains me to say this. In the last century the entire world was scandalized over what the Nazis were doing to maintain the purity of the race. Today we do the same thing, but with white gloves.

Family, love, patience, joy, and frittering away time with the family. You spoke about something bad: that there is no opportunity to "fritter the time away", because to earn a living today one has to have two jobs, because the family is not taken into consideration. You also spoke about the young people who cannot get married because there is no work. The family is being threatened by unemployment.

And I would like to end with some advice that a teacher once gave me – he gave it to us at school –, a philosophy teacher, the dean. I was in the seminary, in the philosophy phase. There was the topic of human maturity; we study that in philosophy. And he asked: "What is the everyday criterion to know if a man, if a priest is mature?". We gave some answers... And he said: "No, a more simple one: an adult person, a priest, is mature if he is able to play with children". This is the test. And I say to you: fritter away time with your children; fritter away time with your children; play with your children. Do not tell them: "Don't be a nuisance!". I once heard a young father of a family say: "Father, when I go to work they are sleeping. When I come home they are sleeping". It is the cross of this slavery of an unjust way of working that today's society brings us.

I said that this was the last thing. No, the penultimate. The last thing is what I will say now, because I do not want to forget it. I spoke about children as the treasure of promise. But there is another treasure in the family: it is grandparents. Please, take care of grandparents! Have the grandparents talk; have the children speak with their grandparents. Embrace grandparents; do not distance them from the family because they are annoying, because they repeat the same things. Love grandparents, and have them talk to the children. Thank you all. Thank you for your passion; thank you for the love that you have for the family. Thanks for everything! And go onward with courage. Thank you! Now before giving you the blessing, let us pray to Our Lady: "Hail Mary...".



Policies more open to the gift of children

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give us a spirit of timidity but a spirit of power and love and self-control" (2 Tim 1:7). May this be the spirit which animates you too, teaching you respect but also courage, to accept the challenge and seek out new paths, without fear. It is the style I have asked of the entire Church since my first and programmatic Apostolic Exhortation, when I used the term "*primerear*" ["take the initiative"], which suggests the capacity to go with courage to encounter others, not to close oneself in one's comfort zone but to look for points of convergence with people, to build bridges by going to discover goodness wherever it may be found (cf. *Evangelii Gaudium*, n. 24). God is the first to *primerear* with us: if we have truly met him, we cannot hide, but rather we must go out and act, using our talents.

Thank you for making the effort to do so! Thank you for your generous dedication, in line with your Statute, for the "active and responsible participation of families in the cultural, social and political life" (2.1.b), and for the "promotion of appropriate family policies that protect and support the functions of the family and its rights" (2.1.c). May you continue, moreover, in the school environment, to favour greater parental involvement and to encourage many families to a style of participation. Never tire of supporting the growth of the birth rate in Italy, by raising awareness in institutions and in public opinion of the importance of giving life to policies and structures more open to the gift of children. It is a real paradox that the birth of children, which constitutes the greatest investment for a country and the first condition of its future prosperity, often is a cause of poverty for families, due to the inadequate support

they receive or to the inefficiency of many services.

These and other problems must be addressed with determination and charity, demonstrating that the sensitivity that you carry forth regarding the family is not to be labelled as confessional in order to accuse it – wrongly – of partiality. It is instead based on the dignity of the human person and therefore must be recognized and shared by all, as when, also in institutional contexts, the "Family Factor" is referred to as that element of political and operative evaluation, the multiplier of human, economic and social richness.

I thank you again for this meeting. I exhort you to continue in your commitment in service to the family and life, and I invoke upon all members of the Forum God's blessing and the protection of the Holy Family of Nazareth. Please, do not forget to pray for me.

Francis invokes the cooperation of the entire international community

Shared responsibility for the management of migration

The Second Holy See – Mexico Conference on International Migration was held on Thursday, 14 June, in the Vatican's Casina Pio IV. It was promoted by the Secretariat of State's Section for Relations with States and Mexico's Embassy to the Holy See, in cooperation with the Pontifical Academy of Sciences and the Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development. The following is the English text of the Holy Father's Message to participants, which was read aloud at the event by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

I greet all those taking part in this Second Holy See – Mexico Conference on International Migration, and wish especially to thank the organizers and presenters. This meeting is taking place on the twenty-fifth anniversary of the reestablishment of diplomatic relations between the United Mexican States and the Holy See. It is thus an opportunity to strengthen and renew the bonds of cooperation and understanding between us, in order to continue to work jointly on behalf of the needy and the marginalized in our society.

At this time, when the International Community is engaged in two processes aimed at the adoption of two global compacts, one on refugees and the other on safe, orderly and regular migration, I encourage you in your work and your efforts to ground responsibility for the shared global management of international migration in the values of justice, solidarity and compassion. This demands a change in mindset: we must move from considering others as threats to our comfort to valuing them as persons whose life experience and values can contribute greatly to the enrichment of our society. For this to happen, our basic approach must be “to encounter the other, to welcome, to know and to

acknowledge him or her” (*Homily for the World Day of Migrants and Refugees*, 14 January 2018).

In order to acknowledge and respond to the current migration situation, the assistance of the entire international community is needed, since its transnational dimension exceeds the capacities and resources of many States. Such international cooperation is important at every stage of migration: from departing one's country of origin all the way to reaching one's destination, as well as facilitating reentry and transit. In each of these countries, migrants are vulnerable, feeling alone and isolated. The recognition of this fact is vitally important if we wish to give a concrete and dignified response to this humanitarian challenge.

Finally, I would like to point out that the issue of migration is not simply one of *numbers*, but of *persons*, each with his or her own history, culture, feelings and aspirations.... These persons, our brothers and sisters, need “ongoing protection”, independently of whatever migrant status they may have. Their fundamental rights and their dignity need to be protected and defended. Particular concern must be shown for mi-



grant children and their families, those who are victims of human trafficking rings, and those displaced due to conflicts, natural disasters and persecution. All of them hope that we will have the courage to tear down the wall of “comfortable and silent complicity” that worsens their helplessness; they are waiting for us to show them concern, compassion and devotion.

I give thanks to God for your work and service, and I encourage you to continue your efforts to respond to the plea of our brothers and sisters, who ask us to recognize them as such, to give them an opportunity to live in dignity and peace, and in so doing, to contribute to the development of peoples. To all I willingly impart my Apostolic Blessing.

From the Vatican, 14 June 2018

FRANCIS

Responses to the crisis worldwide

The plight of more than 2,300 children forcibly separated from undocumented families at the US/Mexico border has caused international outrage. In an interview with Reuters news agency, prompted Pope Francis condemned such measures as “contrary to our Catholic values” and “immoral”. President Donald Trump later reversed his policy, signing an executive order on 20 June that would permit families to stay together in detention centres while parents face criminal prosecution for attempting to enter the US without authorization. “I did not like the sight of families being separated”, Trump said, but added that the administration would continue its “zero tolerance policy” on illegal immigration.

Pope Francis has thrown his support behind US Bishops who have been very critical of that policy since it was announced in April. In a statement, the President of the US Catholic Bishops' Conference (USCCB), Cardinal Daniel DiNardo of Galveston-Houston said “at its core, asylum is an instrument to preserve the right to life” and the recent “zero tolerance” measures elicit “deep concern” because they potentially strip asylum “from many women who lack adequate protection. These vulnerable women will now face return to the extreme dangers of domestic violence in their home country”. Such policies, he added, negate “decades of precedents that have provided protection to women fleeing domestic violence.... We urge courts and policy makers to respect and enhance, not erode, the potential of our asylum system to preserve and protect the right to life”.



Mexican migrants making their way to the US/Mexico border

Stolen Christopher Columbus text returned to Vatican

The US Ambassador to the Holy See, Callista Gingrich, returned a recovered copy of a letter written by Christopher Columbus to "its rightful home" in the Vatican Library on Thursday, 14 June. Presenting the document to Bishop Cesare Pasini, Prefect of the Vatican Library, and to Archivist and Librarian Archbishop Jean-Louis Brugues, Ambassador Gingrich said the "Columbus Letter ... is a priceless piece of cultural history" and its recovery was the "product of a seven-year investigation" involving Homeland Security Investigations (HSI), the Department of Justice and US Attorneys offices.

The letter, addressed to Spain's King Ferdinand and Queen Isabella in 1493, is an account of the explorer's discovery of America and is the third to be repatriated by HSI as part of investigations into illegal sales of stolen books and manuscripts. Other letters have been returned to their rightful homes in the Riccardiana Lib-

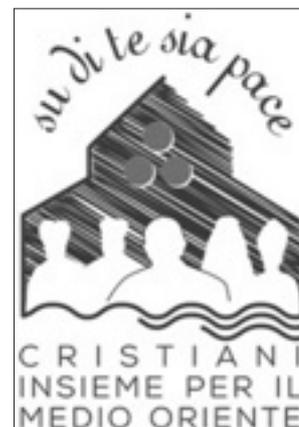
rary in Florence and the Library of Catalonia in Barcelona.

The text is one of several copies that were translated into Latin and distributed in several European countries. Archbishop Brugues said the Vatican Library staff were taken "by surprise" when in 2012, they were contacted by authorities who told them that the volume in their possession was most likely "a skillfully prepared forgery".

The Columbus Letter *Epistola de insulis nuper inventis* or "Letter about the Recently Discovered Islands" came into the Vatican's possession as part of the "De Rossi Collection" of rare books and manuscripts which had traveled from Rome to Austria and back before coming to rest in the Vatican in 1921.

Bishop Pasini said the text describes the geographical characteristics and the inhabitants of the different islands which Columbus came across in his travels: "mostly pleasant and fertile", with "very large and healthy rivers and towering mountains, with luxuriant vegetation and numerous and diverse flying creatures; and a simple population... initially timid and fearful, but generous in giving what they had".

Thanking "our American friends and colleagues" for their "keen eyes and fine detective work", Archbishop Brugues admitted the Vatican Library did not "know exactly when the theft and substitution took place", nor how the original ended up back in the Americas where it had been purchased from a rare book dealer by an "unsuspecting Mr [Robert] Parsons in 2004". Thanks to the "generous disposition" of the collector's widow, Mary Parsons, the Archbishop noted, "we are extremely grateful to be able to reinsert this volume in its rightful place in De Rossi's collection, where it will remain at the disposal" of researchers from around the world.



Francis to visit Bari on 7 July

Pope Francis and, upon his invitation, the Patriarchs and leaders of Christian Churches of the Middle East, will be in the southern Italian city of Bari on Saturday, 7 July, for an ecumenical day of reflection and prayer for peace in view of the dramatic conflicts and violence engulfing their region. The Pope will arrive in the Apulian capital by helicopter at 8:15 AM and immediately go to the Basilica of Saint Nicholas which holds the relics of the holy Bishop of Myra who is revered by Christians of Eastern and Western Rites. There, he will welcome and greet the Patriarchs individually before descending together with them into the crypt to offer prayers and veneration before Saint Nicholas' relics. Afterwards, the group will travel by bus to Bari's seafront for an ecumenical prayer meeting scheduled for 9:30 AM. Following that encounter, they will return to the Basilica for closed-door discussions and later, will share lunch at the Archbishop's residence. The Pontiff is expected to depart by helicopter from Bari at 4 PM and arrive at the Vatican shortly after 5 PM.

In the meantime, on its website, the Archdiocese of Bari-Bitonto released the Logo for the Papal Visit, along with an explanation of the symbols used. The inscription "Su di te sia pace" (May peace be upon you) arches across the steeple of a stylized Basilica of Saint Nicholas, uniting East and West. The basilica's three golden spheres recall the iconography typical of the holy Bishop of Myra and, at the same time, "evoke the Trinitarian mystery, the source of the unity desired among Christians and of fraternal communion, foundation of peace". Appearing at the base of the basilica are the silhouettes of the Pope, the Patriarchs and the heads of the Churches which seem to emerge from the waves of the blue Adriatic Sea "which bathes the city of Bari and, placing it as a bridge over the Mediterranean, highlights its vocation of ecumenism and of communion between peoples". The motto "Christians together for the Middle East", which appears below these images, is written in red, the colour of martyrdom.

VATICAN BULLETIN

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return of the Episcopal Commission for Liturgy of the Episcopal Conference of Paraguay.

The Holy Father has appointed as Bishop of Carapeguá, Paraguay, Fr Celestino Ocampo Gaona from the clergy of San Juan Bautista de las Misiones. Until now he has served as parish priest of the Cathedral and episcopal vicar for economic affairs (16 June).

Bishop-elect Ocampo Gaona, 57, was born in Curuzú Cuatiá, Paraguay. He was ordained a priest on 24 April 1993. He holds a licence in moral theology. He has served in parish ministry and as: rector of the Diocesan Minor Seminary; spiritual director and then rector of the "San José" National Major Seminary of Lambaré, Asunción; spiritual director; director of permanent formation of the clergy of the Episcopal Conference of Paraguay.

The Holy Father accepted the resignation of Bishop Michael Smith of Meath, Ireland (18 June).

The Holy Father appointed as Bishop of Meath, Ireland, Fr Thomas Deenihan from the clergy of the Diocese of Cork and Ross. Until now he has served as diocesan secretary (18 June).

Bishop-elect Deenihan, 51, was born in Blackpool, Cork. He holds a doctorate in education. He was ordained a priest on 1 June 1991. He

has served in parish ministry and as: diocesan counsellor for religious education in high schools; diocesan secretary and diocesan education secretary; member of the presbyteral council, of the diocesan committee for finance and of various committees of the Episcopal Conference of Ireland.

The Holy Father appointed as Bishop of Tacuarembó, Uruguay, Fr Pedro Ignacio Wolcan Olano from the clergy of Mercedes. Until now he has served as parish priest of Nuestra Señora del Carmen Parish and vicar general of Mercedes (19 June).

Bishop-elect Wolcan Olano, 64, was born in Nueva Helvecia, Uruguay. He was ordained a priest on 21 September 1986. He has served in parish ministry and as: secretary of the National Commission on the Popular Apostolate.

APOSTOLIC NUNCIO

The Holy Father appointed as Apostolic Nuncio in Uruguay Archbishop Martin Krebs, titular Archbishop of Taborenta. Until now he has served as Apostolic Nuncio in New Zealand, Fiji, Cook Islands, Marshall Islands, Kiribati, Nauru, Palau, Samoa, Federated States of Micronesia, Vanuatu and Tonga, and Apostolic Delegate in the Pacific Ocean (16 June).

PONTIFICAL ACADEMY

The Holy Father appointed as ordinary member of the Pontifical Academy of Sciences Prof. Mohamed Haj Ali Hassan, professor of mathematical sciences at the University of Khartoum and President of the Sudanese National Academy of Sciences, Sudan (16 June).

SPECIAL ENVOY

The Holy Father has appointed Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples, as his Special Envoy at the celebration of the Fifth American Missionary Congress, to be held in Santa Cruz de la Sierra, Bolivia, from 10 to 14 July 2018 (16 June).

START OF MISSION

On 23 April, Archbishop James Patrick Green, titular Archbishop of Altino, began his mission as Apostolic Nuncio in Finland with the presentation of his Letters of Credence to H.E. Mr Sauli Niinistö, President of the Republic.

NECROLOGY

Bishop Paul John Marx, MSC, Bishop emeritus of Kerema, Papua New Guinea, at age 83 (19 June)

An end to the silence

Historical view of sexual abuse

LUCETTA SCARAFFIA

The issue of the sexual abuse of the most vulnerable people – children and women – has been bursting onto the scene in western societies, and is provoking a radical transformation in society and in the collective morale. But there is one aspect of the problem that astounds and perplexes many: why have the witnesses waited so long to come forward with their accusations? Why so many years of silence?

Even abuse has a history, which explains a lot. The sexual and feminist revolutions, revolutions which changed western society in the later decades of the 20th century, not only achieved several of the proposed objectives, but were the driving force behind complementary and unforeseen transformations, such as, indeed, the issue of the abuse of minors.

Thinking back it seems paradoxical that a revolution which sought to make licit and practicable all forms of sexual relationships – in documented cases sexual relationships were also deemed to involve children – instead led to a new restrictiveness in this area. Further evidence of the heterogeneity of the goals! What has allowed the victims to speak, to say what until that moment was generally considered unspeakable, is the

end of every taboo regarding sex. Thus, also those related to the word that denominates sex in order to denounce it.

First the victims were afraid, and rightly so, that the charges – which obviously led to the transgression of this taboo – would lead the sufferers of abuse to be stigmatized too, and not just the aggressors. Hence they had good reasons to stay silent, to protect themselves from what could have become another potential form of violence.

The women's revolution, in the same period, placed on the agenda the imbalance of power within the sexual relationship, a theme neglected until that moment in the interpretations which focused instead on the licit or illicit aspects and on the possible consequences. Women, who have always commanded less power than men, instead denounced the use of power in the sexual relationship, of which they were almost always victims.

These two consequences of the 20th century revolutions – the opportunity to talk about sex and to denounce abuses without raising suspicions about oneself, revealing the underlying intrigue of power – opened the way to the new sensitivity toward sexual abuse, which today

we forcefully condemn, listening to the words of the victims. It was a fledgling revolution, whose effects have only recently begun to be felt and whose consequences we are still unable to predict. One result that is already in place is that now institu-

tions can no longer vouch for the accused: each one must respond for him or herself, in a climate in which the search for the truth has cancelled out the age-old temptation to hide the wrongdoing in order to protect the image of the associated institution, whether family, school, athletic team or religious community.

This new austerity, this now collective quest for truth should, over time, diminish the number of cases of abuse, and above all make each individual conscience more aware of the harm that all this entails. Above all, we hope for this for the Catholic Church, where sexual abuse is often preceded and accompanied by the abuse of authority and of conscience, and where the decisive intervention of first Benedict XVI and now Francis is on a courageous path in the search for truth. Even when this is uncomfortable, very uncomfortable.



Sangeetha Bansal, "Woman crying for help and reaching out"

Responses to the crisis worldwide

CONTINUED FROM PAGE 9

"Our government", he continued, "has the discretion in our laws to ensure that young children are not separated from their parents and exposed to irreparable harm and trauma. Families are the foundational element of our society and they must be able to stay together. While protecting our borders is important, we can and must do better as a government, and as a society, to find other ways to ensure that safety. Separating babies from their mothers is not the answer and is immoral".

Bishop Joe Vásquez of Austin and Chairman of the USCCB's Committee on Migration, strenuously condemned the zero tolerance policy: "forcibly separating children from their mothers and fathers is ineffective to the goals of deterrence and safety and contrary to our Catholic values. Family unity is a cornerstone of our American immigration system and a foundational element of Catholic teaching... Rupturing the bond between parent and child causes scientifically-proven trauma that often leads to irreparable emotional scarring".

While acknowledging the "need for the security of our borders and country", Bishop Vásquez said the policy of separating arriving families at the US/Mexico border "does not

allay security concerns" because children and families would "continue to take the enormous risks of migration – including family separation – because the root causes of migration ... remain: community or state-sanctioned violence, gang recruitment, poverty, and a lack of educational opportunity. Any policies should address these factors first as we seek to repair our broken immigration system".



Refugees attempting to cross from Serbia to Hungary (AP Photo)

In a week in which the migration issue captured international headlines almost daily, Pope Francis at the Angelus on Sunday, 17 June looked ahead to World Refugee Day, observed on Wednesday, 20 June. In his discourse to pilgrims gathered in Saint Peter's Square, the Pontiff recalled the "great anxiety and suffering experienced by those who are

"forced to flee their land due to conflicts and persecution" and expressed his hope that the states negotiating a new "Global Compact" on immigration "may reach an agreement to ensure, with responsibility and humanity, assistance and protection to those who are forced to leave their own country". He added that "each one of us is also called to be close to refugees, to find moments of encounter with them, to appreciate their contribution, so that they too may be better integrated into the communities that receive them. In this encounter and in this mutual respect and support there is a solution to many problems".

Twittering from his @Pontifex account on the UN-sponsored Day, the Pope stressed: "We encounter Jesus in those who are poor, rejected, or refugees. Do not let fear get in the way of welcoming our neighbour in need. #With-Refugees @M_RSection".

The Holy Father has also expressed gratitude and thanks for the generosity with which Catholics of Valencia, Spain have welcomed 630 migrants aboard the Aquarius after it was turned away from ports in Italy and Malta earlier this month. After rescuing the migrants off the coast of Libya, the ship spent 8 days in rough seas, seeking a European haven before fi-

nally being allowed to dock in the Spanish port city on Sunday, 17 June.

In a letter to Cardinal Antonio Cañizares Llovera, published 15 June on the Archdiocese's website, the Pontiff thanked Valencians, recalling earlier occasions in which the Archdiocese had responded generously to international emergencies. Such attitudes of charity, the Pope explained, should never be abandoned and he encouraged the faithful to courageously continue to offer this example of charity.

Cardinal Cañizares Llovera, who was received in audience by the Pope on 14 June, said he was moved by his community's immediate response to the crisis, remarking that they were prepared "to do everything necessary" to help those aboard the Aquarius, whose fate "has stirred our somewhat sluggish conscience" and has led us to "care for those who knock on the door of our hearts" and the "collective conscience".

In a statement ahead of World Refugee Day, Caritas Europa called on European governments to "increase safe and legal pathways for refugees by expanding national resettlement programmes" and provide "durable solutions for people in need of protection". Europe, the Catholic aid and development network said, must demonstrate "global responsibility sharing with countries already hosting the majority of refugees worldwide".

At the Angelus the Pontiff's appeal ahead of World Refugee Day

Help and protect migrants

At the Angelus in Saint Peter's Square on Sunday, 17 June, Pope Francis commented on the day's Gospel reading from Mark. After reciting the Marian prayer, looking ahead to World Refugee Day, which is observed yearly on 20 June, he expressed his hope

for "an agreement" among states "to ensure, with responsibility and humanity, assistance and protection to those who are forced to leave their own country". The following is a translation of the Pope's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

In today's Gospel passage (cf. Mk 4:26-34), Jesus speaks to the crowd about the Kingdom of God and the dynamics of its growth, and he does so by recounting two brief parables. In the first parable (cf. vv. 26-29), the Kingdom of God is compared to the *mysterious growth of the seed*, which is cast upon the ground and then sprouts, grows and produces ears [of grain], independent of the care of the farmer who, when it is fully grown, sees to its harvest. This is the message that this parable conveys to us: through Jesus' teaching and action, the Kingdom of God is proclaimed, has burst into the field of the world and, like the seed, grows and develops by itself, through its own strength and according to humanly incomprehensible criteria. In its growth and development in history, it does not depend much on man's doing, but is above all an expression of the power and goodness of God, of the strength of the Holy Spirit who brings forth Christian life in the People of God.

At times history, with its events and its protagonists, seems to go in the opposite direction of the design of the heavenly Father, who wants justice, fraternity and peace for all his children. But we are called to live out these periods as seasons of trial, of hope and of vigilant expectation of the harvest. Indeed, yesterday like today, the Kingdom of God grows in the world in a mysterious way, in a surprising way, revealing the hidden power of the little seed, its victorious vitality. Within the folds of personal and social events which at times seem to signal the failure of hope, it is important to remain confident in God's subdued but powerful way of acting. For this reason, in moments of darkness and of difficulty we must not lose heart, but remain anchored in faithfulness to God, to his ever-saving presence. Remember this: God always saves. He is the Saviour.

In the second parable (cf. vv. 30-32), Jesus compares the Kingdom of God to a *mustard seed*. It is a very small seed, yet it grows to become the greatest of all the plants in the garden: an unforeseeable, surprising growth. It is not easy for us to enter this logic of the unforeseeable nature of God and to accept it in our life. But today the Lord exhorts us to an attitude of faith which exceeds all our plans, our calculations, our predictions. God is always the God of surprises. The Lord always

surprises us. It is an invitation to open ourselves more generously to God's plans, both on the personal level and on that of the community. In our communities it is important to pay attention to the little and big occasions of goodness that the Lord offers us, allowing ourselves to engage in his dynamics of love, of welcoming and of mercy toward others.

The authenticity of the Church's mission does not come through success nor through the gratification of the results, but by going forth with the courage of trust and the humility of abandonment to God. Going forth professing Jesus and with the power of the Holy Spirit. It is the awareness of being small and weak instruments which, in God's hands and with his grace, can accomplish great deeds, advancing his Kingdom which is "righteousness and peace and joy in the Holy Spirit" (Rom 14:17). May the Virgin Mary help us to be simple, to be attentive, to cooperate with our faith and with our work to develop the Kingdom of God in hearts and in history.

After the Angelus the Holy Father continued:

Dear brothers and sisters, yesterday in Caracas, Maria Carmen Rendiles Martínez, Foundress of the *Servas de Jesús de Venezuela* sisters, was proclaimed Blessed. Mother Carmen, was born and died in Caracas in the last century. Together with the Sisters, she served with love in parishes, in schools and alongside the needy. Let us praise the Lord for this faithful disciple of his and let us entrust our prayers for the people of Venezuela to her intercession. Let us greet the new Blessed and the people of Venezuela with a round of applause!

I am following with concern the fate of the populations of *Yemen*, already exhausted by years of conflict. I appeal to the international community to spare no effort to immediately bring the parties involved to the negotiating table and to avoid a worsening of the already tragic humanitarian situation. Let us pray to Our Lady for Yemen: "Hail Mary...".

Next Wednesday, *World Refugee Day* will be observed. It is promoted by the United Nations to call attention to what is experienced, often with great anxiety and suffering, by our brothers and sisters forced to flee their land due to conflicts and persecution. A Day which, this year, falls as consultations are underway among governments for the adoption of a

Global Compact on Refugees, which is hoped to be adopted within the year, as well as that for safe, orderly and legal migration. I hope that the states involved in these processes may reach an agreement to ensure, with responsibility and humanity, assistance and protection to those who are forced to leave their own country. But each one of us is also called to be close to refugees, to find moments of encounter with them, to appreciate their contribution, so that they too may be better integrated into the communities that receive them. In this encounter and in this mutual respect and support there is a solution to many problems.

I greet all of you, dear people of Rome and pilgrims, in particular those coming from Spain, from Malta, from Brazil – these Brazilians are boisterous! – from the United States of America; the students from the London Oratory School and those from the *Colegio Oratorio Festivo* of Novelda, Spain.

I heard that there is a group of Argentines among you. Remember that today in our country it is Father's Day, for Dads. Remember your fathers in your prayers.

I greet the faithful from Teramo, Francavilla a Mare and the Catholic Action group from Trento; the young people from Campobasso who have received Confirmation; the Italian Ecclesiastical Librarians' Association and the 'One encounter, one hope' group from Olbia.

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

For Caritas campaign

Fraternity on the journey

"A renewed fraternity with migrants and refugees" was the wish Pope Francis expressed in a Message to participants in the "Meal of Encounter", which took place on Tuesday, 19 June. The event was organized by Caritas Rome, Caritas Internationalis and Caritas Italy, and was held at the "Saint John Paul II" soup kitchen in Rome, as part of the "Share the Journey" campaign. The following is a translation of the Pope's Message, which was written in Italian.

Dear Brother and Dear Sisters,

With this message I wish to encourage you to continue your journey with migrants and refugees, and to share a meal with them, like the one organized here by *Caritas*.

As *Caritas*, you have accepted the invitation to start a global awareness initiative in support of migrants and refugees: it is the "Share the Journey" campaign, which we inaugurated together last 27 September. Today, I would like to invite you all – migrants, refugees, *Caritas* workers and institutions – to identify the traits of this journey that have had the most impact on you: what hope inspires your path? Try to share this thought and to "celebrate" what we have in common.

Finally, I wish to encourage you members of *Caritas*, the community of faithful with its pastors, and all people of good will, to always create new spaces for sharing, so that a renewed fraternity with migrants and refugees may emerge from our encounters.

I heartily bless your soup kitchen, and I wish you a good lunch.

From the Vatican, 19 June 2018

Franciscus



A boy from Eritrea trying to leave the lower deck of a wooden boat with 450 people on board as they sought to leave the Libyan coast to reach Europe (AP photo)