

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicum suum Non praevalent*

Fifty-first year, number 27 (2554)

Vatican City

Friday, 6 July 2018

Ordinary Public Consistory for the creation of fourteen new Cardinals

The only thing that counts is the mission

In the Consistory held in Saint Peter's Basilica on Thursday afternoon, 28 June, the eve of the Solemnity of Saints Peter and Paul, the Holy Father created 14 new Cardinals, who hail from all parts of the world. In his homily at the solemn event, the Pope reminded them that, on the road to Jerusalem, Jesus is "careful to walk ahead of his disciples" and, in response to their "quest of honours, jealousy, envy, intrigue, accommodation and compromise", Jesus seeks "to refocus the eyes and hearts of his disciples, so that there will be no fruitless and self-referential discussions in the community". Indeed, Francis said, Jesus exhorts them: "it shall not be so among you; whoever would be great among you must be your servant". The Pope observed that this is "an encouragement and a challenge to his disciples to recoup their better part, lest their hearts be spoiled and imprisoned by a worldly mentality blind to what is really important", because the mission is "the only thing that counts". He reminded the new Cardinals that "the only credible form of authority is born of sitting at the feet of others in order to serve Christ" and that the only time one can "look down at others ... is when we are helping them to stand up". The next day, Friday, 29 June, the new Cardinals joined Pope Francis in Saint Peter's Square in the celebration of Mass for the Solemnity.

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Vitality and openness

GIOVANNI MARIA VIAN

Once again the Feast of the Apostles Peter and Paul was the solemn and meaningful backdrop for a Consistory for the creation of new Cardinals. The fifth of a Pontificate which, on an annual basis and like never before, has been expanding to all continents representation in this singular College, which Pope Francis wishes to be truly "universal" (in Greek, *katholikós*) and above all committed to closeness to the women and men of our time. Thus imitating the Lord who, as Pope Bergoglio said, "cares for his people with a pedagogy all his own".

This attention to today's humanity is also the key to the expansion, decided by the Pontiff, of the Order of Cardinal Bishops, which is increasing just as the ranks of Cardinal Priests and Cardinal Deacons grew in the last half century. Thus, four additional close collaborators – the Secretary of State and Prefects of the Congregations for the Oriental Churches, for Bishops, and for the Evangelization of Peoples, who are directly engaged in the process of selecting the clergy whom the Pope calls to lead the local Churches – have entered the first of the College's three Orders.

Explaining a Gospel passage during the Consistory, Francis called attention to the "questions and desires not always evident to our human hearts", and to the self-referentiality which, in the Church, renders heart and mission barren. In the face of this peril the Pope recalled Jesus' words, "it shall not be so among you", explaining that "the voice of the Lord saves the community from undue introspection and directs its vision, resources, aspirations and heart to the only thing that counts: the mission".

The missionary key is, in fact, Pope Bergoglio's chief concern: "conversion from our sins and from selfishness will never be an end in itself, but is always a means of growing in fidelity and willingness to embrace the mission". For the same reason, "the Church's authority grows with this ability to defend the dignity of others, to anoint them and to heal their wounds and their frequently dashed hopes", said the Pope, responding gracefully to the greeting of the Patriarch

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Mass on the Solemnity of Saints Peter and Paul



On Friday, 29 June, Pope Francis celebrated Mass in Saint Peter's Square and consigned the Pallia to 28 Metropolitan Archbishops.

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At the Angelus looking ahead to Bari Pilgrimage of Peace and Unity

At the Angelus on Sunday morning, 1 July, Pope Francis commented on a passage from the Gospel of Mark in which Jesus performs two miracles, which Francis described as "two interlocking narratives, with a single core: *faith*". Neither Jairus, whose daughter Jesus raises, nor the woman with a haemorrhage, whom Jesus heals, is a disciple of Jesus, the Pope explained, "yet they are satisfied through their faith". From these miracles we can understand that everyone is "permitted on the Lord's path: no one should feel as an intruder, an interloper or one who has no right".

The Pope also reminded the faithful that on Saturday, 7 July, he would be joined in Bari, Italy, by many Church Leaders and Christian Communities of the Middle East for "a day of prayer and reflection

on the ever tragic situation of that region, where so many of our brothers and sisters in faith continue to suffer", and he asked that everyone "accompany with prayer this pilgrimage of peace and unity".

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VATICAN BULLETIN



AUDIENCES

Tuesday, 26 June

Bishop Joaquín Gimeno Lahoz of Comodoro Rivadavia, Argentina

Thursday, 28 June

The Delegation of the Ecumenical Patriarchate of Constantinople

Archbishop Giacomo Morandi, titular Archbishop of Cerveteri, Secretary of the Congregation for the Doctrine of the Faith

H.E. Mr Philippe Zeller, Ambassador of France, on a farewell visit

Friday, 29 June

Cardinal Gérard Cyprien Lacroix, Archbishop of Québec, Canada

H.E. Mr Juan Evo Morales Ayma, President of the Plurinational State of Bolivia, with his entourage

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

Saturday 30 June

Cardinal Leopoldo José Brenes Solórzano, Archbishop of Managua, Nicaragua

Archbishop Sergio Alfredo Fenoy of Santa Fe de la Vera Cruz, Argentina

Monday, 2 July

Cardinal Angelo Comastri, Archbishop of Saint Peter's Basilica, Vicar

General of His Holiness, President of the Fabric of Saint Peter

Cardinal Tarcisio Bertone, SDB, former Secretary of State, Camerlengo emeritus of H.R.C.

Bishop Enrico dal Covolo, SDB, titular Bishop of Eraclea, Rector Magnificus of the Pontifical Lateran University

Bishop Antonio Staglianò of Noto, Italy

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Daniel Eugene Hurley of Darwin, Australia (27 June).

The Holy Father appointed Father Charles Victor Emmanuel Gauci from the clergy of the Archdiocese of Adelaide, Australia as Bishop of Darwin, Australia. Until now, he has served as Administrator of the Cathedral of Adelaide (27 June).

Bishop-elect Gauci, 66, was born in Malta. He was ordained a priest on 10 December 1977. He has served in parish ministry and as: national chaplain to the Society of Christian Doctrine and to several schools; diocesan consultant; president of the presbyteral college; member of the council of priests; member of the appointment board; chaplain to the

council for youth and young adults; local dean.

The Holy Father appointed Bishop Gilson Andrade da Silva, titular Bishop of Noba and Auxiliary of the Archdiocese of São Salvador da Bahia, as Coadjutor of Nova Iguaçu, Brazil (27 June).

Bishop Andrade da Silva, 51, was born in Rio de Janeiro da Bahia, Brazil. He was ordained a priest on 4 August 1991. He was ordained a bishop on 24 September 2011, subsequent to his appointment as titular Bishop of Noba and Auxiliary of São Salvador da Bahia.

The Holy Father accepted the resignation of Bishop Alejandro Goic Karmelić of Rancagua, Chile (28 June).

The Holy Father appointed Bishop Luis Fernando Ramos Pérez, titular Bishop of Tecti, Auxiliary Bishop of Santiago de Chile, Chile as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Rancagua (28 June).

Bishop Ramos Pérez, 59, was born in Santiago de Chile. He was ordained a priest on 5 May 1990. He was ordained a bishop on 10 May 2014, subsequent to his appointment as titular Bishop of Tecti.

The Holy Father accepted the resignation of Bishop Horacio del Carmen Valenzuela Abarca of Talca, Chile (28 June).

The Holy Father appointed Bishop Galo Fernández Villaseca, titular Bishop of Simingi, Auxiliary of Santiago de Chile, Chile, as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Talca (28 June).

Bishop Fernández Villaseca, 57, was born in Santiago de Chile. He was ordained a priest on 12 December 1987. He was ordained a bishop on 10 May 2014, subsequent to his appointment as Auxiliary of Santiago de Chile.

The Holy Father accepted the resignation of Archbishop Denis James Hart of Melbourne, Australia (29 June).

The Holy Father appointed Bishop Peter Andrew Comensoli as Archbishop of Melbourne. Until now he has served as Bishop of Broken Bay, Australia (29 June).

Archbishop Comensoli, 54, was born in Bulli, New South Wales. He was ordained a priest on 22 May 1992. He was ordained a bishop on 8 June 2011, subsequent to his appointment as Auxiliary of Sydney.

He was appointed Bishop of Broken Bay on 20 November 2014.

The Holy Father appointed Bishop Sebastian Kallupura as Coadjutor Archbishop of Patna, India. Until now he has served as Bishop of Buxar, India (29 June).

Archbishop Kallupura, 64, was born in Kottiyoor, India. He was ordained a priest on 14 May 1984. He was ordained a bishop on 21 June 2009, subsequent to his appointment as Bishop of Buxar.

The Holy Father accepted the resignation of Bishop John Anthony Dooher, titular Bishop of Theveste, from his office as Auxiliary of Boston, USA (30 June).

The Holy Father accepted the resignation of Bishop Francisco Fortunato De Gouveia of Oudtshoorn, South Africa (2 July).

The Holy Father accepted the resignation of Bishop Arockiasamy Jude

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With the President of Bolivia



On Saturday morning, 30 June, the Holy Father received in audience H.E. Mr Juan Evo Morales Ayma, President of the Plurinational State of Bolivia, who subsequently met with Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the discussions, which took place in a cordial atmosphere, various themes were considered regarding the current socio-economic situation of the Country, with special attention to social policy. The parties focused on the relations between the Church and the State, evoking Bolivia's long Christian tradition and the decisive contribution of the Church to the life of the Nation. Reference was also made to questions of common interest, such as education, healthcare and assistance to the poor, as well as to various international situations.

With the President of France

On Tuesday morning, 26 June, the Holy Father received in audience H.E. Mr Emmanuel Macron, President of the French Republic, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, the good existing bilateral relations between the Holy See and France were highlighted, and the contribution of religions to the promotion of the common good of the country, with particular reference to the commitment of the Church.

Attention then turned to global issues of shared interest, such as the protection of the environment, migration, and multilateral commitment to conflict prevention and resolution, especially in relation to disarmament. The conversation also permitted an exchange of views on various situations of conflict, particularly in the Middle East and in Africa, as well as a joint reflection on the prospects of the European project.



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WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non praevalent

Vatican City
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Il Sole 24 Ore S.p.A.
System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
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Subscription rates: Italy - Vatican: € 28,00; Europe: € 100,00 - US\$ 118,00; Latin America, Africa, Asia: € 100,00 - US\$ 160,00 - £ 88,00; Oceania, North America: € 160,00 - US\$ 240,00 - £ 130,00. Management Office: phone +390669899480; fax +390669899480; e-mail subscriptions@ossrom.va. *For India:* The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandur - 605 014, Kerala-India; phone: +9147377233; fax: +9147378899; e-mail: cip@indiasystem.net.in; katecent@camelpublications.com. *For North America:* L'Osservatore Romano (USPS 026-610) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-248-2440 ext.7; fax: 866-891-7390 - e-mail: osssales@ossrom.com. POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

To the General Assembly of the Pontifical Academy for Life

Irrevocable dignity of the human person

A "global vision of bioethics" for an "integral human ecology" was the aim Pope Francis identified in an address to participants in the General Assembly of the Pontifical Academy for Life. The Holy Father received the group in an audience held on Monday morning, 25 June, in the Clementine Hall. The following is the English text of his discourse.

Distinguished Ladies and Gentlemen,

I am pleased to offer all of you my greetings, beginning with your President, Archbishop Vincenzo Paglia, whom I thank for his presentation of the programme of this General Assembly, in which the question of human life will be considered in relation to today's globalized world. I also greet Cardinal Sgreccia, who at ninety years of age is still youthful and enthusiastic in working for life. Thank you, Your Eminence, for all that you have done, and continue to do, in this area.

The wisdom that must inspire your approach to "human ecology" demands a consideration of the *ethical and spiritual quality of life at each of its phases*. Think of human life at its conception, human life growing in the womb, life newly born, life as a child, a teenager, an adult... Think of life that has grown old and is ready to pass away – and eternal life! Life that is family and community, life that prays and hopes. Life that is frail and sick, wounded, insulted, humiliated, marginalized and cast aside. All this is human life, the life of human persons who live on God's earth and share our common home with every living creature. In our life-science laboratories, we study life with instruments that enable us to explore life's physical, chemical and mechanical aspects. This activity is important and cannot be neglected, but it needs to be part of a broader and deeper perspective, one that concentrates specifically on human life – the life that entered this world with the miracle of speech and thought, affections and spirit. Today, it is fair to ask what attention the *human wisdom of life* receives from the natural sciences. What political culture inspires us to nurture and protect real human life? Life's finest work is giving birth to new persons, fostering their spiritual and creative qualities, introducing them into the love found in the family and the community, caring for weakness and hurt... to say nothing of initiating them into the life of God's children, in Jesus Christ.

When we give children over to poverty, the poor to hunger, the persecuted to war, and the elderly to abandonment, do we not ourselves do the "dirty work" of death? Where does this dirty work of death come from? It comes from *sin*. Evil tries to convince us that death is the end of everything, that we have come into this world by chance and that our fate is to end up in nothingness. If we exclude "the other" from our thinking, our lives become self-centred and a mere consumer commodity. Narcissus, who in ancient mythology loved only himself and ignored the good of others, is foolish but does not realize it. In a way, he is the source of that contagious spiritual virus that turns us into re-

flections in a mirror who see ourselves alone and nothing else. We become blind to life and its power – to life as a gift received from others, a gift that in turn must be passed on responsibly.

The *global vision of bioethics* that you have drawn from the Christian vision and are preparing to re-propose in the field of social ethics



and worldwide humanism, will strive with greater commitment and rigour to break free from complicity with the dirty work of death that draws its strength from sin. It will be able to bring us back to the covenant with the grace that God has destined to be part of our lives. This bioethics will not begin with a consideration of sickness and death in order to reach an understanding of the meaning of life and the worth of the individual. Rather, it will begin with a profound belief in the *irrevocable dignity of the human person*, as loved by God – the dignity of *each* person, in *every* phase and condition of existence – as it seeks out those forms of love and care that are concerned for the vulnerability and frailty of each individual.

First of all, then, your global bioethics will be a specific way to develop the vision of *integral ecology* set forth in my Encyclical *Laudato Si'*, in which I pointed to the following areas of concern: "the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper to each creature, the human meaning of ecology, the need for forthright and honest debate; the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle" (*Laudato Si'*, 16).

Second, within a *holistic vision of the person*, there is a need to express with greater clarity all the connec-

tions and concrete differences present in our universal human condition that involve us – *beginning with our own bodies*. Indeed, "our body itself places us in a direct relationship with the environment and with other living beings. The acceptance of our bodies as God's gift is vital for welcoming and accepting the entire world as a gift from the Father and our common home, whereas thinking that we enjoy absolute power over our own bodies turns, often subtly, into thinking that we enjoy absolute power over creation. Learning to accept our body, to care for it and to respect its fullest meaning is an essential element of

version to the centrality of an integral human ecology, that is, of a harmonious and comprehensive understanding of the human condition, will find strong support and positive resonance in your work in the areas of intellectual, civic and religious life.

A global bioethics calls us to engage with wisdom in a profound and objective discernment of the *value of individual and community life*, which must be protected and promoted *even in the most difficult circumstances*. We also state strongly that, without the adequate support of a *responsible human closeness*, purely legal regulations and technical support cannot, by themselves, ensure conditions and relationships consonant with the dignity of the person. A vision of globalization that, left to its own devices, tends to increase and deepen inequalities, calls for an ethical response that promotes justice. Attention to social, economic, cultural and environmental factors that affect health is part of this commitment, and becomes a concrete way to implement the right of every person "to share, on a basis of equality and solidarity, in the enjoyment of goods intended for all" (SAINT JOHN PAUL II, *Sollicitudo Rei Socialis*, 21).

any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different" (*Laudato Si'*, 155).

It is necessary to undertake a careful discernment of the complex *fundamental differences present in human life*: between man and woman, fatherhood and motherhood, filiation and fraternity, various social factors and the different ages of life. Then too, between all the difficult conditions and all the delicate or dangerous situations that call for particular ethical wisdom and courageous moral resistance: sexuality and the transmission of life, sickness and old age, limitation and disability, poverty and exclusion, violence and war. "The defense of the unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor who are already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection" (*Gaudete et Exsultate*, 101).

In the texts and instruction given in *Christian and ecclesiastical programmes of formation*, these themes of the ethics of human life will need to be given their proper place within a global anthropology, and not be confined to the limit-questions of morality and law. It is my hope that a con-

Finally, the culture of life must look more deeply into the "serious question" of life's *ultimate destination*. This means highlighting with greater clarity whatever directs man's existence towards a *horizon that surpasses him*: each person is freely called "as a daughter or son to intimacy with God and a share in his happiness... The Church teaches that hope in a life to come does not take away from the importance of the duties of this life on earth, but rather adds to it by giving new motives for fulfilling those duties" (*Gaudium et Spes*, 21). We need to question more deeply the ultimate purpose of life, in a way that makes us capable of restoring dignity and meaning to the mystery of its deepest and most sacred affections. Human life, beautiful beyond words yet frightfully fragile, points us beyond ourselves. We are infinitely more than *what we can do* by ourselves. Yet human life is also incredibly tenacious, certainly due to some mysterious grace from on high, in its bold invocation of justice and the final victory of love. And capable too – as it hopes against all hope – of sacrificing for life to the very end. Acknowledging and appreciating this faithfulness and dedication to life gives rise in us to gratitude and a sense of responsibility, and it encourages us to offer our knowledge and our experience generously to the whole human community. Christian wisdom must re-propose, with passion and boldness, that *the human race is destined to life in God*, who has promised to open to the love of life, beyond death, the infinite horizon of loving bodies of light, where tears will be no more. And to amaze them eternally with the unfading beauty of all those "visible and invisible" things hidden in the womb of the Creator. Thank you.

A reminder for Christians

Patriarch Bartholomew's message on the Solemnity of Saints Peter and Paul

A Delegation of the Ecumenical Patriarchate led by Archbishop Job of Telmessos, Co-president of the Joint International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church, took part in the traditional exchange of Delegations on the Solemnity of Saints Peter and Paul on Friday, 29 June in Rome. The Holy See returns the gesture of respect and friend-

ship on 30 November by sending its Delegation to Istanbul each year for the Feast of Saint Andrew. The Delegation of the Ecumenical Patriarchate, which included Bishop Theodoretos of Nanzianzos and Deacon Alexander Koutsis, met the Pontifical Council for the Promotion of Christian Unity on Wednesday, 27 June. The following day, Thursday, 28 June, the Holy Father received the Delegation

in audience, during which he delivered an address and Archbishop Job read aloud a letter which the Ecumenical Patriarch Bartholomew had addressed to Pope Francis. Later that day, the Delegation participated in the Consistory, and then, on Friday, 29 June, attended Eucharistic celebrations presided by the Pontiff. The following is the text of the Ecumenical Patriarch's letter.

Your Holiness,

The great feast of the Holy, Glorious and All-Praiseworthy Chiefs of the Apostles, Peter and Paul, is truly an occasion of much joy and celebration for the Church of Rome – where the saintly apostles received their crown of martyrdom – as well as for the Church throughout the entire *oikoumene*, which through them received the message of Christ's Good News. Therefore, we, too, share your festive sentiments and spiritually join in your celebration through the continuation of the blessed tradition of exchanging delegations on the occasion of our respective Thronal Feasts. Your Holiness, our fraternal congratulatory wishes on this feast are personally conveyed through our Patriarchal Delegation, led by His Excellency Archbishop Job of Telmessos, Co-President of the Joint International Commission for the Theological Dialogue between our two Sister Churches, His Grace Bishop Theodoretos of Nazianzus, and the Reverend Deacon Alexandros Koutsis, Secretary of this year's venerable Delegation.

We sing in a hymn for this glorious feast, the Holy Apostles Peter and Paul, "citizens of the Jerusalem on high, the rock of the faith, the preachers of the Church of Christ, the pair of the Trinity, the fishers of the world, leaving behind today the things on earth, have journeyed in truth to God, and they implore Him with boldness that our souls may be saved" (*Vespers of the Feast*). Their witness of the truth of the Gospel's message, as well as their testimony in deed throughout the course of their lives up until their martyrdom, serve as a constant reminder to all of us for what the genuine Christian example is in the contemporary world, and, in this sense, is a model and a paradigm. As the Apostle Paul in his Epistle to the Hebrews exhorts us, we shall remember them "who spoke the word of God to [us]. Consider the outcome of their way of life and imitate their faith" (Heb. 13:7).

The proclamation of the Gospel of Christ in today's secularized world, based on the model of the mission of the Glorious Apostles Peter and Paul, is an obligation for both of our Churches. To this end, the Holy and Great Council of the Orthodox Church that convened on the island of Crete in June 2016, emphasised in its Message that "the re-evangelization of God's people in modern, secularized societies and the evangelization of those who have still not come to know Christ remain an unceasing obligation for the Church". Christian unity is a required presupposition to efficiently



fulfil this mission of the Church. Our common witness in the face of our contemporary world's numerous challenges constitutes a positive testimony for the Church of Christ and for bringing us closer together to achieving this unity. After all, it is in our common actions that we experience the strength of unity and solidarity becoming increasingly conscious of the misfortune of division.

It is in this sense, then, that the theological dialogue, which has continued for nearly forty years between our sister Churches, constitutes a priority and can provide us with much hope. We are especially delighted that the Joint International Commission for Theological Dialogue is now entering into a new phase and that the Coordinating Committee, which met last September on the island of Leros, has chosen as a topic for the next stage of the dialogue: "Towards Unity in Faith: Theological and Canonical Issues". Indeed, jointly reflecting on the theological and canonical issues that remain unresolved is essential to restoring communion between our Sister Churches. As we are aware, drafting committees are already working on this topic, as well as on the very important theme of "Primacy and Synodality in the Second Millennium and Today". We pray that the Coordinating Committee meeting next November in the Monastery of Bose will succeed in finalizing these two documents. And it is our hope that the divisions of the past may be overcome in order to bring a common witness to our contemporary world "so that with one mind and one voice we may glorify the God and Father of our Lord Jesus Christ" (Rom. 15:6).

Of course, our common witness in the world cannot be limited only to theological dialogue, but also should include common action when facing the challenges of our times. Therefore, we were particularly delighted to personally meet with you this past

May during our visit to your See, and to address the Centesimus Annus Foundation on their 25th anniversary. In our address, entitled "A Common Christian Agenda for the Common Good", we reiterated our deep conviction that the future of humanity is related to the resistance against the "crisis of solidarity" by the establishment of a culture of solidarity in the fields of economy and ecology, science and technology, as well as society and politics. As we concluded, we are called to continue our common journey, our theological dialogue, our common struggle and our common Christian witness of love.

Therefore, filled with hope, we look forward to meeting with you and the heads of the Christian Churches of the Middle East in Bari next month in order to pray and reflect on peace and reconciliation. We are certain that our role as Churches is crucial for peace on the earth. True peace in the world is not simply the absence of war but essentially the presence of freedom, justice and solidarity. The world expects our Churches to guide people to the

depth of this truth, to a change of mind and life, and to a mutual understanding. In this sense, the Holy and Great Council of the Orthodox Church underlined that "Honest interfaith dialogue contributes to the development of mutual trust and to the promotion of peace and reconciliation. [...] True peace is not achieved by force of arms, but only through love that 'does not seek its own.' (1 Cor 13:5) The oil of faith must be used to soothe and heal the wounds of others, not to rekindle new fires of hatred" (*Encyclical*, par. 17).

Your Holiness, dearest Brother Francis, as we celebrate today the Thronal Feast of the Church of Rome, we repeat our deepest desire for our common advancement on the journey towards the communion of our Churches; as our hymnography claims: "A joyous feast has shone out today on the ends of the earth, the all-honored memorial of the wisest Apostles and their princes, Peter and Paul; and so Rome dances and rejoices. Let us also, brethren, celebrate in songs and psalms this all-revered day" (*Aposticha*, Vespers of the Feast).

We pray that our Lord and Savior Jesus Christ may grant you health, strength, peace and length of days to continue your ministry for the precious souls entrusted to your Papal care and wisdom. Conveying to Your Holiness, the venerable Hierarchs and the Christ-loving faithful of your Church, our warmest greetings, we embrace you fraternally and remain with much honor and love in the Lord – who we pray will strengthen our faith and lead us towards unity.

At the Ecumenical Patriarchate,
the twenty-ninth of June, 2018

Your Holiness' beloved
brother in Christ

Vitality and openness

CONTINUED FROM PAGE 1

of Babylon for Chaldeans who spoke on behalf of his confreres about the creation of new Cardinals as a sign of the vitality and openness of the Catholic community.

During Mass for the Solemnity of the Apostles, Francis also explained the sign of anointing as a symbol of the mission: "Peter had seen how Jesus 'anointed' his people. Jesus, the Anointed One, walked from village to village with the sole aim of saving and helping those considered lost. He 'anointed'

the dead, the sick, the wounded and the repentant. He anointed with hope. By that anointing, every sinner – the downcast, the infirm, pagans, wherever they found themselves – could feel a beloved part of God's family". But like Peter, who recognized Christ – God's anointed one – in Jesus, the Church too is constantly tempted by the demon who wants to hinder the mission. A mission rooted in contemplation of the light of the Lord who – Pope Montini wrote and his Successor recalled once again – is essential to us.

G.M.V.

Ecumenical prayer meeting on 7 July

To Bari in solidarity with the Middle East

The following is the English text of the Holy Father's address delivered during the traditional annual meeting with the Delegation of the Ecumenical Patriarchate on Thursday morning, 28 June.

Your Eminence,
Dear Brothers in Christ,

On this, the eve of the Solemnity of the Holy Apostles Peter and Paul, I greatly rejoice to meet you who have come to Rome to represent His Holiness Ecumenical Patriarch Bartholomew and the Holy Synod. I offer you a heartfelt welcome. Your presence at these celebrations in honour of the principal patrons of the Church of Rome is a sign of the growth of communion between the Catholic Church and the Ecumenical Patriarchate.

To commemorate the Apostles, their teachings and their witness is to be mindful of the common roots of our sister Churches, but also to acknowledge our common mission in the service of the Gospel, for the sake of bringing about a new humanity, ever closer to God.

In many traditionally Christian societies, side by side with radiant examples of fidelity to the Lord Jesus Christ, we see a gradual dimming of the light of faith, which no longer inspires the choices of individuals and public policies.



Contempt for the dignity of the human person, the idolatry of money, the spread of violence, a totalizing view of science and technology, the reckless exploitation of natural resources: these are only a few of the grave signs of a tragic reality to which we must not resign ourselves. I agree fully with the words spoken by Ecumenical Patriarch Bartholomew during his recent visit to Rome to take part in the International Conference on 'New Policies and Life-Styles in the Digital Age': "We reject

the cynical phrase 'there is no alternative'... It is unacceptable for the alternative forms of development and the strength of social solidarity and justice to be ignored and slandered. Our Churches can create new possibilities of transformation for our world. In fact, the Church itself is an event of transformation, of sharing, of love and of openness... In our Churches we experience the blessed certainty that the future does not belong to 'having' but to 'being', not to 'pleonexia' but to 'sharing', not to selfishness but to communion – nor does it belong to division but to love".

It is comforting for me to realize that this convergence of views with my beloved brother Bartholomew is being translated into a concrete common effort. Even in recent months, the Ecumenical Patriarchate and the Catholic Church have cooperated in initiatives involving important issues such as combating modern forms of slavery, protecting creation and promoting peace. In this regard, I am deeply grateful to His Holiness Bartholomew for having readily accepted my invitation to meet on 7 July next in Bari, together with the Heads of Churches and Christian Communities in the Middle East, in order to pray and reflect on the tragic situation afflicting so many of our brothers and sisters in that region.

It is my prayerful hope that there will be increased opportunities for us Catholics and Orthodox at all levels to work together, pray together and proclaim together the one Gospel of Jesus Christ received from the apostolic preaching, in order to experience ever more fully in our shared journey the unity that by God's grace already joins us.

Your Eminence, dear Brothers, thank you once more for your presence. Through the intercession of Saints Peter and Paul, and of Saint Andrew, the brother of Saint Peter, may the Almighty Lord grant that we may be faithful heralds of the Gospel. As I invoke his blessing upon us all, I ask you, please, to remember me in your prayers. Thank you.

Blessed by Francis and Benedict

At the Consistory

On Thursday afternoon, 28 June, Pope Francis created 14 new Cardinals at the Ordinary Public Consistory held in Saint Peter's Basilica. Before the Rite began, Patriarch Louis Raphaël I Sako, on behalf of all the Cardinals-elect, thanked the Holy Father for his trust and, in particular, for the attention he had shown Oriental churches. After the Rite had concluded, each of the 14 newly incardinated shared an embrace with Pope Francis and with the 120 Cardinals who were present at the Consistory. Afterwards, the new Cardinals accompanied the Pope in meeting his Predecessor, Benedict VI, who joined the Holy Father in bestowing a blessing.

The following day, 29 June, in observance of the Solemnity of Saints Peter and Paul, all the Cardinals, Bishops, prelates and members of the Curia who had attended the Consistory joined Pope Francis in celebrating Mass in Saint Peter's Square.



Patriarch Sako's greeting on behalf of the new Cardinals

Not an award but service

The following is a translation of the greeting given at the Consistory in Saint Peter's Basilica on Thursday, 28 June, by H.B. Louis Raphaël I Sako, Patriarch of Babylon for Chaldeans, who was among the newly created Cardinals.

In my name and in that of my new brother Cardinals, I thank your Holiness for the trust placed in us and for having called us to serve the Church and all men with an ever greater love. This appointment of Cardinals from diverse countries expresses the vitality and the openness of the Catholic Church and renders tangible her catholicity – her universality – at the service of all men. Several Muslims who came to give me their best wishes expressed their admiration for the openness of the Church and for your constant closeness to the people in their concerns, fears and hopes.

As for me, I have also appreciated your special attention for the Oriental Churches and for the small flock that Christians comprise in the Middle East, in Pakistan and in other countries that are experiencing a difficult period due to wars and sectarianism and where there are still many martyrs. We pray and hope that your efforts to promote peace may change the hearts of men and women for the better and may help to ensure a dignified atmosphere for every person.

This appointment on the day of Pentecost did not come about by chance. It calls us to commit to proclaim and deepen the faith that responds to the needs of the present and the future, and it spurs us to an ever greater and more attentive service to the People of God entrusted to us, and asks us to have ever broader horizons.

Being appointed Cardinal is neither an award nor a personal honour, as is sometimes thought, but rather, it is the consignment into mission with a red habit, which signifies giving one's life to the very end, even to the shedding of blood, bringing the *Evangelii Gaudium* – the Joy of the Gospel – to everyone.

Your paternal call is an encouragement for us in our sufferings, and it gives us hope that the current storm will pass, and that it will be possible to live together in harmony. I firmly believe in the fruitfulness of love, spurred to the very end. This blood of the martyrs is not meaningless; Holiness, we assure you of our support and of our even more intense cooperation in promoting the culture of dialogue, respect and peace everywhere and, in particular, where there is more need, such as in Iraq (the land of Abraham), in Syria, in Palestine, in the Middle East and throughout the world. We are aware of the risks and challenges we must face but our faith in the Lord gives us the courage to continue to hope for a better future for all.

Today in your presence, we wish to renew our fidelity, love for the Church and for our people with the promise that we will do our best to be joyful witnesses of our faith, of our love, of gratuitousness, of forgiveness, and of peace-building in today's world which lives in indifference, in consumerism and in conflicts of power and interest. Thank you, most blessed Father.

At the Consistory for the creation of fourteen new cardinals

Mission is the key to the reform of the Church

"The only credible form of authority is born of sitting at the feet of others in order to serve Christ". This was Pope Francis' reminder to the 14 new Cardinals created in the Ordinary Public Consistory on Thursday, 28 June, in Saint Peter's Basilica. The following is the English text of the Holy Father's homily.

"They were on the road, going up to Jerusalem, and Jesus was walking ahead of them" (Mt 10:32).

The beginning of this typical passage in Mark always helps us realize how the Lord cares for his people with a pedagogy all his own. Journeying to Jerusalem, Jesus is careful to walk ahead of his disciples.

Jerusalem represents the defining and decisive moment of his life. All of us know that at important and crucial times in life, the heart can speak and reveal the intentions and tensions within us. These turning points in life challenge us; they bring out questions and desires not always

you must be your servant" (Mt 10:43). In this way, the Lord tries to refocus the eyes and hearts of his disciples, so that there will be no fruitless and self-referential discussions in the community. What does it profit us to gain the whole world if we are corroded within? What does it profit us to gain the whole world if we are living in a stifling atmosphere of intrigues that dry up our hearts and impede our mission? Here, as someone has observed, we might think of all those palace intrigues that take place, even in curial offices.

"But it shall not be so among you". The Lord's response is above

ness will never be an end in itself, but is always a means of growing in fidelity and willingness to embrace the mission. At the moment of truth, especially when we see the distress of our brothers and sisters, we will be completely prepared to accompany and embrace them, one and all. In this way, we avoid becoming effective "roadblocks", whether because of our short-sightedness or our useless wrangling about who is most important. When we forget the mission, when we lose sight of the real faces of our brothers and sisters, our life gets locked up in the pursuit of our own interests and securities. Resentment then begins to grow, together with sadness and revulsion. Gradually we have less and less room for others, for the Church community, for the poor, for hearing the Lord's voice. Joy fades and the heart withers (cf. *Evangelii Gaudium*, 2).

"But it shall not be so among you". Jesus goes on to say, "Whoever would be first among you must be slave of all" (Mt 10:43, 44). This is the Beatitude and the Magnificat that we are called to sing daily. It is the Lord's invitation not to forget that the Church's authority grows with this ability to defend the dignity of others, to anoint them and to heal their wounds and their frequently dashed hopes. It means remembering that we are here because we have been asked "to preach good news to the poor ... to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk 4:18-19).

Dear brother Cardinals and new Cardinals! In our journey towards Jerusalem, the Lord walks ahead of us, to keep reminding us that the only credible form of authority is born of sitting at the feet of others in order to serve Christ. It is the authority that comes from never forgetting that Jesus, before bowing his head on the cross, did not hesitate to bow down and wash the feet of the disciples. This is the highest honour that we can receive, the greatest promotion that can be awarded us: to serve Christ in God's faithful people. In those who are hungry, neglected, imprisoned, sick, suffering, addicted to drugs, cast aside. In real people, each with his or her own life story and experiences, hopes and disappointments, hurts and wounds. Only in this way, can the authority of the Shepherd have the flavour of Gospel and not appear as "a noisy going or a clanging symbol" (1 Cor 13:1). None of us must feel "superior" to anyone. None of us should look down at others



ers from above. The only time we can look at a person in this way is when we are helping them to stand up.

I would like now to share with you a part of the spiritual testament of Saint John XXIII. Progressing in his own journey, he could say: "Born poor, but of humble and respectable folk, I am particularly happy to die poor, having distributed, in accordance with the various needs and circumstances of my simple and modest life in the service of the poor and of the Holy Church which has nurtured me, whatever came into my hands – and it was very little – during the years of my priesthood and episcopate. Appearances of wealth have frequently disguised thorns of frustrating poverty, which prevented me from giving to others as generously as I would have wished. I thank God for this grace of poverty to which I vowed fidelity in my youth; poverty of spirit, as a priest of the Sacred Heart, and material poverty, which has strengthened me in my resolve never to ask for anything – money, positions or favours – never, either for myself, or for my relations and friends" (29 June 1954).

"Jesus uses the same verb, *proago*, when he tells his disciples that he will "precede" them into Galilee (cf. Mk 10:32).

* Cf. JORGE MARIO BERGOGLIO, *Ejercicios Espirituales a los Obispos españoles*, 2006.

Francis consigns the Pallia to 28 Metropolitan Archbishops

Glory is inseparable from the Cross

On Friday 29 June, the Solemnity of Saints Peter and Paul, Pope Francis celebrated Mass with the 14 newly created Cardinals in Saint Peter's Square, and consigned the Pallia to 28 Metropolitan Archbishops. During his homily, the Pope spoke about the importance of sharing in Christ's anointing, which "means to share in his glory, which is his cross". The following is the English text of the Holy Father's homily.

The readings we have just heard link us to the apostolic Tradition. That Tradition "is not the transmission of things or words, an assortment of lifeless objects; it is the living stream that links us to the origins, the living stream in which those origins are ever present" (BENEDICT XVI, *Catechesis*, 26 April 2006) and offer us the keys to the Kingdom of heaven (cf. Mt 16:19). A Tradition ancient yet ever new, that gives us life and renews the joy of the Gospel. It enables us to confess with our lips and our heart: "Jesus Christ is Lord", to the glory of God the Father" (Phil 2:11).

The entire Gospel is an answer to the question present in the hearts of the People of Israel and today too it dwells in the hearts of all those who thirst for life: "You are he who is to come, or shall we look for another?" (Mt 11:3). Jesus takes up that question and asks it of his disciples: "But who do you say that I am?" (Mt 16:15).

Peter speaks up and calls Jesus by the greatest title he could possibly bestow: "You are the Christ" (cf. Mt 16:16), the Anointed, the Holy One of God. It is good to think that the Father inspired this answer because Peter had seen how Jesus "anointed" his people. Jesus, the Anointed One, hallowed from village to village with the sole aim of saving and helping those considered lost. He "anointed" the dead (cf. Mk 5:41-42; Lk 7:14-15), the sick (cf. Mk 6:13; Jas 5:14), the wounded (cf. Lk 10:34) and the repentant (cf. Mt 6:17). He anointed with hope (cf. Lk 7:38, 46, 10:34; Jn 11:2, 12:3). By that anointing, every sinner – the downcast, the infirm, pagans, wherever they found themselves – could feel a beloved part of God's family. By his actions, Jesus said in a very personal way: "You are mine". Like Peter, we too can confess with our lips and our heart not only what we have heard, but also concretely experienced in our lives. We too have been brought back to life, healed, renewed and filled with hope by the anointing of the Holy One. Thanks to that anointing, every yoke of slavery has been shattered (cf. Is

10:27). How can we ever lose the joyful memory that we were ransomed and led to proclaim: "You are the Christ, the Son of the living God" (cf. Mt 16:16).

It is interesting to see what follows this passage in the Gospel where Peter confesses his faith: "From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised" (Mt 16:21). God's Anointed kept bringing the Father's love and mercy to the very end. This merciful love demands that we too go forth to every corner of life, to reach out to everyone, even though this may cost us our "good name", our comforts, our status... even martyrdom.

Peter reacts to this completely unexpected announcement by saying: "God forbid it, Lord! This must never happen to you" (Mt 16:22). In this way, he immediately becomes a stumbling stone in the Messiah's path. Thinking that he is defending God's rights, Peter, without realizing it, becomes the Lord's enemy; Jesus calls him "Satan". To contemplate Peter's life and his confession of faith also means learning to recognize the temptations that will accompany the life of every disciple. Like Peter, we as a Church will always be tempted to hear those "whisperings" of the evil One, which will become a stumbling stone for the mission. I speak of "whispering" because the devil seduces from hiding, lest his intentions be recognized. "He behaves like a hypocrite, wishing to stay hidden and not be discovered" (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, n. 326).

To share in Christ's anointing, on the other hand, means to share in his glory, which is his cross: Father, glorify your Son... "Father, glorify your name" (Jn 12:28). In

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At the root of the faith

Angelus on the Solemnity of Saints Peter and Paul

In celebrating Saints Peter and Paul the Church "goes to the root of her faith". These were Pope Francis' words at the Angelus in Saint Peter's Square after Mass for the Solemnity on Friday, 29 June. The following is a translation of the Holy Father's reflection, which he gave in Italian.

Dear Brothers and Sisters, Good morning!

Today the Church, pilgrim in Rome and throughout the world, goes to the root of her faith and celebrates the Apostles Peter and Paul. Their mortal remains, safeguarded in the two Basilicas dedicated to them, are very dear to the people of Rome and to the countless pilgrims who come from all over to venerate them.

I would like to pause on the Gospel passage (cf. Mt 16:13-19) that the liturgy offers us on this Feast Day. It recounts a narrative that is fundamental to our journey of faith. It concerns the dialogue in which Jesus asks his disciples the question about his identity. He first asks them: "who do men say that the Son of man is?" (v.

13). And then he asks them directly: "who do you say that I am?" (v. 15). With these two questions, Jesus seems to say that it is one thing to follow the prevailing opinion, and another to encounter him and open oneself to his mystery: there one discovers the truth.

Prevailing opinion contains true but partial response; Peter, and with him the Church of the past, present and always, by the grace of God, responds with the truth: "You are the Christ, the Son of the living God" (v. 16).

Throughout the centuries, the world has defined Jesus in different ways: a great prophet of justice and love; a wise teacher of life; a revolutionary; a dreamer of God's dreams ... and so on. Many beautiful

things. In the confusion of these and other hypotheses, still today, a simple and clear one stands out, the confession of Simon, called Peter, a humble man full of faith:

"You are the Christ, the Son of the living God" (cf. 16). Jesus is the Son of God: hence he is perennially alive as his Father is eternally alive. This is the novelty that grace ignites in the heart of those who are open to the mystery of Jesus: the non-mathematical – but even stronger, inner – certainty of having encountered the Wellspring of Life, Life itself made flesh, visible and tangible in our midst. This is the experience of Christians, and it is not their merit, not that of we Christians; it is not our merit, but comes from God: it is a grace of God, the Father and Son and Holy Spirit.

all. This is contained in the seed of Peter's response: "You are the Christ, the Son of the living God".

Then, Jesus' response is full of light: "you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it" (v. 18). It is the first time that Jesus says the word "Church"; and he does so expressing all his love for her, which he defines as "my Church". It is the new community of the Covenant, no longer based on lineage and on the Law, but on faith in him, Jesus, the Face of God. A

faith which Blessed Paul VI, when he was still Archbishop of Milan, expressed with this admirable prayer.

"O Christ, our one mediator, / You are essential to us: / that we may live in Communion with God the Father; / that we may become with You, who are the one Son and our Lord, / his adopted children; / that I may be regenerated in the Holy Spirit" (*Pastoral Letter*, 1955).

Through the intercession of the Virgin Mary, Queen of the Apostles, may the Lord grant

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evident to our human hearts. This is what is presented, with great simplicity and realism, in the Gospel passage we have just heard. At the third and most troubling announcement of the Lord's passion, the Evangelist does not shrink from disclosing secrets present in the hearts of the disciples: their quest of honours, jealousy, envy, intrigue, accommodation and compromise. This kind of thinking not only wears and eats away at their relationship, but also imprisons them in useless and petty discussions. Yet Jesus is not concerned with this: he walks ahead of them and he keeps going. And he tells them forcefully: "But it shall not be so among you; whoever would be great among

all an encouragement and a challenge to his disciples to recoup their better part. Let their hearts be spoiled and imprisoned by a worldly mentality blind to what is really important. "But it shall not be so among you". The voice of the Lord saves the community from undue introspection and directs its vision, renews, aspirations and heart to the only thing that counts: the mission.

Jesus teaches us that conversion, change of heart and Church reform is and ever shall be in a missionary key, which demands an end to looking out for and protecting our own interests, in order to look out for and protect those of the Father. Conversion from our sins and from selfish-



His Beatitude Louis Raphaël I Sako

Patriarch of Babylon for Chaldeans

Card. Sako, 70, was born in Zakho, Iraq. He completed his primary studies in Mosul, and then attended the local Saint Jean's Seminary under the direction of the Dominican Fathers. He was ordained a priest on 1 June 1974, and served in parish ministry at the Cathedral of Mosul until 1979. He was sent to Rome, where he attended the Pontifical Oriental Institute, obtaining a doctorate in Eastern Patrology in 1983. He subsequently obtained a doctorate in history from the Sorbonne in Paris and a license in Islamic jurisprudence from the Pontifical Institute for Arab and Islamic Studies,



Rome. He served as rector of the Patriarchal Seminary in Baghdad (1997-2002). Upon returning to Mosul he served in the parish of Perpetual Help until his 24 October 2002 election as Archbishop of Kerkük by the Chaldean Church, to which Pope John Paul II granted assent on 27 September 2003. He received his episcopal ordination on 14 November 2003.

On 31 January 2013, during the Synod of the Chaldean Bishops convened in Rome by Pope Benedict XVI, after the resignation of the Patriarch His Beatitude Cardinal Emmanuel III Delly, Archbishop Sako was elected Patriarch, receiving the *Ecclesiastica Communio* from the Pontiff on 1 February, and officially celebrated with a solemn Mass in the Vatican Basilica on 4 February.

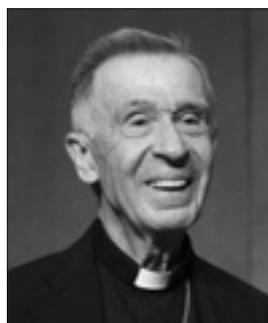
He is the President of the Assembly of Catholic Bishops of Iraq, and is a member of: the 14th Ordina-

nary Council of the General Secretariat of the Synod of Bishops; of the Congregation for the Oriental Churches; and of the Pontifical Council for Interreligious Dialogue. He has published several books and articles on the Church Fathers.

Luis Ladaria Ferrer, SJ

Prefect of the Congregation for the
Doctrine of the Faith

Card. Ladaria Ferrer, 74, was born in Manacor, Diocese of Mallorca, Spain. He obtained a law degree from the University of Madrid and entered the Society of Jesus on 17 October 1966. He completed his studies in philosophy and theology at the Comillas Pontifical University, Madrid, and at the Sankt Georgen Graduate School of Philosophy and Theology in Frankfurt am Main, Germany. He was ordained a priest on 29 July 1973, and obtained a doctorate in theology from the Pontifical Gregorian University, Rome, in 1975. He has served as: professor of dogmatic theology at the Comillas Pontifical University (1975); professor of dogmatic theology at the Fac-



ulty of Theology of the Pontifical Gregorian University (1984) and later, vice-rector of the same institution (1986-1994); member of the International Theological Commission (1992-1997) and later, from 2004 to 2009, secretary general of the same Commission.

On 9 July 2008 he was assigned the titular See of Thibica and appointed Secretary of the Congregation for the Doctrine of the Faith.

The new Cardinals

He received his episcopal ordination on the following 26 July.

On 1 July 2017 he was appointed Prefect of the Congregation for the Doctrine of the Faith, and President of the Pontifical Commission *Ecclesia Dei*, of the Pontifical Biblical Commission and of the International Theological Commission.

Angelo De Donatis

Vicar General of His Holiness for the Diocese of Rome and Archpriest of the Papal Basilica of Saint John Lateran

Card. De Donatis, 64, was born in Casarano, Italy. He studied first at the seminary of Taranto and then at the Pontifical Roman Major Seminary, completing his philosophical studies at the Pontifical Lateran University and his theological studies at the Pontifical Gregorian University, where he obtained a licence in moral theology. He was ordained a priest on 12 April 1980 and since 28 November 1983 he has served in



the Diocese of Rome. During his ministry he has held the following posts: religion teacher, assistant vicar and then vicar in the Parish of San Saturnino (1980-1988); attaché of the General Secretariat of the Vicariate of Rome and vicar of the parish of the Santissima Annunziata in Grotta Perfetta (1988-1990); archivist of the Secretariat of the College of Cardinals (1989-1991); director of the Clergy Office of the Vicariate of Rome (1990-1996); spiritual director at the Pontifical Roman Major Seminary (1990-2003); since 2003, parish priest of San Marco Evangelista al Campidoglio and the Diocese of Rome's assistant for the national association of families of the clergy; member of the Diocesan Presbyteral Council and of the College of Consultors.

In 1989 he was admitted to the Equestrian Order of the Holy Sepulchre of Jerusalem with the rank of

Knight. He was appointed Auxiliary Bishop of Rome, and assigned the titular episcopal See of Mottola, on 14 September 2015. He was ordained a bishop on 9 November 2015. On 26 May 2017 he was appointed Vicar General for the Diocese of Rome and raised to the dignity of Archbishop.

Giovanni Angelo Becciu

Substitute for the General Affairs of the Secretariat of State and Special Delegate to the Sovereign Military Order of Malta

Card. Becciu, 70, was born in Pattada, Italy. He was ordained a priest on 27 August 1972. He holds a degree in canon law, and on 1 May 1984 he entered the Diplomatic Service of the Holy See. He then served in the Pontifical Representations in the Central African Republic, Sudan, New Zealand, Liberia, Great Britain, France and the United States of America. On 15 October 2001, Pope John Paul II appointed him titular Archbishop of Roselle and Apostolic Nuncio in Angola.

On 15 November that same year he was also appointed Apostolic Nuncio in São Tomé and Príncipe. He was ordained a bishop on 1 December 2001. On 23 July 2009, Pope Benedict XVI appointed him Apostolic Nuncio in Cuba, and on 10 May 2011 the same Pontiff appointed him Substitute for the General Affairs of the Secretariat of



State, a position confirmed by Pope Francis upon his election. On 15 June 2011 he was appointed consultant of the Congregation for the Doctrine of the Faith. On 4 February 2017, the Holy Father appointed him Special Delegate to the Sovereign Military Order of Malta.

On 26 May 2018 Pope Francis appointed him Prefect of the Congregation for the Causes of Saints.

Konrad Krajewski

Apostolic Almoner

Card. Krajewski, 54, was born in Łódź, Poland. After graduating from high school, he entered the Diocesan Seminary of Łódź in 1982. He was ordained a priest on 11 June 1988, after obtaining a degree in theology from the Catholic University of Lublin.

For two years he carried out pastoral work in his diocese as parish vicar, first in Rusiec and then in Łódź. On 5 March 1993 he obtained a licence in Sacred Liturgy from the Saint Anselm Liturgical Institute in Rome. On 10 March 1995 he received a degree in theology, with a specialization in liturgy, from the



Pontifical University of Saint Thomas Aquinas. While in Rome, he worked in the Office of Liturgical Celebrations of the Supreme Pontiff and was chaplain to La Sapienza University's Orthopaedic and Traumatological Clinic. In 1995, he returned to his diocese where he served as master of ceremonies for the Archbishop and taught liturgy at the diocesan seminary, where he served as prefect. He also taught liturgy at the Franciscan and Salesian Seminaries, and at the Warsaw Academy. In 1998 he returned to Rome where he served at the Office of Liturgical Celebrations of the Supreme Pontiff. On 12 May 1999 he was appointed Papal Master of Ceremonies. On 3 August 2013 he was appointed Almoner of His Holiness and titular Archbishop of Benevento. He received his episcopal ordination on 17 September 2013.

Joseph Coutts

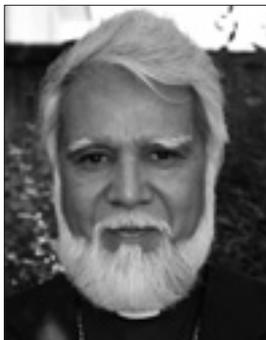
Archbishop of Karachi, Pakistan

Card. Coutts, 72, was born in Amritsar, India, at that time under British jurisdiction. He was ordained a priest on 9 January 1971 after receiving his formation at the Major Seminary of Karachi. He later continued his studies in Rome between 1973 and 1975.

Returning to Karachi, he served as a professor of philosophy and sociology at the Major Seminary, as rector of the Minor Seminary in Lahore, and as vicar general of Karachi from 1986 to 1988.

He was appointed Coadjutor Bishop of Hyderabad, Pakistan, on 5 May 1988 and was ordained a bishop on 16 September of the same

year. He succeeded as Bishop of Hyderabad on 1 September 1990. He was later transferred to Faisalabad on 27 June 1998 and appointed Archbishop of Karachi on 25 January 2012.



President of Pakistan's Catholic Bishops' Conference from 2011 until the end of 2017, he played an active role in coordinating Caritas Pakistan's emergency relief services in the wake of natural disasters and contributed to the building of new churches and development projects for the poor.

António Augusto dos Santos Marto

Bishop of Leiria-Fátima, Portugal

Card. dos Santos Marto, 71, was born in Tronco, Portugal. He entered the Minor Seminary of Vila Real, and then attended courses in philosophy and theology at the Catholic University of Portugal, as a student of the Major Seminary in Porto. He holds a doctorate in theology from the Pontifical Gregorian



University. He was ordained a priest on 7 November 1971.

After returning from Rome, he served as a professor in the faculties of theology and law of the Catholic University of Portugal. He was also prefect of discipline at the Major Seminary of Porto and head of seminarians for the Diocese of Vila Real. He was appointed Auxiliary Bishop of Braga on 10 November 2000, and was ordained a bishop on 11 February 2001.

On 22 April 2004 he was appointed Bishop of Viseu, and on 22 April 2006 he was appointed Bishop of Leiria-Fátima.

Pedro Ricardo Barreto Jimeno, SJ

Archbishop of Huancayo, Peru

Card. Barreto Jimeno, 74, was born in Lima, Peru. Aspiring to religious life, he began his studies at the Jesuit novitiate in the Peruvian capital in 1961. He completed his philosophical studies at the Faculty of the Society of Jesus in Alcalá de Henares, Spain, and his theological studies at the Pontifical and Civil Faculty of Lima. He obtained the title of "Eduador" from the Champagnat Pedagogical Institute of Lima.

He was ordained a priest on 18 December 1971. As a priest he served as: assistant to the master of novices, professor and spiritual director of the Cristo Rey College in Tacna; parish priest and superior of the Tacna community; head of vocational pastoral ministry for the Province; spiritual director of the Francisco Javier College of Lima; superior of the novitiate, parish priest and superior of the Nuestra Señora de los Desamparados community in Lima, member of the provincial and consultant of the Province, parish priest and superior of the community in Ayacucho, parish priest and superior of the community in Tarma.

On 9 November 2001 he was appointed titular Bishop of Acufida and vicar apostolic of Jaén. He was ordained a bishop on 1 January 2002.



On 17 July 2004 he was appointed Archbishop of Huancayo. He was second vice president of the Bishops' Conference of Peru from 2015 to 2018 and elected first Vice President in 2018. He has also been President of the Commission for Social Action; member, then President, of the Justice and Solidarity Commission of the Episcopal Conference of Latin America (CELAM), Vice President and coordinator of the Pan-Amazon Ecclesial Network (REPAM), recipient of numerous awards for his commitment to justice, peace and social solidarity.

Désiré Tsarahazana

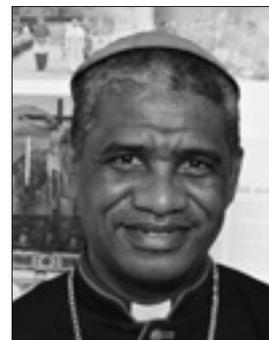
Archbishop of Toamasina, Madagascar

Card. Tsarahazana, 64, is the fourth Malagasy Cardinal. He was born in Amboangibe, in the territory of the Metropolitan Archdiocese of Antsirananana, Madagascar. In 1970, he entered the minor seminary of Mahajanga for his initial formation,

which he completed in 1976. He then completed the second cycle in Antsirananana in 1978. Having received his high school diploma, he entered the Major Seminary of Antsirananarivo where he studied philosophy from 1979 to 1982. He obtained a degree in theological studies at the university of Madagascar's capital, and later a specialization in theology at the Catholic University of Lyons, France.

After receiving his diaconate in Andapa on 15 August 1985, he was ordained a priest in his native village on 28 September 1986.

Following ordination he held the offices of vicar at Mananara-Nord, educator and teacher at the Diego-Suarez seminary as well as diocesan correspondent for seminarians and priests of Antananarivo and head of the preparatory course.



From 1993 to 1999 he was secretary coordinator for the priests of Antsirananana. He obtained a licentiate in theology from the University of Antananarivo, and then specialized in theology at the Catholic University of Lyons, France.

He was appointed as the first Bishop of the new Diocese of Fenoarivo Atsinanana on 30 October 2000 and consecrated on 18 February 2001; he was transferred to the Diocese of Toamasina on 24 November 2008 and was raised to the dignity of Archbishop of the same See on 26 February 2010.

Giuseppe Petrocchi

Archbishop of L'Aquila, Italy

Card. Petrocchi, 69, was born in Venagrande in the Diocese of Ascoli Piceno, Italy. He entered the Episcopal Seminary of Ascoli Piceno in 1965 and completed his high school years in classical studies there. In 1967 he was sent to study at the Pontifical Roman Major Seminary.

He then graduated in philosophy and theology at the Pontifical Lateran University, where he obtained a bachelor's degree in philosophy and a licentiate in dogmatic theology. He obtained two degrees at Italian State Universities: the first in philosophy in Macerata and the second in psychology from the Sapienza in Rome.

He was ordained a priest on 14 September 1973 in the Diocese of Ascoli Piceno, where he was incardinated.

Since his priestly ordination he has held the following offices: vicar

of the parish of Saints Peter and Paul until 1981, head of the diocesan youth and vocational ministry; professor of religion at the Orsini Sci-



entific Lyceum in Ascoli Piceno; professor of philosophy, pedagogy and psychology at the Trebbiani Magistral Institute of Ascoli Piceno and later at the Stabili Pedagogic High School; parish priest of Cerreto di Venarotta; parish priest in Trisungo; senior editor of the diocesan Bulletin; psychologist at the Diocesan Family Counseling Centre and teacher at the diocesan School of Theology. He promoted the diocesan Opera di Maria.

From 1973 to 1998 he worked intensively in the diocese's youth and family ministry.

On 27 June 1998 he was appointed to the episcopal See of Latina-Terracina-Sezze-Priverno, receiving episcopal ordination on 20 September.

On 8 June 2013 he was appointed Archbishop of L'Aquila.

Thomas Aquino Manyo Maeda

Archbishop of Osaka, Japan

Card. Maeda, 69, was born in Tsuwasaki, Kami-Goto, Nagasaki Prefecture, Japan. After graduating from the Nanzan Lyceum in Nagasaki, he entered the Saint Sulpice Major Seminary in Fukuoka. He was ordained a priest on 19 March 1975 and incardinated in the Diocese of Nagasaki.



Since priestly ordination he has held the following positions: parish vicar, parish priest; editor of the diocesan Bulletin and head of the di-

ocesan Commission for Social Communications, and vicar forane. He served as Secretary General of the Catholic Bishops' Conference of Japan from 2006 until his episcopal appointment on 13 June 2011. He has focused especially on education, ecumenism, dialogue and the rights of the disabled.

On 23 September 2011 he was ordained Bishop of Hiroshima. On 20 August 2014, Pope Francis appointed him Archbishop of Osaka. He entered office on 23 September 2014.

Since 2016 he has served as Vice President of the Catholic Bishops' Conference of Japan.

Sergio Obeso Rivera

Archbishop emeritus of Jalapa, Mexico

Card. Obeso Rivera, 86, was born in Xalapa, Mexico. He entered the seminary on 23 January 1944. After completing humanistic studies he was sent to Rome where he attended the Pontifical Gregorian University, obtaining a degree in philosophy and a doctorate in theology. He was



ordained a priest on 31 October 1954.

After returning to Mexico he spent 17 years in various positions at the seminary (prefect of philosophy, theology; spiritual director and finally rector).

On 30 April 1971 he was appointed to the episcopal See of Papantla, and was ordained a bishop on 29 June. On 15 January 1974 he was appointed titular Archbishop of Uppenna, with the personal title of Archbishop, and coadjutor with right to succession. He succeeded as Archbishop of Jalapa on 12 March 1979.

On 18 November 1982 he was elected President of the Episcopal Conference of Mexico (CEM) and re-elected for a second term which ended in November 1988. That year, he was appointed President of the Commission for the Clergy of the CEM, a position he also held for two terms. In 1995 he was elected President of the CEM for the third time and later was President of the Commission for Social Pastoral Ministry for two terms.

On 10 April 2007, his Holiness Benedict XVI accepted his resignation from the pastoral care of the Archdiocese of Jalapa upon reaching the age limit.

Toribio Ticona Porco

Prelate emeritus of the Territorial Prelature of Corocoro, Bolivia

Card. Ticona Porco, 81, was born in Atocha, Bolivia, on 25 April 1937.

Before entering the seminary, he performed odd jobs and worked as a miner to help support his family. He studied philosophy and theology at the seminary of Sucre and when he was nearly 30 years old, was ordained a priest for the Territorial Prelature of Corocoro on 29 January 1967.

He completed complementary studies at the pastoral institute of the Episcopal Conference of Latin America (CELAM) and a two-year course on catechetical pastoral ministry at the *Lumen Vitae* Centre in Brussels, Belgium.



On 31 May 1986 he was ordained titular Bishop of Timici and Auxiliary of Potosí. On 4 June 1992 he was transferred to Corocoro as Bishop-Prelate, a position he formally took up the following 1 August.

In addition to Spanish and Quechua, in Corocoro he learned all the indigenous dialects spoken in the various communities in order to facilitate dialogue.

On 29 June 2012, Pope Benedict XVI accepted his resignation from the pastoral care of the Territorial Prelature.

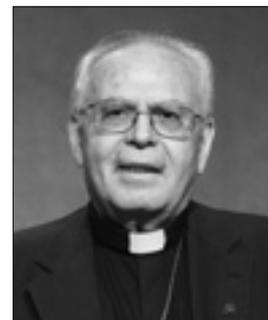
Aquilino Bocos Merino, CME

Titular Archbishop of Urusi

Card. Bocos Merino, 80, was born in Canillas de Esgueva, Valladolid, Spain. He completed his studies at the seminaries of the Claretian Missionaries, where he entered as a postulant in Segovia and went on to the novitiate in Ciudad Real. He made his religious profession for the Missionary Sons of the Immaculate Heart of Mary in 1956 and was ordained a priest on 23 May 1963. He holds a degree in philosophy from the Pontifical University of Salamanca, and a diploma in clinical psychology.

He has served as: spiritual director at the Colegio Mayor Maronita in Salamanca (1964-1967); spiritual director at the Claretian Theologate, and professor in various educational institutions of the Congregation; editor of the *Vida Religiosa* Magazine (1971-1980); co-founder of the Theological Institute of Religious Life in Madrid and director of the Regina Apostolorum School for theological and catechetical formation (1976-

1979); provincial superior of the Claretian Missionaries in Castilla (1980-1985); general counsellor of the Claretian Missionaries (1980-1991). In 1991 he was elected Superior General of the Claretians for two terms and later, was re-elected for a second six-year term. From 1991 to 2003, he was



a member of the Council of the Union of Superiors General.

From 1994 to 2004 he was a member of the Congregation for Consecrated Life. He attended three Synods of Bishops: that for Consecrated Life (1994); the Second Special Assembly for Europe (1999), and that on the role and mission of the Bishop (2001).

After the announcement of the Consistory, he was assigned the titular episcopal See of Urusi on 31 May. On the following 16 June he was ordained Archbishop in the Parish of Saint Anthony Mary Claret. He is the third Claretian in the College of Cardinals.

Titles and Deaconries

– Luis Francisco Ladaria Ferrer, SJ, Deaconry of Sant' Ignazio di Loyola a Campo Marzio

– Angelo De Donatis, Title of San Marco

– Giovanni Angelo Becciu, Deaconry of San Lino

– Konrad Krajewski, Deaconry of Santa Maria Immacolata all' Esquilino

– Joseph Coutts, Title of San Bonaventura da Bagnoregio

– António Augusto dos Santos Marto, Title of Santa Maria Sopra Minerva

– Pedro Ricardo Barreto Jimeno, SJ, Title of Santi Pietro e Paolo a Via Ostiense

– Désiré Tsarahazana, Title of San Gregorio Barbarigo alle Tre Fontane

– Giuseppe Petrocchi, Title of San Giovanni Battista dei Fiorentini

– Thomas Aquino Manyo Maeda, Title of Santa Pudenziana

– Sergio Obeso Rivera, Title of San Leone I

– Toribio Ticona Porco, Title of Santi Gioacchino e Anna al Tuscolano

– Aquilino Bocos Merino, CME, Deaconry of Santa Lucia del Gonfalone

Glory is inseparable from the Cross

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Jesus, glory and the cross go together; they are inseparable. Once we turn our back on the cross, even though we may attain the heights of glory, we will be fooling ourselves, since it will not be God's glory, but the snare of the enemy.

Often we feel the temptation to be Christians by keeping a prudent distance from the Lord's wounds. Jesus touches human misery and he asks us to join him in touching the suffering flesh of others. To proclaim our faith with our lips and our heart demands that we – like Peter – learn to recognize the “whisperings” of the evil one. It demands learning to discern and recognize those personal and communitarian “pretexts” that keep us far from real human dramas, that preserve us from contact with other people's concrete existence and, in the end, from knowing the revolution-

Accord between the Holy See and Republic of San Marino

An Accord was signed on Tuesday, 26 June between the Holy See and the Republic of San Marino for the teaching of Catholic Religion in public schools. The ceremony took place in the Begni Palace, headquarters of the Republic of San Marino's Ministry of Foreign and Political Affairs.

Archbishop Emil Paul Tscherig, titular Archbishop of Voli, Apostolic Nuncio, signed on behalf of the Holy See, and Hon. Nicola Renzi, Minister of Foreign Affairs, signed on behalf of the Republic of San Marino.

Also participating in the solemn act were,

on behalf of the Church: Elio Ciccioni, Vicar General of the Diocese of San Marino-Montefeltro; Fr Gabriele Mangiarotti, Diocesan Director of Pastoral Care for Schools; and Msgr Giuseppe Laterza, Counselor at the Nunciature;

and on behalf of the Republic: Ms Silvia Berti, Director of Diplomatic Protocol; and Ms Alessandra Albertini, Ambassador to the Holy See.

The Accord, comprised of a preamble and four articles, redefines the Statute on the Teaching of Catholic Religion within the public school system, guaranteeing students the cultural elements necessary for knowledge of the religion, for personal development and for the understanding of the reality and history of the country and of European culture.

The Accord will enter into force after the fulfillment of the formalities provided by the institutional systems of both Parties.

ary power of God's tender love (cf. *Evangelii Gaudium*, 270).

By not separating his glory from the cross, Jesus wants to liberate his disciples, his Church, from empty forms of triumphalism: forms empty of love, service, compassion, empty of people. He wants to set his Church free from grand illusions that fail to sink their roots in the life of God's faithful people or, still worse, believe that service to the Lord means turning aside from the dusty roads of history. To contemplate and follow Christ requires that we open our hearts to the Father and to all those with whom he has wished to identify (cf. SAINT JOHN PAUL II, *Novo*

Millennio Ineunte, 49), in the sure knowledge that he will never abandon his people.

Dear brothers and sisters, millions of people continue to ask the question: “Are you he who is to come, or shall we look for another?” (*Mt* 11:3). Let us confess with our lips and heart that Jesus Christ is Lord (cf. *Phil* 2:11). This is the *cantus firmus* that we are called daily to intone. With the simplicity, the certainty and the joy of knowing that “the Church shines not with her own light, but with the light of Christ. Her light is drawn from the Sun of Justice, so that she can exclaim: ‘It is no longer I who live, but Christ who lives in me’” (*Gal* 2:20)” (SAINT AMBROSE, *Hexameron*, IV, 8, 32).

At the root of the faith

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that the Church, in Rome and in the entire world, may be ever faithful to the Gospel, to the service of which Saints Peter and Paul consecrated their lives.

After the Marian prayer the Pope greeted the Cardinals and Archbishops present, offering a particular thought to the delegation of the Ecumenical Patriarchate who had participated in the celebration:

Dear brothers and sisters, this morning, here in Saint Peter's Square, I celebrated the Eucharist with the new Cardinals created in yesterday's Consistory; and I blessed the Pallia of the Metropolitan Archbishops nominated this past year, who come from various countries. I renew my greeting and my prayerful good wishes to them and to those who have accompanied them on this festive occasion. May they always live their service to the Gospel and to the Church with enthusiasm and generosity.

In the same celebration I warmly welcomed the Delegation

that has come to Rome on behalf of dear Brother Bartholomew. This presence is a further sign of the journey of communion and fraternity which, thanks be to God, characterizes our Churches.

I offer a cordial greeting to all of you, families, parish groups, associations and individual faithful from Italy and from many parts of the world, especially the Czech Republic, Pakistan, China and the United States of America. And I see Spanish flags: from Spain too.... And from many other countries.

My greeting today is above all for you, the faithful of Rome, on the Feast of the City's Patron Saints! For this occasion the Roman ‘Pro Loco’ has promoted the traditional flower display which I can see from here, arranged by various artists and by many associations and volunteers. Thank you for this beautiful initiative and for the expressive floral arrangements!

I wish you all a happy feast day. And please, do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

Archbishop of Adelaide sentenced

Archbishop Philip Wilson of Adelaide, Australia has been sentenced to 12 months' detention after being found guilty of covering up acts of sexual abuse committed by a priest.

Magistrate Robert Stone of the Newcastle Court will consider on 14 August whether the prelate is suitable for home detention. The offences in question date back to the 1970s, and were committed by James Fletcher, who died in prison in 2006 at the age of 65.

The Australian Episcopal Conference emphasized in a 3 July statement that “the effects of sexual abuse can last a life-

time, but we hope that today's custodial sentence brings some sense of peace and healing to those abused by deceased priest James Fletcher”. The Church, the communiqué indicated, “has made substantial changes to ensure that abuse and cover-up are not part of Catholic life and that children are safe in our communities”. Bishop Gregory O'Kelly, Apostolic Administrator *sede plena* of Adelaide, stressed that “the Church must continue all efforts to listen and support” victims of abuse, and reiterated the Church's “commitment to the safety of every child”.

VATICAN BULLETIN

CONTINUED FROM PAGE 2

ary Bishop of the Archdiocese of Kaunas, Lithuania Msgr Algirdas Jurevičius of the clergy of the Diocese of Kaišiadorys, assigning him the titular episcopal See of Materiana. Until now he has served as Vicar General of Kaišiadorys (2 July).

Bishop-elect Jurevičius, 46, was born in Vievis, Lithuania and studied at the interdiocesan Seminary of Kaunas. He was ordained a priest on 26 December 1996. He holds a Master's in dogmatic theology and a doctorate in pastoral theology. He has served in parish ministry and as: teacher at the Seminary of Kaunas; administrator of the parishes of Aukštadvaris and Vytautas; notary of the Cause for the Beatification of Archbishop Teofilus Matulionis; diocesan treasurer; member of the Presbyteral Council; member of the College of Consultors; professor at the Major Seminary of Vilnius.

The Holy Father accepted the resignation of Bishop Dominick John Lagonegro, titular Bishop of Modruš, from his office as Auxiliary of the Archdiocese of New York (2 July).

APOSTOLIC LIBRARY

The Holy Father appointed Fr José Tolentino Calaça de Mendonça as Archivist and Librarian of Holy Roman Church, assigning him the titular episcopal See of Suava, at the same time raising him to the dignity of Archbishop. He will take office on 1 September 2018. Until now he has served as lecturer and vice rector of the Catholic University, Universidade Católica Portuguesa in Lisbon.

Archbishop Calaça de Mendonça, 52, was born in Madeira, Portugal. He holds a licence in theology and in Bible Sciences. He obtained a doctorate in biblical theology. He was ordained a priest on 28 July 1990. He has served in parish ministry and as: lecturer at the diocesan seminary of Funchal; rector of the Pontifical Portuguese College in Rome; visiting lecturer at the Catholic Universities of Pernambuco, Rio de Janeiro and Belo Horizonte, Brazil; consultant to the Pontifical Council for Culture.

APSA

The Holy Father accepted the resignation from his office as President of the Administration of the Patrimony of the Apostolic See – APSA, presented by Cardinal Domenico Calcagno upon reaching the age limit (26 June).

The Holy Father appointed Bishop Nunzio Galantino, Bishop emeritus of Cassano all'Jonio, Italy, as President of the Administration of APSA. Until now he has served as secretary general of the Italian Episcopal Conference (26 June).

COLLEGE OF PROTHONOTARIES APOSTOLIC

The Holy Father appointed Msgr William V. Millea from the clergy of the Diocese of Bridgeport, USA as a member of the College (2 July).

NECROLOGY

Bishop Giuseppe Rocco Favale, Bishop emeritus of Vallo della Lucania, Italy, at age 82 (29 June).

Pilgrimage of Peace and Unity

At the Angelus Pope Francis speaks about the day of prayer for the Middle East in Bari

At the Angelus on Sunday morning, 1 July, the Pontiff commented on Sunday's Gospel passage in which Mark presents two miracles performed by Jesus. After the Marian prayer, Francis announced that in Bari, Italy on Saturday, 7 July, "along with many leaders of Churches and Christian Communities of the Middle East", he would share "a day of prayer and reflection on the ever tragic situation of that region". He asked the 20,000 faithful in Saint Peter's Square "to accompany with prayer this pilgrimage of peace and unity", and also prayed for the 12 Thai children and their football coach who, at that time, had been trapped in an underground cave system for nine days. The group was miraculously found alive by divers on Monday, 2 July, yet remain trapped due to flooding conditions in the underground complex. The following is a translation of the Holy Father's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

This Sunday's Gospel passage (cf. Mk 5:21-43) presents two miracles performed by Jesus, almost describing them as a type of triumphal march toward life. Initially the Evangelist speaks about a certain Jairus, one of the rulers of the Synagogue, who approaches Jesus and beseeches Him to go to his home because his 12-year-old daughter is dying. Jesus agrees and goes with him; but, along the way, word arrives that the girl is dead. We can imagine that father's reaction. But Jesus says to him: "Do not fear, only believe" (36). When they arrive at Jairus' house, Jesus sends out the people who were weeping – there were also women mourners who were wailing loudly – and He enters the room with just the parents and the three disciples, and speaking to the dead girl He says: "Little girl, I say to you, arise" (v. 41). And immediately the girl gets up, as if waking from a deep sleep (cf. v. 42).

Within the narrative of this miracle, Mark adds another: the healing of a woman who suffers from a haemorrhage and is healed as soon as she touches Jesus' garment (cf. v. 27). Here what is striking is the fact that this woman's faith attracts – to me the word "robs" comes to mind – the divine saving power that is in Christ, who, feeling that "power had gone forth from him", tried to understand who it was. And when the woman, with much shame, comes forward and confesses the whole truth, He tells her: "Daughter, your faith has made you well" (v. 34).

It is a matter of two interlocking narratives, with a single core: *faith*; and they show Jesus as the well-spring of life, as the One who restores life to those who trust fully in him. The two protagonists, that is, the little girl's father and the sick woman, are not disciples of Jesus yet they are satisfied through their faith. They have faith in that man. From this we understand that all are permitted on the Lord's path: no one should feel as an intruder, an interloper or one who has no right. To have access to His heart, to Jesus' heart, there is only one requirement: to feel in need of healing and to entrust yourself to Him. I ask you: do each of you feel that you need to be healed? Of something, of some sin, of some problem? And, if you feel this, do you have faith in Jesus? These are the two requirements in order to be healed, in order to have access to his heart: to feel in need of healing and to entrust yourself to Him. Jesus goes to discover these people among the crowd and re-



"Little girl, I say to you, arise"

moves them from anonymity, frees them from the fear of living and of taking risks. He does so with a look and a word which sets them back on the path after much suffering and humiliation. We too are called to learn and to imitate these freeing words and this gaze which restores the will to live to those who lack it.

In this Gospel passage the themes of *faith* and of *new life*, which Jesus came to offer to all, are intertwined. When he enters the house where the dead girl lies, he sends outside those who are weeping and making tumult (cf. v. 40), and he says: "The child is not dead but sleeping" (v. 39). Jesus is Lord, and before him physical death is like a dream: there is no

reason to despair. Another death is the one to fear: that of the heart hardened by evil! Yes, we should be afraid of that one! When we feel we have a hardened heart, a heart that is hardened, allow me to say, a mummified heart, we should be afraid of this. This is the death of the heart. But sin too, the mummified heart too, is never the last word with Jesus, because he has brought us the infinite mercy of the Father. And even if we have hit rock bottom, his tender and strong voice reaches us: "I say to you, arise!". It is beautiful to hear that word of Jesus addressed to each one of us: "I say to you, arise! Go. Stand up. Take courage, arise!". Jesus restores



life to the little girl and restores life to the healed woman: life and faith to both.

Let us ask the Virgin Mary to accompany our journey of faith and of concrete love, especially toward those who are in need. Let us invoke her maternal intercession for our brothers and sisters who are suffering in body and in spirit.

After the Angelus, Pope Francis added:

Dear brothers and sisters, renewing my prayer for the beloved people of Nicaragua, I would like to join the efforts being made by the Bishops of the country and so many people of good will, in their role of mediating and witnessing through the process of national dialogue underway on the path to democracy.

The situation in Syria is still grave, in particular in the province of Daraa, where the military actions of recent days have also struck schools and hospitals and have caused thousands of newly displaced people. I renew, along with my prayer, my appeal that the population, already tried for years, may be saved from further suffering.

Amid so many conflicts, it is appropriate to signal an initiative that one could define as historic – and one could also say that it is good news: in these days, after 20 years, the governments of Ethiopia and Eritrea have returned to talk together about peace. May the encounter switch on a light of hope for these two countries of the Horn of Africa and for the entire African continent.

I also assure my prayers for the young people lost for over a week in an underground cave in Thailand.

Next Saturday I will be in Bari, along with many Church Leaders and Christian Communities of the Middle East. We will have a day of prayer and reflection on the ever tragic situation of that region, where so many of our brothers and sisters in faith continue to suffer, and we will implore in a single voice "May peace be upon you!" (cf. Ps 122[121]:8). I ask everyone to accompany with prayer this pilgrimage of peace and unity.

I offer my greeting to all of you, people of Rome and pilgrims. I greet in particular the faithful from Portugal and the priests of the *Sacerdos* Institute of the Pontifical University *Regina Apostolorum*; as well as Poland's Franciscan Sisters of Penance and Christian Charity, and the faithful of Iraq.

I greet the parish groups and associations; the Missionary Sisters of Our Lady of the Apostles; the group of children from the Diocese of Padua's Pastoral Care Unit of Gallio; the young confirmands of the Maria Himmelfahrt in Schattdorf Parish; and the spiritual family of the Most Precious Blood of Christ to which the month of July is dedicated in a special way.

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