

L'OSSERVATORE ROMANO

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Pope to meet young people

A thousand roads to Rome

Tens of thousands of young people from 200 dioceses throughout Italy will travel on foot to Rome early next month to meet Pope Francis on the weekend of 11-12 August. Rediscover-

ing the pilgrimage routes of their native land along the way, they will converge on the Circus Maximus on Saturday evening, 11 August, for their first appointment with the Pope, from 6:30 to 8:30 pm. In Saint Peter's Square the following morning, the Holy Father will meet an estimated 50,000 young pilgrims and some 100 bishops at the conclusion of Sunday

Mass which will be presided by Cardinal Gualtiero Bassetti, President of the Italian Episcopal Conference (CEI). Pope Francis will then entrust to the Italian youth his missionary mandate and bless the gifts which they will take with them to Panama for World Youth Day in January 2019: the Crucifix of St Damian and Our Lady of Loreto. After the *Angelus* the youth will return to their

dioceses, carrying the stamp symbolizing the cross and roads traveled which will certify their pilgrimage. The CEI's National Social Communications Office announced that further details of the event will be released in Rome at a press conference at 12:00 pm on Tuesday, 7 August, in Palazzo Pio's Sala Marconi. For additional information, please visit: www.giovani.chiesacattolica.it.

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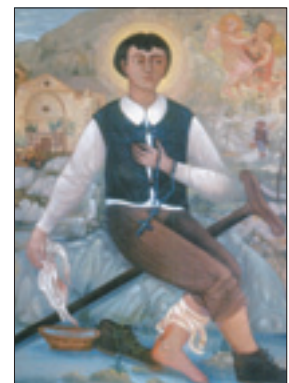
Nunzio Sulprizio to be canonized on 14 October

On 14 October, Nunzio Sulprizio, a 19-year-old Italian layman beatified by Pope Paul VI on 1 December 1963, will be proclaimed Saint. Pope Francis made the announcement on Thursday, 19 July, during the Ordinary Public Consistory for the vote on the Cause for Canonization of the young Blessed from the Abruzzi. Sulprizio therefore, will be canonized together with Pope Paul VI and a number of religious during the Synod of Bishops on "Young People, the Faith and Vocational Discernment".

At the Consistory of 19 May, it was announced that 14 October had been chosen for the Canonization of Pope Montini, Salvatorean Archbishop

Oscar Romero, two diocesan priests and two religious sisters: a German and a Spanish missionary in Bolivia.

Blessed Nunzio was born in Pescosansonesco, Italy on 13 April 1817. He lost both his parents when he was very young and was brought up by an uncle who exploited him, not allowing him to go to school, and forcing him to work in his blacksmith shop. He found refuge before the Tabernacle. After contracting gangrene in one of his legs, he was sent to a hospital in Naples for people with incurable diseases. He suffered tremendously. Regaining his health, he started helping other patients. He died in Naples from bone cancer on 5 May 1836.



VATICAN BULLETIN



CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Paul Kenjiro Koriyama of Kagoshima, Japan (7 July).

The Holy Father appointed Father Francis Xavier Hiroaki Nakano as Bishop of Kagoshima. Until now he has served as rector of the Japan Catholic Seminary (7 July).

Bishop-elect Nakano, 67, was born in Kagoshima, Japan. He studied at the Major Seminary of Saint Sulpice in Fukuoka. He obtained a licence in dogmatic theology from the Pontifical Urbaniana University in Rome and was ordained a priest on 2 April 1978. He has served in parish ministry and as secretary to the Bishop; editor of the Diocesan newspaper; chancellor of the Diocese of Kagoshima; formator at the Japan Catholic Seminary.

The Holy Father appointed Bishop Jaime Calderón Calderón, titular Bishop of Iomnium, as Bishop of Tapachula, Mexico. Until now he has served as Auxiliary of Zamora, Mexico (7 July).

Bishop Calderón, 52, was born in Churintzio, Mexico. He was or-

dainated a priest on 16 February 1991. He was ordained a bishop on 5 October 2012, subsequent to his appointment as titular Bishop of Iomnium and Auxiliary of Zamora.

The Holy Father appointed Bishop Paul James Mason, titular Bishop of Skálholt, as Military Ordinary for Great Britain. Until now he has served as Auxiliary of the Archdiocese of Southwark, Great Britain (9 July).

Bishop Mason, 55, was born in North Shields, England. He was ordained a priest on 25 July 1998. He was ordained a bishop on 31 May 2016, subsequent to his appointment as titular Bishop of Skálholt and Auxiliary of Southwark.

The Holy Father accepted the resignation of Cardinal Jorge Liberato Urosa Savino from his office as Archbishop of the Archdiocese of Caracas, Venezuela (9 July).

The Holy Father appointed as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Archdiocese of Caracas Cardinal Baltazar Enrique Porras Cardozo,

Bishop of Qingdao dies

Bishop Joseph Li Mingshu, Bishop of Qingdao, in the Province of Shandong, Mainland China, died on Friday, 15 June at age 93, following a long illness.

Bishop Mingshu was born on 1 December 1924 in the village of Licun, Pangjiazhen, Boxing County, Binzhou, Shandong. He began his studies at the Zhoucun Seminary in 1937 and completed them at the Seminary in Wudu, Wuhan. After being ordained a priest on 11 April 1949, he served in parish ministry in the Parish of Shaoguan, Guangdong Province, and taught elementary and secondary school in Liqun until 1953. In 1978, he taught at a secondary school in Boxing, Shandong and in 1986 he was appointed vice rector of the Holy Spirit Seminary in Shandong.

Bishop Li Mingshu became diocesan administrator of the Diocese of Qingdao in 1994 and, on 13 August 2000, he was ordained a bishop by Bishop Ma Xuesheng of Zhoucun, with a mandate from the Pope. During the episcopal ordination rite, Bishop Li Mingshu announced that he wished to strengthen the new means of evangelization, to form lay people to be responsible for catechesis and to maintain relations of communion with the universal Church. On receiving his pectoral cross and his ring, he reaffirmed his fidelity to the Pope and to the universal Church in a letter dated August 2011.

In 2005, he had invited Sister Nirmala Joshi, Superior General of the Missionary Sisters of Charity, to visit Qingdao to examine the possibility of opening a house for the poor in his diocese. However, the civil authorities did not accept their proposal.

Bishop Li Mingshu's funeral was celebrated on 18 June in the Church of Zhejiangu in Qingdao. The Diocese of Qingdao today numbers some 45,000 faithful, 10 priests and 10 sisters.

Archbishop of Mérida, Venezuela (9 July).

The Holy Father appointed as Auxiliary Bishop of Antipolo, the Philippines Fr Nolly C. Buco from the clergy of the same Diocese, assigning him the titular episcopal See of Gemellae in Byzacena. Until now he has served as parish priest of Our Lady of Light Parish in Cainta (10 July).

Bishop-elect Buco, 54, was born in Baganga, Davao Oriental, the Philippines. He holds a doctorate in canon law and attended a PhD course in anthropology at the University of Santo Tomas in Manila. He was ordained a priest on 18 October 1993. He has served in parish ministry and as: assistant coordinator for the catechetical commission; assistant judicial vicar of the Diocese of Antipolo; rector of Our Lady of Peace and Good Voyage Seminary in Antipolo City; member of the Presbyteral Council and of the College of Consultors.

The Holy Father appointed as Auxiliary Bishops of the Archdiocese of Fortaleza, Brazil:

– Fr Júlio César Souza de Jesus from the clergy of the Archdiocese of Teresina, assigning him the titular episcopal See of Arba. Until now he has served as parish priest of “Menino Jesus de Praga” Parish (11 July).

Bishop-elect Souza de Jesus, 46, was born in Goiânia, State of Goiás. He holds a licence in dogmatic theology from the Pontifical Gregorian University, Rome. He was ordained a priest on 27 June 1998. He has served in parish ministry and as: vice rector of the Major Seminary for students in philosophy; professor at the Major Seminary; spiritual director.

– Fr Valdemir Vicente Andrade Santos from the clergy of the Archdiocese of Aracaju, assigning him the titular episcopal See of Castabala. Until now he has served as vicar general and parish priest of “Nossa Senhora de Lourdes” Parish (11 July).

Bishop-elect Andrade Santos, 45, was born in Aracaju, Brazil. He obtained a BA and a licence in theology in Rome. He was ordained a priest on 24 August 2001. He has served in parish ministry and as: professor at the Major Seminary; rector at the Major Seminary; representative of the local clergy; chancellor of the Archdiocese.

The Holy Father appointed Bishop Oscar Cantú as coadjutor Bishop of

San Jose in California, USA. Until now he has served as Bishop of Las Cruces, USA (11 July).

Bishop Cantú, 51, was born in Houston, USA. He was ordained a priest on 21 May 1994. He was ordained a bishop on 2 June 2008, subsequent to his appointment as titular Bishop of Dardanus and Auxiliary of San Antonio, USA. On 10 January 2013 he was appointed Bishop of Las Cruces.

The Holy Father accepted the resignation of Bishop Héctor Julio López Hurtado, SDB, of Girardot, Colombia (11 July).

The Holy Father appointed Bishop Jaime Muñoz Pedroza as Bishop of Girardot. Until now he has served as Bishop of Arauca, Colombia (11 July).

Bishop Muñoz Pedroza, 59, was born in Ciénaga, Colombia. He was ordained a priest on 24 November 1984. He was ordained a bishop on 4 December 2010, subsequent to his appointment as Bishop of Arauca.

The Holy Father accepted the resignation of Bishop Gerulfus Kherubim Pereira, SVD, of Maumere, Indonesia (14 July).

The Holy Father appointed Fr Ewaldus Martinus Sedu as Bishop of Maumere. Until now he has served as vicar general of the same diocese (14 July).

Bishop-elect Sedu, 54, was born in Bajawa, Indonesia. He was ordained a priest on 7 July 1991. He has served in parish ministry and as: head of the catechetical commission of Maumere; formator and then rector at the Interdiocesan Major Seminary of Saint Peter in Ritapiret.

The Holy Father appointed Fr Christophorus Tri Harsono as Bishop of Purwokerto, Indonesia. Until

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Pontifical Disposition concerning the Apostolic Nunciature in the Democratic Republic of Congo

The Holy Father has decided to send Archbishop Ettore Balestrero, titular Archbishop of Victoriana, Apostolic Nuncio, to the Democratic Republic of Congo to manage the affairs of the Apostolic Nunciature in Kinshasa. Until now he has served as Pontifical Representative in Colombia (6 July).

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

GIOVANNI MARIA VIAN
Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +39066989390, fax +390669883675

TIPOGRAFIA VATICANA EDITRICE
L'OSSERVATORE ROMANO

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

Advertising Agency
Il Sole 24 Ore S.p.A.
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segreteria@redazione.ossrom.va

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At the Angelus the Pope explains that evangelizers are neither managers nor celebrities on tour

Modesty and poverty are the missionary style

Modesty and poverty of means are "the missionary style" of the Church, Pope Francis told the faithful present at the Angelus in Saint Peter's Square on Sunday, 15 July. Commenting on the day's Gospel, he spoke about the time Jesus sent the Twelve on

mission. The "messengers of the Kingdom of God" are not "omnipotent managers" or "irreplaceable officials", he said. The following is a translation of the Pope's reflection which he delivered in Italian.

Dear Brothers and Sisters,
Good Morning,

Today's Gospel passage (cf. Mk 6:7-13) narrates the moment Jesus sends the Twelve [Apostles] on mission. After calling each of them by name "to be with him" (Mk 3:14), listening to his words and observing his gestures of healing, he now calls them again to "send them out two by two" (6:7) to the villages he was going to visit. It is a sort of "internship" of what they would be called to do following the Resurrection of the Lord, through the power of the Holy Spirit.

The Gospel passage pauses on the *style of the missionary* which we can sum up in two points: the mission has a *centre*; the mission has a *face*.

First of all, the missionary disciple has his *centre* of reference who is Jesus himself. The narrative indicates this by using a series of verbs which have him as the subject – "He called to him"; he "began to send them"; he "gave them authority"; "he charged them", "he said to them" (vv. 7, 8, 10) –, so that the going out and working of the Twelve appears to be radiating from a centre, reaffirming the presence and work of Jesus in their missionary actions. This demonstrates that the Apostles have nothing of their own to proclaim, nor any abilities to manifest, but rather that they



speak and act as "emissaries", as messengers of Jesus.

This episode of the Gospel also applies to us and not only to priests but to all baptized people called to witness to the Gospel of Christ in the various spheres of life. And for us too, this mission is authentic only in so far as its unchanging centre who is Jesus. It is not an initiative of faithful individuals nor of groups and not even of large gatherings. It is the

mission of the Church, inseparably united to her Lord. No Christian proclaims the Gospel "on his/her own", but is only sent by the Church who received the mandate from Jesus himself. Indeed it is Baptism that makes us missionaries. A baptized person who does not feel the need to proclaim the Gospel, to proclaim Jesus, is not a good Christian.

The second characteristic of the missionary's style is, so to speak, a *face*, which consists in the *poverty of means*. His accoutrements responds to a criteria of modesty. Indeed the Twelve have the order to "take nothing for their journey except a staff; no bread, no bag, no money in their belts" (6:8). The Teacher wants them to be free and unhampered, without reserves and without favours, certain only of the love of the One who sends them, strengthened only by his Word which they go to proclaim. The staff and the sandals are the gear of pilgrims because that is what the messengers of the Kingdom of God are, not omnipotent *managers*, not irreplaceable officials, not celebrities *on tour*. Let us think for example of this Diocese of which I am Bishop. Let us think about some saints from this Diocese of Rome: Saint Philip Neri, Saint Benedict Joseph Labre, Saint Alessio, Blessed Ludovica Albertoni, Saint Frances of Rome, Saint Gaspare del Bufalo and many others. They were not officials or business people, but rather humble workers of the

Kingdom. This was the face they had. And to this "face" also belongs the way the message is received: it can happen that one is not welcomed or listened to (cf. v. 11). This too is poverty: the experience of failure. The experience of Jesus who was rejected and crucified anticipates the destiny of his messenger. And only if we are united to Him, who died and Rose, can we find the courage to evangelize.

May the Virgin Mary, the first disciple and missionary of the Word of God, help us to convey to the world the message of the Gospel in a humble and radiant exultation, beyond any rejection, misunderstanding or tribulation.

After the Angelus, the Holy Father added:

Dear brothers and sisters, I offer a heartfelt greeting to you all, people of Rome and pilgrims from Italy and various parts of the world: the families, the parish groups and the associations.

I especially greet the Sisters of the Most Precious Blood from Monza, the novices of the Daughters of Mary Help of Christians from various countries and the Polish youth from the Diocese of Pelplin, who are attending a course of spiritual exercises in Assisi.

I wish everyone a pleasant Sunday. And please do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

Congregation for the Causes of Saints

Promulgation of Decrees

On Thursday, 5 July, Pope Francis received in audience, Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints. During the audience, the Supreme Pontiff authorized the Congregation to promulgate the following Decrees regarding:

– the heroic virtues of the Servant of God Pietro Di Vitale, layman; born on 14 December 1916 in Castronovo di Sicilia, Italy, and died there on 29 January 1940;

– the heroic virtues of the Servant of God Giorgio La Pira, layman; born in Pozzallo, Italy, on 9 January 1904 and died in Florence, Italy, on 5 November 1977;

– the heroic virtues of the Servant of God Alexia González-Barros y González, laywoman; born on 7 March 1971 in Madrid, Spain, and

died in Pamplona, Spain, on 5 December 1985;

– the heroic virtues of the Servant of God Carlo Acutis, layman; born on 3 May 1991 in London, England, and died in Monza, Italy, on 12 October 2006.



Carlo Acutis

The cry of suffering in the Middle East

To participants of the ROACO Plenary Assembly

On Friday morning, 22 June, in the Consistory Hall, Pope Francis met with participants of the Plenary Assembly of the Reunion of Aid Agencies for the Oriental Churches (ROACO). The Holy Father decided to set aside his prepared speech and addressed the group extemporaneously. The following is a translation of his address.

The ROACO is of great importance. Today, the Middle East is a crossroads of difficult and tragic situations. In the Middle East, there is the risk – although not necessarily the will of any single individual – of the elimination of Christians. A Middle East without Christians would not be the Middle East. On this, the 50th anniversary of the Reunion of Aid Agencies for the Oriental Churches, I wanted to read this text to you. You should already have received the English text and so there is no point in simply repeating what has already been written. However, since the concern for the Middle East is great, I would like to make a few im-

promptu remarks before giving the written address to Cardinal Sandri. You have it in English, thus I will not bore you by repeating the same points.

Today, the Middle East is suffering, it weeps. Some world powers look upon the Middle East not so much with concern for its culture, faith and the life of its people but rather to take a part of it and gain control. People say, "Christians are the first peoples of the Middle East; we must respect them". The facts, however, do not reflect this attitude. The overall number of Christians continues to decrease. I spoke of this the other day with Cardinal Zenari (Apostolic Nuncio in Syria). Their

numbers are decreasing. Very few wish to return there because the suffering is so great. They love their land; they love their faith, but the suffering has been very great, very deep.

The Middle East is the cradle of Christianity: the land of Jesus Christ. Your efforts to support the Middle East and your concern for the Middle East are important and of great significance, and I am most grateful for this. There are great Churches in the Middle East, ancient Churches with their theology, their liturgies. And these wonders...; their Holy Fathers, their spiritual teachers... The Tradition of the Middle East. We must preserve all of this. We must fight for it. You do this, and I thank you, because this, too, is the essence – shall we say – that is borne of these roots to give life to our soul. How many of us, in our spiritual lives, follow the doctrines of the Eastern Fathers, the ancient monks who teach one the way of contemplation and of holiness!

The Middle East, at this very moment, amid its suffering, is a land of migration, and this is one of the most serious problems. Let us consider Lebanon, where a third of the population are refugees, the majority of them are Syrian, because Lebanon took in so many Syrians. Let us think of Jordan, which also hosts a large number of Syrians who are suffering... And Turkey too. Then Europe. When I was in Lesbos, there were so many Syrians, so many, it was full ... of Christians

and Muslims who were fleeing. And in Italy we see the same thing. It is a land of migration from abroad, from among those same Middle Eastern nations.

There is a great sin in the Middle East, and the poor are suffering as a result of it. It is the sin of the lust for power, the sin of war, worsening each time, in each case.... With more sophisticated arms. The people suffer, children suffer. We cannot say that the Middle East is without schools, but there are very few schools, due to the continuous bombings that destroy everything. There are few hospitals. These are the afflictions of the Middle East. The greatest sin is war. But there is ours too, in the Middle East. Ours. The sin of inconsistency between life and faith. There are a few – not many, but there are some – priests, some bishops, some religious congregations who profess poverty but live as the rich. ROACO receives the smallest offerings from widows, as the Cardinal Prefect said, as symbolic offerings: the tiniest offering of the poor. I would like, however, that these "rich ones" – religious, Christians, some bishops or some religious congregations – would deprive themselves more, in order to support their sisters, their brothers. The Lord will never abandon us, and this is why the Middle East is a hope, a hope that we must nurture. It is a spiritual reality for which we must work, as you do.

I thank you, with all my heart, for all of your work. Thank you.

Pope's appeal for Jerusalem at audience with ROACO

Identity and vocation of the Holy City

The identity and "special vocation" of Jerusalem should be safeguarded "beyond different tensions and political disputes". This is the appeal Pope Francis made in his consigned discourse to members of ROACO, on Friday morning, 22 June. The following is a translation of his prepared speech which was written in Italian and distributed to the participants.

Dear friends,

I am pleased to meet you at the conclusion of your Plenary Assembly, which this year coincides with the 50th anniversary of the founding of ROACO. I cordially greet Cardinal Sandri and I thank him for his introductory words. I extend my greetings and my gratitude to the Pontifical Representatives of the countries of the Middle East, who each day accompany the hopes of Christians and people of other religious traditions in lands that unfortunately are marked by conflict and suffering. I greet and thank the representatives of the Catholic agencies and the benefactors of the Congregation for the Oriental Churches, as well as all those who have offered their services in past years and are present at this important anniversary.

In the wake of the recent celebrations marking the centenary of the Dicastery, ROACO is now celebrating its own jubilee year. According to the Scriptures, every 50th year was heralded by the *shofar*, the horn that proclaimed the year of freedom of slaves, the cancellation of debt, the restitution of land, all based on the people's acknowledgment of God's gratuitous gift to his people; the Covenant and the land that was its sign. I invite you to think back with gratitude to the years that have passed, and especially to the faces of so many people – some of whom have already ended their earthly pilgrimage – who have worked in the

Congregation and in each of your agencies, contributing to the aid and charity efforts. The study of projects and their financing, made possible by the generosity of so many of the faithful worldwide, have enabled the various Oriental Catholic Churches, both in their homeland and in the diaspora, to develop and carry forward their Gospel witness. A witness that has been severely tested, often amid sufferings and persecution, first by the totalitarian regimes of Eastern Europe and then, more recently, by forms of fundamentalism and fanaticism under the pretext of religion, and by apparently interminable conflicts, especially in the Middle East. The practical solidarity that you have shown has come in response to emergency situations resulting from war and migration, but above all it has helped to ensure the very existence of the Churches, their work of pastoral care and evangelization, and their social and aid works. All this manifests the face of Christ's Church which proclaims the Gospel by action and word, thus making present God's charity for all mankind. Indeed, the "year of grace" of the Lord always has a dimension of inner liberation in the hearts of men and women oppressed by sin and an exterior one in the new life of the redeemed, which anticipates the new heavens and the new earth where justice will dwell.

In his discourse after Pentecost, Saint Peter recalled Joel's prophecy, which is so dear to me: "I will pour out my spirit on all flesh; your sons



and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions" (Acts 2:17). The Oriental Catholic Churches, as living witnesses of the apostolic origins, are called in a special way to protect and pass on a spark of Pentecostal fire. Daily they are called to discover anew their own prophetic presence in all those places where they are as pilgrims. Beginning with Jerusalem, the Holy City, whose special identity and vocation needs to be safeguarded above and beyond the different ten-

sions and political disputes, the presence of Christians, despite being a small flock, draws strength from the Spirit for their mission of witness. Today that mission is more urgent than ever before. From the holy places, where God's plan was fulfilled in the mystery of the Incarnation, death and Resurrection of Jesus Christ, may there come about a renewed spirit of strength to inspire Christians in the Holy Land and the Middle East to understand their

On the third anniversary of the Encyclical on Care for our Common Home

The desperate cries of the earth

"All governments should strive to honour the commitments made in Paris" in 2015 "in order to avoid the worst consequences of the climate crisis". Your presence here is the sign of "your commitment to take concrete steps to save the planet and the life it sustains". This was the Holy Father's appeal to participants at the International Conference marking the Third Anniversary of the Encyclical 'Laudato Si'

Your Eminences,
Your Excellencies,
Distinguished Ladies and
Gentlemen,

I welcome all of you assembled for this International Conference marking the third anniversary of the Encyclical Letter *Laudato Si'* on care for our common home. In a special way, I would like to greet His Eminence Archbishop Zizioulas, because he and Cardinal Turkson together presented the Encyclical three years ago. I thank all of you for coming together to "hear with your hearts" the increasingly desperate cries of the earth and its poor, who look for our help and concern. You have also gathered to testify to the urgent need to respond to the Encyclical's call for *change*, for an *ecological conversion*. Your presence here is the sign of your commitment to take concrete steps to save the planet and the life it sustains, inspired by the Encyclical's assumption that "everything is connected". That principle lies at the heart of an integral ecology.

Here we can think back on the call that Francis of Assisi received from the Lord in the little church of San Damiano: "*Go and repair my house, which, as you can see, lies in ruins*". Today, the "common home" of our planet also needs urgently to be repaired and secured for a sustainable future.

In recent decades, the scientific community has developed increasingly accurate assessments in this regard. Indeed, "the pace of consumption, waste and environmental change has so stretched the planet's capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world" (*Laudato Si'*, 161). There is a real danger that we will leave future generations only rubble, deserts and refuse.

So I express my hope that concern for the state of our common home will translate into systematic and concerted efforts aimed at an integral ecology. For "the effects of the present imbalance can only be reduced by our decisive action, here and now" (*ibid.*). Humanity has the knowledge and the means to cooperate in responsibly "cultivating and protecting" the earth. Significantly, your discussions have addressed some of this year's important steps in this direction.

The COP24 Summit, to be held in Katowice, Poland, in Decem-

ber, could prove a milestone on the path set out by the 2015 Paris Agreement. We all know that much still needs to be done to implement that Agreement. All governments should strive to honour the commitments made in Paris, in order to avoid the worst consequences of the climate crisis. "Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most" (*ibid.*, 169), and we cannot afford to waste time.

Along with states, local authorities, civil society, and economic and religious institutions can promote the culture and practice of an integral ecology. I trust that events such as the Global Climate Action Summit, to be held from 12-14 September in San Francisco, will provide suitable responses, with the support of *citizens' pressure groups* worldwide. As I observed, along with His Holiness Ecumenical Patriarch Bartholomew, "there can be no sincere and enduring resolution to the challenge of the ecological crisis and climate change unless the response is concerted and collective, unless the responsibility is shared and accountable, and unless we give priority to solidarity and service" (*Message for the World Day of Prayer for Creation*, 1 September 2017).

Financial institutions, too, have an important role to play, as part both of the problem and its solution. A financial paradigm shift is needed, for the sake of promoting integral human development. International organizations such as the International Monetary Fund and the World Bank can encourage effective reforms for more inclusive and sustainable development. It is to be hoped that "finance... will go back to being an instrument directed towards improved wealth creation and development" (BENEDICT XVI, *Caritas in Veritate*, 65), as well as towards care for the environment.

All these actions presuppose a transformation on a deeper level, namely a change of hearts and minds. In the words of Saint John Paul II: "We must encourage and support an 'ecological conversion' (*Catechesis*, 17 January 2001). Here the religions, and the Christian Churches in particular, have a key role to play. The Day of Prayer for Creation and its associated initiatives, begun in the Orthodox Church, are beginning to spread

on Friday, 6 July, in the Clementine Hall. The Holy Father called on them to "make special room for two groups of people at the forefront of efforts to foster an integral ecology. Both will be at the centre of the next two Synods of the Catholic Church: young people and indigenous peoples, especially those from the Amazon region". The following is the English text of the Holy Father's discourse.

among Christian communities throughout the world.

Finally, dialogue and commitment to our common home must make special room for two groups of people at the forefront of efforts to foster an integral ecology. Both will be at the centre of the next two Synods of the Catholic Church: young people and indigenous peoples, especially those from the Amazon region.

On the one hand, "Young people demand change. They wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded" (*Laudato Si'*, 13). It is the young who will have to face the consequences of the current environmental and climate crisis. Consequently, intergenerational solidarity "is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us" (*ibid.*, 159).

Then too, "it is essential to show special care for indigenous communities and their cultural traditions" (*ibid.*, 146). It grieves us to see the lands of indigenous peoples expropriated and their cultures trampled on by predatory schemes and by new forms of colonialism, fuelled by the culture of waste and consumerism (cf. SYNOD OF BISHOPS, *Amazonia: New Paths for the Church and for an Integral Ecology*, 8 June 2018). "For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values" (*Laudato Si'*, 146). How much we can learn from them! The lives of indigenous peoples "are a living memory of the mission that God has entrusted to us all: the protection of our common home" (*Address*, Puerto Maldonado, Peru, 19 January 2018).

Dear brothers and sisters, challenges are not lacking! I express my heartfelt gratitude for your efforts in the service of care for creation and a better future for our



children and grandchildren. Sometimes it might seem too arduous a task, since "there are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected" (*Laudato Si'*, 54). Yet "human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start" (*ibid.*, 205). Please continue to work for "the radical change which present circumstances require" (*ibid.*, 171). For "injustice is not invincible" (*ibid.*, 74).

May Saint Francis of Assisi continue to inspire and guide us on this journey, and "may our struggles and our concern for this planet never take away the joy of our hope" (*ibid.*, 244). After all, that hope is based on our faith in the power of our heavenly Father. He, "who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way. In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to him!" (*ibid.*, 245).

To all of you I impart my blessing. And please, remember to pray for me.

Thank you!

Holy Father's press conference on the return flight from Geneva to Rome



The experience of encounter

During the return flight to Rome on Friday, 22 June, at the conclusion of his ecumenical pilgrimage to Geneva, the Holy Father answered journalists' questions in an on-board press conference. The following is the English text of the Holy Father's responses which he gave in Italian and Spanish and summaries of the questions put to him by the press. After an introductory greeting by Greg Burke, Director of the Holy See Press Office, the Pope welcomed and thanked the press corps: "Thank you for your work! It was a rather challenging day, at least for me. But I am satisfied. I am content because the different things we did, including the prayer at the beginning, then the dialogue during lunch, which was beautiful, and then the Mass, are things that made me happy. Tiring, but they are good things. Thank you very much. And now I am at your disposal".

[Arnaud Bédard, from the journal "L'Illustré"]: What moments struck you during this visit?

Thank you. I think – I would say – there is an ordinary word: *encounter*. It was a day of encounters. Multifaceted. The right word for the day is *encounter*, and when a person encounters another and feels pleased with the encounter, this always touches the heart. They were positive, also beautiful encounters, beginning with the dialogue with the President [of the Swiss Confederation], at the beginning, which was not only a courteous, ordinary dialogue, but a profound dialogue, on profound global topics and with an intelligence I found striking. Starting with this. Then, the encounters that you all saw.... And what you did not see is the encounter during lunch, which was very profound in the way it touched upon many subjects. Perhaps the topic we spent the most time on is that of young people, because all the Confessions are also concerned, in the good sense, for young people. And the pre-Synod that was held from 19 March onward, attracted quite a bit of attention, because there were young people of all Confessions, even agnostics, and from all countries. Just think: 315 young people present and 15,000 connected online who "came and went". Perhaps this awakened special interest. But for me the word that encompasses perhaps the whole journey is that it was a journey of *encounter*. The experience of encounter. Not merely counter, nothing purely formal, but human encounter. And this, among Protestants and Catholics, says it all.... Thank you.

[Roland Juehen, from the German Catholic agency CIC]: The German Bishops, recently, have decided to take a step on so-called "inter-Communion", and wonder why Archbishop Ladaria [Prefect of the Congregation for the Doctrine of the Faith] had written a letter that seems somewhat of an emergency brake. What will the next steps be? Will an intervention by the Vatican be necessary in order to clarify, or do the German Bishops have to reach an agreement?

Well. This is nothing new, because the Code of Canon Law provides for what the German Bishops were talking about: Communion in special cases. They were looking at the issue of mixed marriage: whether or not it is possible. However, the Code says that the Bishop of the particular Church – this word is important: *particular*, if it is a diocese – has to manage this matter: it is in its hands. This is in the Code. The German Bishops, since they had seen that the case was not clear, and also that several priests were doing things that the bishop did not agree with, wanted to study this issue and conducted this study which – I do not want to exaggerate – was more than a year-long study. I do not know for sure but more than a year, well done, well done. And the study was restrictive: what the bishops wanted was to state clearly what is in the Code. And I too, having read it, say: this is a restrictive document. It was not "open to everyone". No. It was a matter well thought out, with ecclesial spirit. And they wanted to do so for the local Church, not the particular Church [the individual diocese]. They did not want to do that. The matter has drifted to that point, that is, to stating that it is for the German Episcopal Conference. And at that point there is a problem, because the Code does not provide for this. It considers the competence of the diocesan bishop, but not of the Episcopal Conference. Why? Because something approved in an Episcopal Conference, immediately becomes universal. And this was the difficulty with the discussion: not so much the content, but this. They sent the document: then there were two or three meetings for dialogue and clarification, and Archbishop Ladaria sent that letter, but with my permission; he did not do so on his own. I told him: "It is better to take a step forward and say that the document is not yet mature – the letter said this – and that the matter had to be studied further." Then there was another meeting, and ultimately they will study the matter. I think that this will be an *explanatory* document, so that each of the diocesan bishops can manage what Canon Law already permits. There was no brake, no. It was directing the

matter so it would take the right track. When I visited the Lutheran Church in Rome, this type of question was asked and I responded according to the spirit of the Code of Canon Law, that spirit that they [the Bishops] are seeking now. Perhaps the right information was not there at the right moments; there is a bit of confusion, but this is the matter. In the particular Church, the Code permits it; in the local Church, it cannot be, because it would be universal. This is it.

[Roland Juehen]: Is the local Church the Conference?

... it is the Conference. But the Conference can study and provide guidelines to help the bishops manage in particular cases. Thank you.

[Eva Fernández of Cope, the Spanish Radio]: The Secretary General of the Ecumenical Council of Churches spoke about helping refugees. Recently we saw the "Aquarius" incident and other cases, as well as the separation of families in the United States. Do you think some governments will exploit the tragedy of the refugees? Thank you.

I have spoken a great deal about refugees and the criteria are in what I have said: "welcome, protect, promote, integrate". They are criteria for all refugees. Then I have said that every country must do this with the virtue of government which is prudence, because a country must welcome as many refugees as it can *integrate*: integrate, that is, educate, provide work.... This, I would say, is the calm, peaceful plan for refugees. Here we are experiencing a wave of refugees who are fleeing war and hunger. War and hunger in so many countries in Africa, war and persecution in the Middle East. Italy and Greece have been extremely generous in welcoming. For the Middle East – regarding Syria – Turkey has received many of them; Lebanon, many; Lebanon has as many Syrians as there are Lebanese; and then Jordan, and other countries. Spain too has welcomed them. There is the problem of trafficking migrants. And there is also the problem of cases in which they return, because they have to return. There is this case....

I do not know the terms of the agreement very well, but if they are in Libyan waters, they have to go back.... And there I saw the photographs of the prisons of the traffickers. Traffickers immediately separate women from men: women and children go God knows where.... This is what traffickers do. There is also a case, that I know, in which traffickers have approached a ship that had welcomed refugees from the boats and said: "Give us the women and children and take away the men". The traffickers do this. And the prisons of the traffickers, for those who have returned, are terrible; they are terrible. These things were seen in the gulags of World War II. Also mutilations, torture.... And then they throw them into mass graves, the men. For this reason governments are concerned that they not return and not fall into these people's hands. There is worldwide concern. I know that governments speak about this and want to find an agreement, also to modify the Dublin Regulation. In Spain you have had the case of this ship that landed in Valencia. But this whole phenomenon is a disorder. The problem of war is difficult to resolve; the problem of the persecution of Christians too, in the Middle East and in Nigeria. But the issue of hunger can be resolved. And many European governments are considering an emergency plan to invest in those countries, to invest intelligently, to provide work and education, these two things. In the countries from which these people come. Because – no offense, but it is the truth in the collective subconscious there is an awful motto: "Africa is for exploiting" – Africa es para ser explotada. This is in the subconscious: "Eh, they are Africans...." Land of slaves. And this has to change with this plan for investment, education, development, because the African people have so many cultural treasures, so many. And they have great intelligence: the children are very intelligent and can, with a good education, go beyond. This will be the path in the medium term. But at the moment they must reach an agreement with the governments in order to move forward with this emergency. This, here in Europe.

Let us turn to America. In America, there is a big migration issue, in Latin America; and there is also the issue of internal migration. In my country there is a migration issue from north to south. The people leave the countryside because there is no work and they go to the big cities, and there are these megalopolises, the shanty towns, and all these things.... But there is also external migration toward other countries that provide work. Practically speaking, toward the United States. I agree with what the Bishops of that country say. I side with them. Thank you.

[Deborah Castellano Lubov, from Zenit Agency]: We know that some Churches of the World Council of Churches are so-called "Churches of peace", which believe that a Christian cannot use violence. Do you think it is the case for the Catholic Church to unite with these so-called "Churches of peace" and set aside the theory of the "just war"?

A clarification: why do you say there are "Churches of peace"?

[Deborah Castellano Lubov]: They are considered "Churches of peace" because they have this view, that a person who uses violence cannot be considered Christian.

Thank you, I understand. You have put your finger in the wound.... Today, at lunch, a Pastor said that perhaps the first human right is the right to hope, and I liked this, and it applies somewhat to this theme. We spoke about the crisis of human rights today. I think that I must begin from this point in order to get to your question. The crisis of human rights seems clear. Human rights are spoken about a little, but many groups or some countries distance themselves. Yes, we have human rights but ... there is no energy, enthusiasm, the conviction of I don't say 70 years ago, but of 20 years ago. And this is serious, because we have to look at things. What are the causes that brought us to this point? That today human rights are *relative*. The right to peace is also relative. It is a human rights crisis. I think we have to consider this thoroughly.

Then, the so-called "Churches of peace". I think that all Churches that have this spirit of peace must gather and work together, as we said in the speeches today, both myself and the other people who spoke, and at lunch we spoke about it. Unity for peace. Today peace is a necessity,

because there is a risk of war.... Someone said: this third world war, if waged, we know what weapons will be used, but, if there were a fourth, it will be fought with clubs, because humanity will be destroyed. The commitment to peace is a serious matter. When one thinks of the money being spent on weapons! For this reason, the "Churches of peace": but it is God's mandate! Peace, fraternity, mankind united.... And all the conflicts, need not be resolved like Cain, but resolved through negotiation, through dialogue, through mediation. For example, we are in a crisis of mediations! Mediation, which is a very valuable legal term, is in crisis today. A crisis of hope, crisis of human rights, crisis of mediations, crisis of peace. But then, if you say that there are "Churches of peace", I wonder: but are there "Churches of war"? It is difficult to understand this; it is difficult, but there are certainly some groups – and I would say in almost all religions – small groups, simplifying a bit I will say "fundamentalists", who seek war. Even we Catholics have a few of them, who always seek destruction. And it is very important to keep an eye on this. I don't know if I have answered.... They tell me that people are asking for dinner, that there is enough time to get there with a full stomach....

I would just like to say one word clearly: that today was an *ecumenical* day, truly ecumenical. And at lunch we said something wonderful, which I will leave you with so you may think and reflect and give some good consideration to this: in the ecumenical movement we have to remove one word from the dictionary: *proselytism*. Is that clear? There can be no ecumenism with proselytism; one has to choose: either you have an ecumenical spirit or you are a "proselytist". Thank you.



At the end of the in-flight press conference, the Holy Father surprised Cardinal-elect Angelo Becciu with a slice of Sardinian cake to thank him for his work as Substitute for General Affairs of the Secretariat of State, and to mark his last Papal trip. The Pope joked that Becciu would be "changing colour but not out of embarrassment". Cardinal Becciu, who will take office on 1 September as Prefect of the Congregation for the Causes of Saints, thanked the Pontiff for the cake from his native island and for the opportunity to have traveled so often with him. It was a "magnificent experience to see the Holy Father spread the Word of God with such courage. My service has been only this: to help him in this", he said.

Run by three congregations of women religious in the Dominican Republic

A home for women victims of trafficking

It is called *Casa Malala* – a shelter run by three congregations of women religious for female victims of human trafficking in the Dominican Republic.

Thanks to an agreement signed on the Feast of Our Lady of Perpetual Help on 27 June, the State is to hand over management of the house, previously under its care, to the Sisters Adorers, Servants of the Blessed Sacrament and Charity; the Sisters of the Sacred Heart of Jesus and the Oblates of the Most Holy Redeemer. Speaking to Fides news agency, Sister Nieves de la Cruz, an Oblate resident in the Dominican Republic, said meetings with institutions to discuss the project began in 2016. The authorities accepted the nuns' offer to manage the structure after receiving their project proposal for providing assistance to trafficking victims. Significantly, the home will continue to be called *Casa Malala*, to underline the importance of the work of Malala Yousafzai – the young Pakistani activist and recipient of the 2014 Nobel Peace

Prize for her advocacy on behalf of girls and their right to an education.

Sister Nieves explained that the project was created in response to a lack of shelters where victims of human trafficking could be received in a welcoming family atmosphere. "We had to respond to this human tragedy", Sister Nieves said. Particularly to the problem of the large number of Venezuelan women who have entered the Dominican Republic as victims of trafficking, often for the purpose of sexual exploitation.

She noted that this situation is caused by many factors: poverty, violence and the disenfranchisement suffered by many in their native country which lead them to seek a better life elsewhere. Yet often, they fall into the snares of traffickers. "Many of them", the nun said, "are mothers and skilled professionals, but they all have desperation in their eyes and a desire for economic stability so that they can send money to their families, even if they are currently in the Dominican Republic in an irregular situation". Not

all of them, she observed, are adults: in recent years, the number of girls and adolescents has risen sharply.

The Dominican Republic is not always their final destination; sometimes the refugees are just passing through: "many women are hijacked by the big mafias in other countries such as Panama, Ecuador, Colombia, Chile and even Spain and Lebanon". As members of an anti-human trafficking network, the Oblates of the Most Holy Redeemer and the Sisters Adorers, Servants of the Blessed Sacrament and of Charity have been working together for many years.

Sister Nieves de la Cruz said the nuns realized that their anti-trafficking network needed help and thus have been seeking the assistance of other religious by trying to raise awareness among congregations to combat the phenomenon in the Dominican Republic. Lay people are also involved; three of them, including a psychologist, will work at *Casa Malala*.

According to data collected by Fides from national institutes for the protection of women, in 2013 the Dominican Republic ranked as the third country in the world for victims of trafficking (about 60,000 individuals). To date, that number has not changed significantly, but the composition of the victims has: before, they were mostly Dominican women. Now, mostly foreigners fall into this criminal abyss and the age has dropped dramatically, with girls as young as 14 years old precipitating from the brink.

According to NGO reports, many Dominican women are being taken to Europe and the Near East, while almost all foreign victims remain in the Central American country.

ROACO

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specific vocation and to offer an account of their faith and their hope. May the sons and daughters of the Oriental Catholic Churches cherish their prophetic role to proclaim the Gospel of Jesus, even in the often more secularized contexts in our West, where they arrive as immigrants or refugees. May they find a welcome, both on the practical level and in ecclesial sphere, preserving and enriching the heritage of their various traditions. These men and women, thanks also to your help, can bear witness to us, whose hearts are at times dulled, that it is still worth living and suffering for the Gospel, even as a minority, or as the object of persecution, for the Gospel is the joy and the life of men and women of every age.

Allow me to offer a final word of thanks and encouragement. Because of the work of ROACO, through the attentiveness and the acts of charity that sustain the life of the Oriental Churches, the Successor of Peter is also able to continue his mission of pursuing possible paths towards the visible unity of all Christians. As we try with humility and a sincere heart to extend our hand to our most distant brothers, sisters, sons and daughters who are no less loved, and certainly not forgotten. Thanks to your help, they are always listened to and helped to continue their journey as the Church of the Risen Christ, through the challenges, and the spiritual and material suffering, in the Middle East and in Eastern Europe.

Dear brothers and sisters, may Divine assistance always accompany you in your work. To all of you I impart my heartfelt Apostolic Blessing, which I extend to the Bodies you represent, your families and the communities to which you belong. And I ask you, please, to please pray for me. Thank you.



VATICAN BULLETIN

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now he has served as vicar general of Bogor, Indonesia (14 July).

Bishop-elect Harsono, 52, was born in Bogor, Indonesia. He was ordained a priest on 5 February 1995. He holds a licence in Islamic studies from the Pontifical Institute for Arabic and Islamic Studies in Rome. He has served in parish ministry and as: formator at the Minor Seminary of Bogor; rector and formator at the Major Seminary in Bandung; professor of Islamic studies and of Catholic religion and Comparative religion; member of the civil association West Java FKUB Forum for Religious Harmony; visiting professor at the Islamic State University of Bandung; member of the Commissions for Interreligious Dialogue and for Seminaries of the Bishops' Conference of Indonesia; President of the Diocesan Commission for Inter-religious Dialogue.

The Holy Father accepted the resignation of Bishop Antony Devotta of Tiruchirapalli, India (14 July).

The Holy Father appointed Bishop Launay Saturné of Jacmel, Haiti, as Archbishop of Cap-Haïtien, Haiti (16 July).

Archbishop Saturné, 54, was born in Delatte, Haiti. He was ordained a priest on 10 March 1991. He was ordained a bishop on 29 May 2010, subsequent to his appointment as Bishop of Jacmel.

START OF MISSION

On Monday, 18 June, Archbishop Waldemar Stanisław Sommertag, titular Archbishop of Maastricht, began his mission as Apostolic Nuncio in Nicaragua with the presentation of his Letters of Credence to H.E. Mr Daniel Ortega, President of the Republic.

SYNOD OF BISHOPS

On Saturday, 14 July, for the upcoming 15th Ordinary General Assembly of the Synod of Bishops on the theme: "Young People, the Faith

and Vocational Discernment", the Holy Father appointed as President Delegates the following:

– Cardinal H.B. Louis Raphaël I Sako, Patriarch of Babylon for Chaldeans, Head of the Synod of the Chaldean Church, Iraq

– Cardinal Désiré Tsarahazana, Archbishop of Toamasina, Madagascar

– Cardinal Charles Maung Bo SDB, Archbishop of Yangon, Myanmar

– Cardinal John Ribat MSC, Archbishop of Port Moresby, Papua New Guinea

NECROLOGY

Bishop José Maria Setién Alberro, Bishop emeritus of San Sebastián, Spain, at age 90 (10 July)

Bishop Richard John Garcia, of Monterey in California, USA, at age 71 (11 July)

Archbishop Giovanni Marra, Archbishop emeritus of Messina-Lipari-Santa Lucia del Mela, Italy, at age 87 (11 July)

Mary in the Qur'an

LEJLA DEMIRI*

The Qur'an honours Mary with the title *siddiqa* (Q 5:75), 'a woman of truth', pointing to her sincerity as a true believer and a righteous woman. In Islamic tradition *Sidq*, or truthfulness, is a very exalted degree of sanctity, and even one of the distinctive qualities of prophethood. No wonder that in the eyes of a number of medieval Muslim theologians, Mary in fact did appear as a truthful prophet of God. Notable among these commentators were the Andalusian authors Qurtubi and Ibn Hazm, and also Ibn Hajar al-Asqalani of Palestine, one of the most distinguished figures of the Islamic middle ages. Still, the prevalent theological view has always regarded her as not quite a prophet, but as a saintly woman, *waliyya*, a close 'friend' of God. She is praised in the Qur'an for affirming the words of her Lord and His scriptures (Q 66:12). Her unwavering trust in God and her unreserved submission to His will and decree remain exemplary in the piety of Islam, since the very name of the religion signifies 'submission to God'. It is remarkable that just like *siddiqa*, *sadiq/a*, 'friend' in Arabic, also has its root in *s-d-q*, implying that sincerity serves as the true catalyst for the bond of friendship. Not only does Mary uphold truth, but also, due to her sincere relationship and faithful devotion to her Lord, she merits His intimate friendship.

The 3rd chapter of the Qur'an is called *Al Imran*, or 'the family of Imran', after the name of Mary's father. It is in this chapter that Mary's story makes its first appearance in the Qur'anic text. The infancy narrative of Mary opens with Imran's wife praying and vowing to God that the child in her belly would be dedicated and consecrated to Him (Q 3:35). When the baby is born she names her *Maryam* and prays to God to protect her and her offspring from Satan (Q 3:36). The Qur'an then narrates that the Lord accepted Mary 'with full acceptance and made her grow in goodness', and that she experienced miracles of divine favour while growing up in the sanctuary under the guardianship of Zachariah (Q 3:37). The second part of the Marian story tells us of the Annunciation: angels inform her that God had chosen her, made her pure, and elected her above all the women of the world (Q 3:42). She is then guided by the angels to be devoutly obedient to her Lord, to prostrate and 'bow with those who bow in worship' (Q 3:43). She then receives the glad tidings of a child, who is to be held in high honour in this world and the Hereafter, 'one of those brought near to God, and of the righteous' (Q 3:45-46). She is amazed to learn that she will bear a child though no man has ever touched her, but the divine response comes with total clarity: 'Thus shall it be; God creates what He will. If He decrees a thing, He says to it only: Be! and it is' (Q 3:47).

The Qur'anic narrative of Mary is retold with a different emphasis in chapter 19, which is named after her, and is in fact the only sura in the Qur'an that bears a woman's name. Moreover, Mary is the only woman mentioned by name in the Qur'an. There are many female individuals whose stories feature in the Muslim scripture (e.g. the wives of Adam, Abraham, Lot and Muhammad, Moses' mother and sister, Pharaoh's wife, the Queen of Sheba and many others), but none of these is mentioned by name. Mary is the only exception. Interestingly, her name appears thirty-four times in the

Qur'an, more than in the New Testament.

In this chapter the annunciation story appears for the second time, but now with a moving account of the pain and suffering Mary endured during her lonely labour in the wilderness as well as the social embarrassment she endured when returning to face her people with the infant in her arms (Q 19:16-29). The story of her childbirth is poignant and rich in detail; the young mother who has withdrawn from her family encounters the pangs of childbirth on her own in the wilderness; she is so distressed that at one point she cries out: 'I wish I had been long dead and forgotten before all this!' (Q 19:23); but there is good news to come, for food and drink come directly and miraculously from the Lord to comfort her in her distress (Q 19:24-26). The child she bore is divinely intended to be a sign or miracle (*aya*) for mankind and a mercy from God (Q 19:21). All the divine blessings she had encountered since her childhood are to be crowned with the great miracle of bearing a child, Jesus, one of God's righteous prophets. This appears as an ultimate expression of God's power and decree, for He is able to create a child without the agency of a human father, as an implicit challenge to a male-dominated patriarchal culture. No wonder that in popular Muslim piety, Mary stands as a symbol of fertility, maternal love and femininity, so that the *Sura of Maryam* is often recited by women for purposes of curing barrenness, seeking ease in pregnancy, lessening the pain at childbirth and for blessing the infant and the new mother.

In addition to the Qur'an, Islam's second scripture known as the *Hadith* grants Mary a high spiritual rank. In a saying attributed to the Prophet, Mary is described as one of the four women of the world who have attained spiritual perfection, the other three being Khadija (wife of the Prophet), Fatima (the Prophet's daughter), and Asiya (the oppressed wife of the Pharaoh of the Exodus), each one representing a specific type of saintly female life. A further prophetic tradition describes Fatima as 'the chief lady (*sayyida*) of the people of Heaven, with the exception of Mary'. There is also an account (preserved by the historian Azraqi), which describes the Prophet's and the early Muslim community's respect for Mary, narrating that during the Muslim conquest of Mecca, the Prophet ordered all idols and images to be obliterated, except an image of the Virgin Mary and the child Jesus that had been inside the Kaaba from the pre-Islamic times.

Mary thus features as an immensely esteemed female type in Muslim scriptures, theology, spirituality and popular piety. Unlike Christianity, however, Islam does not call her *Theotokos*, the mother, or 'bearer', of God. She is saluted as a truthful servant of God, the mother of Jesus the Messiah whose righteousness and prophethood are also affirmed. Each time the name of Jesus is mentioned in the Qur'an it is accompanied by his mother's name, so that he is identified as 'Jesus son of Mary'. Furthermore, we find that the story of the Annunciation and the Nativity seem to be



Mary feeds Jesus (miniature)

more about Mary and her agonies than about Jesus. She stands at the very centre of the Qur'anic narrative. Similarly, Jesus' miraculous birth traditionally was not seen as a miracle of Jesus only, but also of Mary. In fact the medieval theologians who regarded Mary as a female prophet considered this to be a proof of her prophethood. Mary and Jesus are credited with the performing of miracles, but in their very existence they were also signs of God. Thus the Qur'an describes both Mary and Jesus as signs or miracles (*aya*) of God (Q 21:9; 23:50) who mirrored the creative power of God and His sovereignty.

To stress Jesus' humanity and his servanthood to God, a comparison between Jesus and Adam often appears in theological writings by Muslims, inspired by the Qur'anic verse (3:59) that tells us that 'in God's eyes Jesus is as the likeness of Adam: he created him from dust, and said to him, "Be", and he was.' A number of medieval theologians (Jahiz, Baqillani, Qurtubi, Ibn Taymiyya, Tufi and Ibn Qayyim al-Jawziyya) compare Jesus' creation also to that of Eve. This triad of Adam, Eve and Jesus is further developed into a typology of four types of human creation. There is Adam who had no mother or father, and then the rest of mankind who were brought into life through their parents, with only two exceptions: Eve, who was created from a man alone, and Jesus who was given life through a woman alone. In this model of creation, Adam and Mary stand on the same level. Adam serves as the basis for the creation of Eve, while Mary is the basis for the creation of Jesus. Theological parallels have been also drawn between Mary and Muhammad in their receptivity to the divine word. Mary's virginity is sometimes compared to Muhammad's illiteracy, as it was through

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The definitive character of the doctrine of 'Ordinatio Sacerdotalis'

In response to certain doubts

LUIS F. LADARIA, SJ*

"Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me" (Jn 15:4). If the Church can offer life and salvation to the entire world, it is only because she is rooted in Jesus Christ, her Founder. This rootedness occurs in first place through the sacraments, with the Eucharist at the center. Instituted by Christ, they are the foundational pillars of the Church that continually give life to her as His Body and His Spouse. Intimately connected to the Eucharist is the Sacrament of Holy Orders, in which Christ becomes present to the Church as the source of her life and work. Priests are conformed "to Christ the Priest in such a way that they can act in the person of Christ the Head" (*Presbyterorum Ordinis*, n. 2).

Christ willed to confer this sacrament on the twelve apostles, all of whom were men, provided that, in turn, they communicated it to other men. The Church understands herself to be always bound to this decision of the Lord, which excludes that the ministerial priesthood may be validly conferred on women. John Paul II, in his Apostolic Letter *Ordinatio Sacerdotalis* of May 22, 1994, taught, "Wherefore, in order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Lk 22:32) I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful" (n. 4). The Congregation for the Doctrine of the Faith, in response to a doubt about the teaching of *Ordinatio Sacerdotalis*, has reaffirmed that it concerns a truth belonging to the deposit of faith.

In this light, a serious concern is seen arising in some countries regarding opinions that put into doubt the definitive nature of this doctrine. In order to maintain that it is not definitive, it is argued that it has not been defined *ex cathedra* and that an eventual decision by a future Pope or Council could overturn it. Spreading these doubts creates grave confusion among the faithful, not only with regard to the sacrament of Holy Orders as belonging to the divine constitution of the Church, but also with regards to the Ordinary Magisterium that can teach Catholic doctrine in an infallible manner.

First, concerning the ministerial priesthood, the Church recognizes that the impossibility of ordaining women belongs to the "substance of the sacrament" of Orders (cf. DH 1728). The Church does not have the power to change this substance, because it is precisely from the sacraments, instituted by Christ, that the



Gino Severini, sketch for "La Santa Cena", 1927 (*The Holy Supper*, detail)

Church is made. It does not pertain only to a disciplinary element, but a doctrinal one, inasmuch as it pertains to the structure of the sacraments, which are the original place of encounter with Christ and of the transmission of the faith. Therefore, this should not be understood as a limit that would impede the Church from being more efficacious in her activity within the world. If the Church cannot intervene in this matter it is because it is at that point that the original love of God intervenes. It is He that is at work in the ordination of priests, in such a way that the Church always holds, in every situation of her history, the visible and efficacious presence of Jesus Christ "as the principal source of grace" (Pope Francis, *Evangelii Gaudium*, n. 104).

Aware that there cannot be a change to this tradition, in obedience to the Lord, the Church strives also to deepen its significance, so that the will of Jesus Christ, who is the Logos, is never deprived of meaning. The priest acts in the person of Christ, spouse of the Church, and his being a man is an indispensable element of this sacramental representation (cf. Congregation for the Doctrine of the Faith, *Inter Insigniores*, n. 5). Certainly, the difference of roles between man and woman does not carry in itself any subordination, but a mutual enrichment. Recall that the most perfect image of the Church is Mary, the Mother of the Lord, who did not receive the apostolic ministry. It is thus evident that the masculine and the feminine, the original language that the Creator inscribed on the human body, were assumed in the

work of our redemption. It is properly this fidelity to the plan of Christ for the ministerial priesthood that allows for the deepening and the promotion of the specific role of women in the Church, given that, "woman is not independent of man or man of woman in the Lord" (1 Cor 11:11). Moreover, this teaching throws light on the cultural struggle to understand the significance and the goodness of the difference between man and woman, and their complementary mission in society.

Secondly, the doubts raised about the definitive nature of *Ordinatio Sacerdotalis* also have grave consequences for the manner of understanding the Magisterium of the Church. It is important to reaffirm that infallibility does not only pertain to solemn pronouncements of a Council or of the Supreme Pontiff when he speaks *ex cathedra*, but also to the universal and ordinary teaching of bishops dispersed throughout the world, when they propose, in communion among themselves and with the Pope, the Catholic doctrine to be held definitively. John Paul II referred to this infallibility in *Ordinatio Sacerdotalis*. In this manner he did not declare a new dogma, but, with the authority conferred upon him as the Successor of Peter, he formally confirmed and made explicit, so as to remove all doubt, that which the Ordinary and Universal Magisterium has long considered throughout history as belonging to the deposit of faith. This manner of declaration reflects a mode of ecclesial communion, since the Pope did not want to act alone, but as a witness listening to an uninterrupted and lived tradition. On the other

hand, nobody denies that the Magisterium can express itself infallibly on truths that are necessarily connected with what has been formally revealed, since only in this manner is it able to exercise its function of devoutly safeguarding and faithfully expressing the deposit of the faith.

Further proof of the commitment with which John Paul II examined the question is the prior consultation that he undertook in Rome with the Presidents of the Episcopal Conferences who were seriously interested in the problem. All of them declared, with complete conviction, through obedience of the Church to the Lord, that the Church does not have the faculty to confer on women priestly ordination.

Pope Benedict XVI also reaffirmed this teaching, recalling in the Chrism Mass of April 5, 2012, that John Paul II "declared in an irrevocable manner" that the Church, with regard to the ordination of women, "has received no authority from the Lord". Benedict XVI then asked, with regard to some who do not accept this doctrine: "But is disobedience really a way to do this? Do we sense here anything of that configuration to Christ which is the precondition for all true renewal, or do we merely sense a desperate push to do something to change the Church in accordance with one's own preferences and ideas?"

Pope Francis also returned to the argument. In his Apostolic Exhortation *Evangelii Gaudium*, he reaffirmed that "the reservation of the priesthood to males, as a sign of Christ the Spouse who gives himself in the Eucharist" is not a question open to discussion, and he asked for an interpretation of this doctrine not as an expression of power, but of service, in a manner that better perceives the equal dignity between men and women in the one Body of Christ (n. 104). During the Press Conference of the return flight from the Apostolic trip to Sweden, on November 1, 2016, Pope Francis reaffirmed: "On the ordination of women in the Catholic Church, the last word was clearly given by Saint John Paul II, and this remains".

In these times, in which the Church is called to respond to many challenges of our culture, it is essential that she remains in Jesus, as the branches on the vine. This is why the Teacher invites us to make certain that his words remain in us: "If you keep my commandments you will remain in my love" (Jn 15:10). Only the fidelity to his words, that will not pass away, assures our rootedness in Christ and in his love. Only the welcoming of his wise design, which takes bodily form in the sacraments, replenishes the roots of the Church, so that she may bear the fruits of eternal life.

**Prefect of the Congregation for the Doctrine of the Faith*

Lay people protagonists in the Church

Cardinal Farrell to Irish Bishops' magazine 'Intercom'

"The Church does not want to clericalize the laity". On the contrary, Pope Francis decidedly aims to teach lay people and in particular lay women, roles of ever greater responsibility. Cardinal Kevin Farrell, Prefect of the Dicastery for Laity, Family and Life, highlighted this during an interview with "Intercom", a magazine published by the Irish Catholic Bishops' Conference. Replying to questions put forth by Intercom's editor Father Chris Hyden in the July-August edition ahead of the World Meeting of Families in Dublin, the Cardinal – who was born in the Irish capital – explained that historically "the laity have played a second class role within the Church". And since "unfortunately, in some countries, they still do", he continued, his Dicastery is trying to "give prominence to [the] laity" because "they are the most important people in the Church".

Cardinal Farrell said that Pope Francis had told him "he wants a department in the Vatican, for lay people, that is equivalent to all of the other Congregations (for Bishops, Clergy, Religious and so on)", in which lay people play a leading role. "And by lay people, he does not mean people who belong to ecclesial movements, rather to the regular people who go to Church", Cardinal Farrell pointed out.

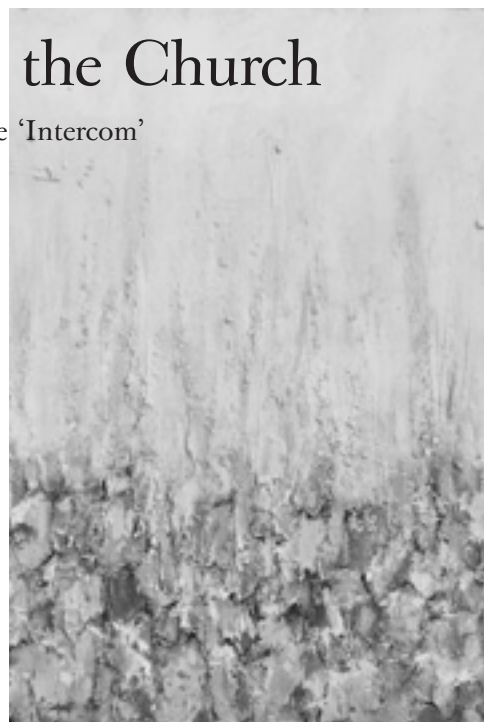
He specified that "the Church does not want to 'clericalize' the laity"... "There are countries where the laity run the church", he continued, citing his experience as Bishop of Dallas to explain that some parishes have an annual budget of \$20 million. "No priest is going to be able to run a parish of that magnitude without competent lay people", he said.

Cardinal Farrell's views on the increased presence of the laity in the church also extends to the family context. "I travelled to a country to speak about *Amoris Laetitia* recently, and they organized a meeting of about six or seven hundred people. Eighty percent of them were priests", he said. "My theme is that priests are not the best people to train others for marriage. They have no credibility; they have never lived the experience; they may know moral theology, dogmatic theology in theory, but to go from there to putting into practice every day...", he continued. This does not mean, Cardinal Farrell pointed out, that clerics do not have a profound awareness of the "brokenness of the family" in contemporary society. Indeed, this is the reason Pope Francis called for two synods on the family. "And as the family goes, that's the way our culture and our society are going to go because it's all tied to the basic unit of the family, and what we experience there is what we're going to project into life and into the community", he continued. "There is an awful lot of brokenness in families but instead of focusing always on the negative" since "80 percent of our work is with brokenness", it would be desirable to bring "people back to true values and the value of family life".

Cardinal Farrell also spoke about the difficulties faced by many broken families which are "projected on the family without necessarily being born of the family". Among these, one of the main ones is the financial crisis. "There is no family life when mother and father have to work sometimes two or three jobs each; there is no time for children; there are no neighbourhoods any more", he explained. "I remember growing up in Dublin in the 50s. It was the neighbourhood; it was all the kids on the street; everybody knew everybody. I think in today's economic environment that's almost impossible. That's a

reality the family has to struggle with and live with", he explained.

Lastly, Cardinal Farrell spoke about the role of women within the Church. "If you study carefully what Francis has done quietly and behind the scenes, the latest example... when for the first time in the history of the Church, he appointed women to be Consultors at the Congregation for the Doctrine of the Faith". The women who were appointed are Linda Ghisoni, under secretary at the Dicastery for Laity, Family and Life, Michela Tenace, professor of theology at the Pontifical Gregorian University and Laetitia Calmeyn, professor of theology at the Collège des Bernardins in Paris. "Francis has done this consistently", Cardinal Farrell said. "Before I came here from the U.S., we had a long talk. We had a long talk about the role of women in the church in the U.S., and Francis was surprised to find out that on the senior staff of my diocese, we had fifteen people, only three of whom were men. The Chancellor of the diocese has been a woman for twenty years; the Vicar General is out and about and has nothing to do with administration or the care of the priests, because he has other things to do. The marriage tribunal were mostly women – all canon lawyers. So when I came here, the Pope said to me: 'I don't want any priests as undersecretaries in Laity, Family and Life; I want lay people... I'll give you two years.' And he himself told me the names of two people he said we should interview. I interviewed both of them; one didn't take the job, the other did. So here, we appointed two undersecretaries, positions that were always held by priests who were at least twenty years in the Vatican. These people had never worked in the Vatican, never been involved in it. One of them, Gabriella Gambino, is a research doctor of bioethics at the University of Rome at Tor Vergata, which is anything but a moderate or right-leaning university. The other person, Linda Ghisoni, is a very brilliant woman who taught Canon Law, but also has a doctorate in theology. She's married and has two teenage girls. The other woman is married and has five children. So Francis, unnoticed, has



Paolo Graziani, "Il popolo illuminato" (The Enlightened People)

gradually been putting women into positions of power".

To the question "where does all that lead to?" Cardinal Farrell warned about the danger "recognized by many people including non-church people, regarding the role of women: do we want to turn them into clerics? We don't. They have to be people of the world who live in the world", he stressed. None of the women mentioned who were appointed to the Doctrine and to the Congregation "are consecrated members of lay communities. They are married women", he pointed out and "gradually, this will happen at all levels of the Church, if we follow Pope Francis' lead... The Pope realized that "administrative functions within the Church can be done by anybody. They have mainly been done by priests, but they can be done by lay people too", Cardinal Farrell said.

Mary in the Qur'an

CONTINUED FROM PAGE 9

their purity that they served as the medium of the divine word.

In her detachment from the world, her dedication to prayer, her absolute acceptance of God's decree and her selflessness in fulfilling the divine will, Mary has always been a source of admiration and inspiration for Muslim mystics who find in her a spiritual model to follow. Mary's withdrawal from her family (Q 19:16) is taken to signify her spiritual withdrawal from worldly pleasures and distractions so that her heart might become the recipient of divine inspiration. Mary's experience of labour pains as well as the social humiliation she faced are taken by Sufis to epitomize the suffering endured

by the seeker of God on the path of spiritual purification. The heart needs to be freed from worldly occupations and purified in order to reflect the divine attributes of beauty and majesty. It is this fascination with the Marian spiritual path that led Rumi to utter his famous words: 'It was not until the pains of parturition manifested in her that Mary made for the tree. [...] The body is like Mary. Every one of us has a Jesus within him, but until the pangs manifest in us our Jesus is not born. If the pangs never come, then Jesus rejoins his origin by the same secret path by which he came, leaving us bereft and without portion of him'.

Muslim piety continues to be deeply inspired by Marian spir-

ituality, humility and self-giving. It comes as no surprise that the Iranian film *Maryam-e moqaddas*, 'Holy Mary', has become globally popular among Muslims today. She remains a source of inspiration not only for scholarly writing, but also for poetry and popular prose. One such publication (Patrick Ali Pahlavi, *La Fille d'Iravan*, 1991) proposes, for instance, a form of 'Liberation Mariology', arguing that thanks to her autonomy, strength and spirituality, Mary should be regarded as the 'prophet of the third millennium'. With her sincere devotion to God and persistence in prayer, Mary remains a living spiritual model for the followers of Islam.

Professor of Islamic Doctrine at the Centre for Islamic Theology, University of Tübingen

Youth transforming the Caribbean family

Pope Francis' video message to young people of the Antilles

In a video message to young people of the Antilles on Sunday, 15 July, Pope Francis focused on how to transform the family in the Caribbean in line with his Exhortation 'Amoris Laetitia'. The occasion for the message was the gathering of the Sixth Antilles Episcopal Conference Youth Assembly, from 10 to 23 July in Fort-de-France, Martinique. The following is a translation of the Pope's message, which he delivered in Spanish.

Good morning!

I affectionately greet you young people who want to transform the Caribbean family. It's a big job! You obviously have courage and want to join the effort. So go ahead!

It is a challenging issue; you are young. But I do wonder: are you young people, or young people who have grown old? Because if you are young people who have grown old, you cannot accomplish anything! You have to be youthful 'young people'! It takes all the strength of youth to be able to change things. And the first thing you need to do is check to see if you have gotten too comfortable. It's not a good thing if you have. For those who are "comfortable" you must jump into action and join the effort.

You want to change things; you want to move forward. You have taken seriously the indications of the Post-Synodal Exhortation on the Family, and you want the family to move forward, in order to transform the family of the Caribbean. You want to transform it today for tomorrow: working in the present to build the future. And today, if you want to grasp the present, you must know how to describe it, how to understand it, in order to face tomorrow. To make the journey from today to tomorrow, you need the teaching on the family, and you can find it in Chapter Four of the Exhortation: the heart of it is there. Study it, examine it, and you will have the guidelines you need to move forward.

It is for today and tomorrow: but we also need yesterday. We cannot imagine tomorrow without considering the past. We can't contemplate the future without reflecting on the past. You are getting ready to transform something that has been given to you by your elders. Your history comes from yesterday, your traditions come from yesterday. You have

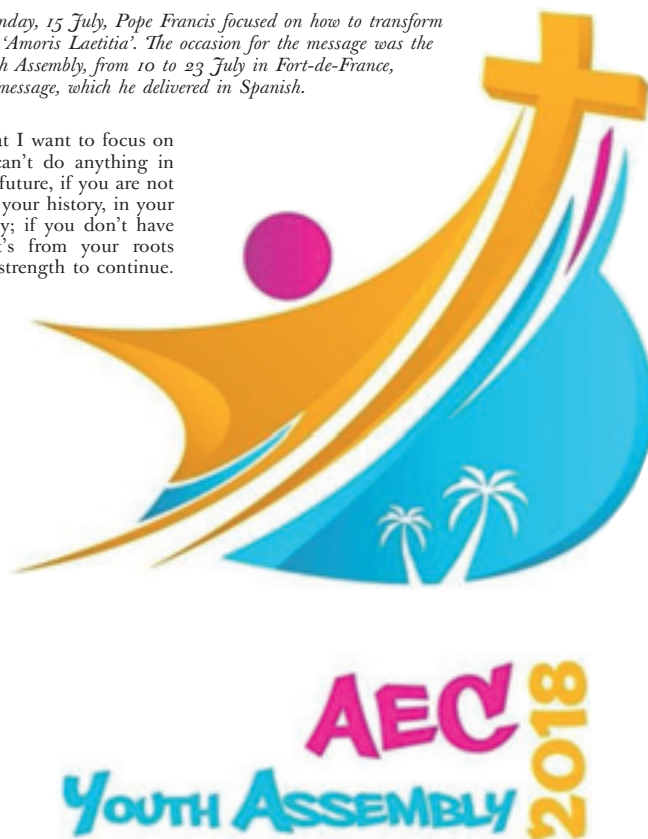
roots. And this is what I want to focus on for a moment: you can't do anything in the present, or in the future, if you are not rooted in the past, in your history, in your culture, in your family; if you don't have deep-seated roots. It's from your roots that you will get the strength to continue.

None of us, neither you nor I, was manufactured in a laboratory: we have a history, we have roots. And everything we do, the results we achieve, the beauty we create in the future, all comes from those roots.

A poet concludes his great poem with this verse: "Everything the tree produces, derives from what is beneath it". Look back, so as to have roots; refer to your grandparents and your elders. Talk to them. And then bring it all with you into the future. To transform: but there you will have roots, the strength to transform the family. It is a transforming harmony. We cannot transform without harmony.

I told you that the heart of *Amoris Laetitia* is in Chapter Four. How to experience love. How to live the love of the family. Discuss Chapter Four among yourselves. There, you will find much strength to go forward and to transform things. And don't forget something else:

love has a strength all its own. And love never ends. Saint Paul says: Faith and hope will end when we are united with the Lord, but love will continue with Him (cf. 1 Cor 13:13). You are transforming something that is for all eternity. It is precisely this strength of love that will remain forever. You have a lot of work to do! Keep going. May God bless you. I pray for you, and I ask you please do not forget to pray for me. *Adios.*



A screenshot from the prayer intention video

Prayer intention for the month of July

For priests and their ministry

So often in the many settings in which priests serve on the front lines in faithfulness to their ministry, they find themselves facing disappointment, wearied by misunderstandings, exhausted. Therefore, Pope Francis says in a video message on the Worldwide Prayer Network, "it's good for them to remember that the people love their priests, need them, and trust in them". The video can be found at www.thepopevideo.org. The Pontiff has dedicated the prayer intention for the month of July to priests who "experience fatigue and loneliness in their pastoral work".

"The tiredness of priests...", Francis says, "do you know how often I think about it?". To illustrate his request for prayers, the video contains a rapid succession of moments in

which the importance of the priest's presence is tangible: in administering the sacraments, first and foremost; and then in giving support to the communities and individuals entrusted to him, especially the weakest. Priests who welcome, who comfort, who roll up their sleeves and share in toils and suffering. For all of them, the Pope asks us to pray that they "may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests".

The video, which is translated in nine languages, was prepared for the Pope's Worldwide Prayer Network by La Machi agency, which handles production and distribution, in cooperation with Vatican Media, which recorded it.