

L'OSSERVATORE ROMANO

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Vatican City

Friday, 10 August 2018

The glittering deceit of idols

General Audience



Dan Goorvitch, "The Golden Calf" (2016)

At the General Audience in the Paul VI Hall on Wednesday, 8 August, Pope Francis once again addressed the subject of idolatry, as it relates to the first commandment. Continuing his series of catecheses on the Decalogue, the Holy Father warned the faithful that "success, power and money" are "great idols" and "timeless temptations" to guard against. To illustrate, the Pontiff recalled in particular the Gospel episode of the golden calf (Ex 32:1-8), which took place, he recalled, in the desert – a symbol of the human condition. The golden calf is "the idol *par excellence*", he observed, and "the symbol of all desires that give the illusion of freedom but instead enslave, because an idol always enslaves". Idols, the Pontiff explained, offer only "glittering deceit", rather than "the true glory" of God's love.

Among the many faithful whom Pope Francis greeted that morning was a spirited group from the pastoral ministry of a Haitian university. Speaking on behalf of the group, Bishop Pierre-André Dumas of Anse-à-Veau et Miragoâne explained that they had come to visit the Pope to "fill up on trust" because, he explained, "the people of Haiti have great need of it". The Bishop recounted that they had been to Taizé and now had come to the Pope in Rome "precisely to go to the roots of our faith, to be truly prepared, once we return home, to explain the reason for our hope and of our trust". In Haitian society, the prelate said, "we feel, today more than ever, a lack of reciprocal trust. But like this we will never manage to grow as a people. Indeed trust is the heart of all social relationships and we Christians have to witness that God always gives people trust and therefore, even more so, this must also be our attitude toward one another".

Pope Francis also blessed the flag of the Invictus Games, a sporting event for wounded military veterans, which will be held this year in Sydney, Australia from 20-27 October.

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No issue on 17 August

We would like to inform our readers that the next issue of the English edition will be published on Friday, 24 August.

VATICAN BULLETIN



CHANGES IN EPISCOPATE

The Holy Father appointed as Apostolic Administrator "*sede plena*" of the Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix, USA, Bishop Thomas James Olmsted, of Phoenix (1 Aug.).

Bishop Olmsted, 71, was born in Oketo, USA. He was ordained a priest on 2 July 1973. He was ordained a bishop on 20 April 1999, subsequent to his appointment as Coadjutor Bishop of Wichita, USA. He succeeded as Bishop of Wichita

on 4 October 2001. He was appointed Bishop of Phoenix on 25 November 2003.

The Holy Father accepted the resignation of Abbot Anselm van der Linde, O. Cist., from his office as Abbot Ordinary of the Territorial Abbey of Wettingen-Mehrerau, Austria (1 Aug.).

The Holy Father accepted the resignation of Bishop Sebastián Ramis Torrens, TOR, of the Territorial Prelature of Huamachuco, Peru (7 Aug.).

START OF MISSION

On 8 June, Archbishop Fortunatus Nwachukwu, titular Archbishop of Acquaviva, began his mission as Apostolic Nuncio in Trinidad and Tobago with the presentation of his Letters of Credence to the President, H.E. Mrs Paula Mae Weekes.

NECROLOGY

Bishop Bassano Staffieri, Bishop emeritus of La Spezia-Sarzana-Brignano, Italy, at age 86 (31 July)

Bishop Raffaele Castielli, Bishop emeritus of Lucera-Troia, Italy, at age 91 (3 Aug.)

Pope expresses solidarity

Devastating earthquake in Indonesia

A devastating earthquake, measuring 6.9 on the Richter scale, struck the island of Lombok, Indonesia on Sunday, 5 August. The quake claimed more than 300 lives and injured tens of thousands of people, leaving many displaced.

In a telegram signed on 6 August by the Secretary of State Cardinal Pietro Parolin, Pope Francis expressed his condolences and solidarity. The message read: "having learned with great sadness of the tragic loss of life and the destruction of property caused by the earthquakes in Indonesia, His Holiness Pope Francis expresses his heartfelt solidarity with all those affected by this tragedy". It also assured that the Pontiff "prays especially for the repose of the deceased, the healing of the injured and the consolation of all who grieve the loss of their loved ones. In offering encouragement to the civil authorities and those involved in the search and rescue efforts as they assist the victims of this disaster", the telegram continued, "His Holiness willingly invokes upon the people of Indonesia divine blessings of consolation and strength".

The epicentre of the earthquake, which struck shortly after sunset, was in the northeastern part of the island at a shallow depth of 10 kilometres.

Cause of Beatification and Canonization of the Servant of God Giulio Penitenti

Diocesan Priest and Founder of the Pious Society of Priests and Laity
"House of the Little Workers"

EDICT

On the 7th day of July 1978, the Servant of God Giulio Penitenti, Diocesan Priest and Founder of the Pious Society of Priests and Laity, "*House of the Little Workers*", died in Rome.

The Servant of God Giulio Penitenti was a man and a priest of deep and profound faith in God and of an uncommon human sensibility. He promoted rapprochement and dialogue among different Christian Faiths because he keenly felt the demand for ecumenism.

Omnes unum in Christo was the motto of his pastoral activity. His ecumenical approach found its more developed expression when in 1944 he began the association which in the course of the years assumed the title "*House of the Little Workers*". In 1951 it became the "*Pious Society of Priests and Laity*" which included priests and laity; later in 1959 the Associate Female Branch was instituted. All had the specific purpose of praying and working for the unity of Christians. The location of the Work, which is in Riano, was called "*Ecumenical Citadel Taddeide*". Over the years, following the road marked out by the Second Vatican Council, the Work expanded in different parts of Italy and even abroad in Spain, the United States of America, Mexico and Jerusalem.

Since, with the passage of time, his reputation of holiness has increased and since we have been formally requested to initiate the Cause of Beatification and Canonization of the Servant of God, in bringing this to the attention of the ecclesial Community, we invite each and every member of the Faithful to communicate to us directly or to send to the Diocesan Tribunal of the Vicariate of Rome (Piazza San Giovanni in Laterano, 6 - 00184, Rome) any and all the information from which

can be gleaned elements favorable or contrary to the reputation of holiness of the Servant of God.

Since, in accordance with the provisions of law, all the writings attributed to him must also be gathered, we order, with the present EDICT, that all those who are in possession of his writings, hand over in all haste to the abovementioned Tribunal any writings, whose author is the Servant of God, unless they have already been handed over to the Postulation of the Cause.

We remind you that the term "writings" means not just printed works, which in fact have already been collected, but also manuscripts, diaries, letters and every other type of private writing of the Servant of God. Those who would like to keep the original writings may submit a copy of them which has been properly authenticated.

We establish, finally, that the present EDICT will be affixed, for a period of two months, to the doors of the Vicariate of Rome, and that it be published in the diocesan insert of Rome in "*Avvenire*", in "*Taddeide*", the official magazine of the Pious Society "*House of the Little Workers*", in "*La Verdad*", the diocesan bulletin of Pamplona (Spain) and in "*Redes*" of the diocese of Celaya (Mexico), as well as in the English edition of "*L'Osservatore Romano*".

Given at Rome, from the Seat of the Vicariate,
on the 2nd day of July 2018

Angelo Card. De Donatis
Vicar General

Marcello Terramani
Notary

Holy Father to visit Palermo



On Saturday 15 September the Holy Father will pay a pastoral visit to the dioceses of Piazza Armerina and Palermo, on the occasion of the 25th anniversary of the death of Sicilian priest, Blessed Pino Puglisi.

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General Audience

"Success, power and money". These are "the great idols", the "timeless temptations" that the Pope cautioned against at the General Audience held in the Paul VI Hall on Wednesday, 8 August. Continuing the series of catecheses on the Decalogue, the Pontiff delved once again into the theme of idolatry addressed in the first commandment, focusing in particular on the "idol par excellence", the golden calf. The following is a translation of the catechesis, which the Holy Father delivered in Italian.



The glittering deceit of idols

Dear Brothers and Sisters,
Good morning!

Today let us continue to meditate on the Decalogue, and to look more closely at the theme of *idolatry*; we spoke about it last week. Now let us take up the theme again because it is very important to know about it. And, let us take our cue from the idol *par excellence*, the golden calf, which the Book of Exodus (32:1-8) describes – we have just heard a passage from it. This episode has a precise context: the desert where the people await Moses who has gone up the mountain to receive God's instructions.

What is *the desert*? It is a place where uncertainty and insecurity reign – there is nothing in the desert – where there is no water, no food and no shelter. The desert is an image of human life, whose condition is uncertain and has no inviolable guarantees. This insecurity creates a primal anxiety in mankind which Jesus mentions in the Gospel: "What shall we eat? What shall we drink? What shall we wear?" (Mt 6:31). These are primal anxieties. And the desert causes these anxieties.

And something occurs in that desert which triggers idolatry. "Moses delayed to come down from the mountain" (Ex 32:1). He remained there for 40 days and the people grew impatient. The reference point was missing: Moses, the leader, the one in charge, the reassuring guide; and this became unbearable. Thus, the people called for a visible god – this is the snare into which the people fell – in order to identify and orient themselves. And they said to Aaron: "make us gods, who shall go before us" (v. 1); make us a leader, make us a chief. In order to escape uncertainty – the uncertainty is the desert – human nature seeks a do-it-yourself religion. If God does not show himself, then we custom-make one for ourselves. "Before an idol, there is no risk that we will be called to abandon our security, for idols 'have mouths, but they cannot speak' (Ps 115:5). Idols exist, we begin to see, as a pretext for setting ourselves at the centre of reality and worshipping the work of our own hands" (*Lumen Fidei*, 13).

Aaron is unable to refuse the people's request, and he makes a *golden calf*. The calf had a double meaning in the ancient Near East: on the one hand it represented fertility and abundance, and on the other, energy and strength. But first and foremost, it was golden, thus, a symbol of wealth, success, power and money. These are the great idols: success, power and money. They are timeless temptations! This is what the golden calf is: the sym-

bol of all desires that give the illusion of freedom but instead enslave, because an idol always enslaves; it has charm and you succumb; the charm of the serpent who looks at the little bird and the bird is unable to move, and the serpent gets him. Aaron was unable to refuse.

But above all, everything stems from the inability to confide in God, to place our insecurities in him, to allow him to give true depth to the desires of our hearts. This also allows us to sustain weakness, uncertainty and precariousness. Referring to God makes us strong in weakness, in uncertainty and also in precariousness. Without God's primacy one can easily fall into idolatry and settle for poor reassurances. But this is a temptation which we always read about in the Bible. And consider this carefully: it did not cost God much effort to free the people from Egypt: he did so with signs of power, of love. But God's great work was to remove Egypt from the hearts of the people, that is, to remove idolatry from the people's hearts. And again, God continues to work to remove it from our hearts. This is God's great work: to remove "that Egypt"

which we carry within us, which is the attraction of idolatry.

When we welcome the God of Jesus Christ who was rich and became poor for us (cf. 2 Cor 8:9), then we discover that recognizing one's weaknesses is not a disgrace of human life, but the condition necessary to open up to the One who is truly strong. Thus, God's salvation enters through the door of weakness (cf. 2 Cor 12:10). It is due to man's own inadequacies that he opens up to the paternity of God. Mankind's *freedom* comes from allowing the true God to be the only Lord, and this allows one to *accept one's fragility* and *reject the idols in one's heart*.

We Christians turn our gaze to *Christ crucified* (cf. Jn 19:37) who was weak, insulted and stripped of all his possessions. But the face of the true God is revealed in him, the true glory of love and not that of glittering deceit. Isaiah says: "he was wounded by our transgressions" (Is 53:5). We were healed by the very weakness of a man who was God, by his wounds. And through our weaknesses, we can open up to God's salvation. Our healing comes from the One who became poor, who welcomed failure, who undertook to bear our insecurity until the end, in order to fill it with love and strength. He comes to reveal God's paternity to us. In Christ our fragility is no longer a curse but a place of encounter with the Father and the wellspring of a new strength from above.

SPECIAL GREETINGS

I greet all the English-speaking pilgrims taking part in today's Audience, particularly the groups from Malta and Indonesia. Upon all of you, and your families, I invoke the joy and peace of Our Lord Jesus Christ. God bless you all!

I extend a special greeting to *young people, the elderly, the sick and newlyweds*. Today is the feast day of Saint Dominic de Guzman, Founder of the Order of Preachers. May his example as a faithful servant of Christ and his Church be an encouragement and a catalyst to us all. I offer a special greeting to those who bear his name. And tomorrow in Europe, we will celebrate the feast day of Saint Teresa Benedicta of the Cross (Edith Stein), a martyr, a woman of consistency, a woman who sought God with honesty and love, and a martyred woman of her Hebrew and Christian people. May she, the Patron of Europe, pray and shield Europe from indifference. May God bless all of you.



"The Dance around the Golden Calf", Karel van Mander
(Frans Hals Museum)

Bridges of dialogue between continents

Pope's Message to 500 theologians in Sarajevo

We must "recognize every sign and mobilize all our energy in order to remove the walls of division and to build bridges of fraternity". Pope Francis shared this in a Message to the Third International Conference of "Catholic Theological Ethics in the World Church", held in Sarajevo from 26-27 July. The Message was read aloud at the opening event on Thursday, 26 July, by Archbishop Luigi Pezuto, Apostolic Nuncio in Bosnia and Herzegovina. The following is the English text of the Holy Father's Message.

Dear Brothers and Sisters!

I greet all you taking part in this, your third worldwide conference on theological ethics. It takes place in Sarajevo, a city of great symbolic value for the journey of reconciliation and peacemaking after the horrors of a recent war that brought so much suffering to the people of that region.

Sarajevo is a city of bridges. Your meeting is inspired by this dominant motif, which warns of the need to build, in an environment of tension and division, new paths of closeness between peoples, cultures, religions, visions of life and political orientations. I have appreciated this effort of yours from the beginning, when the members of your planning committee visited me in the Vatican last March.

The theme of your meeting is one to which I myself have often called attention: the need to build bridges, not walls. I keep repeating this in the lively hope that people everywhere will pay attention to this need that is increasingly acknowledged, albeit at times resisted by fear and forms of regression. Without renouncing prudence, we are called to recognize every sign and mobilize all our energy in order to remove the walls of division and to build bridges of fraternity everywhere in the world.

The three focal points of your meeting intersect along this journey of bridge building in a critical time like our own. You have given a central place to the ecological challenge, since certain of its aspects can create grave imbalances not only in terms of the relationship between man and nature, but also between generations and peoples. This challenge – as it emerges from the Encyclical *Laudato Si'* – is not simply one of many, but the broader backdrop for an understanding of both ecological ethics and social ethics. For this reason, your concern for the issue of migrants and refugees is very serious and provokes a *metanoia* that can foster ethical and theological reflection, even before inspiring suitable pastoral attitudes and responsible and carefully planned political policies.

In this complex and demanding scenario, there is need for individuals and institutions capable of assuming a renewed leadership. There is no need, on the other hand, for hurling slogans that often remain empty, or for antagonism between



Adrienne Silva, "Building Bridges"

parties jockeying for the front position. We require a leadership that can help to find and put into practice a more just way for all of us to live in this world as sharers in a common destiny.

With regard to the question of how theological ethics can make its own specific contribution, I find insightful your proposal to create a network between persons on the various continents who, with different modalities and expressions, can devote themselves to ethical reflection in a theological key in an effort to find therein new and effective resources. With such resources, suitable analyses can be carried out, but more importantly, energies can be mobilized for a praxis that is compassionate and attentive to tragic human situations, and concerned with accompanying them with mer-

ciful care. To create such a network, it is urgent first to build bridges among yourselves, to share ideas and programmes, and to develop forms of closeness. Needless to say, this does not mean striving for uniformity of viewpoints, but rather seeking with sincerity and good will a convergence of purposes, in dialogical openness and the discussion of differing perspectives. Here you will find helpful a particular form of competence, all the more urgent and complex today, to which I referred in the Foreword of the recent Apostolic Constitution *Veritatis Gaudium*. In mentioning the fundamental criteria for a renewal and a relaunching of ecclesiastical studies, I stressed the importance of "wide-ranging dialogue" (n. 4b), which can serve as the basis for that interdisciplinary and transdisciplinary open-

ness so vital also for theology and for theological ethics. I also pointed to "the urgent need for 'networking' between those institutions worldwide that cultivate and promote ecclesiastical studies" (n. 4d).

I encourage you, as men and women working in the field of theological ethics, to be passionate for such dialogue and networking. This approach can inspire analyses that will be all the more insightful and attentive to the complexity of human reality. You yourselves will learn ever better how to be faithful to the word of God which challenges us in history, and to show solidarity with the world, which you are not called to judge but rather to offer new paths, accompany journeys, bind hurts and shore up weakness.

You already have over ten years of experience in building such bridges in your association, *Catholic Theological Ethics in the World Church*. Your international meetings in Padua (2006) and Trent (2010), your regional meetings on different continents and your various initiatives, publications and teaching activities, have taught you a style of sharing which I trust you will pursue in a way that will prove fruitful for the entire Church. I join you in thanking the officers who have come to the end of their term and those now taking up their responsibilities; I will remember them in my prayers. To all of you I cordially impart my blessing, and I ask you, please, to pray for me.

From the Vatican, 11 July 2018

FRANCIS

To Christian Life Community

Contemplatives in action

Pope Francis sent a Message to Mr Mauricio López Oropeza, President of the World Executive Council of the Christian Life Community (CLC), and to all participants in the organization's 17th World Assembly held in Buenos Aires from 22-31 July. The theme of the Assembly was "CLC, a Gift for the Church and for the World". The following is a translation of the Holy Father's Message, which was written in Spanish.

To Mr Mauricio López Oropeza
President of the World Christian
Life Community

Dear Brother,

I have received your courteous letter informing me of the forthcoming celebration of your 2018 World Assembly, which coincides with the 50th anniversary of your journey as Christian Life Community. For this reason, you wish to pray and reflect together so that the Lord may grant you to experience your charism more profoundly and thus, by deepening the charism received, you may continue to be a gift for the Church and for the world.

However, recognition of the gift and the grace that the Lord has given you over these years must lead you, firstly, to make a humble act of thanksgiving, because Jesus

has gazed at you over and above your qualities and virtues. At the same time, this entails a call to responsibility, to empty yourselves and go forth to encounter others, in order to nourish them with the only bread capable of satisfying the human heart: the love of Christ. May the "gnostic illusion" not mislead you.

At the centre of your Ignatian spirituality is this desire to be contemplatives in action. Contemplation and action, the two dimensions together: because we can only enter God's heart through the wounds of Christ, and we know that Christ is wounded in the hungry, the uneducated, the discarded, the elderly, the sick, the imprisoned, in all vulnerable human flesh.

Leading a Christian way of life, one of intense spiritual growth and



Miguel Cabrera (1695-1768)
"The Conversion of Saint Ignatius Loyola"

work for the Kingdom, means allowing oneself to be shaped by Jesus' love, having his same sentiments (cf. Phil 2:5), asking oneself continuously: What have I done for Christ? What am I doing for Christ? What ought I do for Christ? (cf. *Spiritual Exercises*, 53).

I thank you for your dedication and love for the Church and your brothers and sisters, and I encourage you to continue making Christ present in your environment, giving apostolic meaning to all that you do.

And, please, do not stop praying for me. May Jesus bless you and may the Blessed Virgin protect you.

FRANCIS

Unemployment, suicide and addiction at the centre of the Pope's concerns

Restore dignity to the young

On Wednesday, 1 August, prior to the General Audience, Pope Francis received participants of the "European Jesuits in Formation" in the meeting room of the Paul VI Hall. The following is a translation of his comments to the group along with a question posed by one of the participants [italics, below].

Good morning. I am happy to welcome you. Thank you very much for this visit, it does me good. When I was a student, when we had to go to the [Superior] General, and when we had to go with the General to the Pope, we wore the cassock and cloak. I see this is no longer the fashion thank God. The priest made me laugh when he spoke about unifying the Jesuits' pastoral ministry. I understood that it was about unifying the Jesuits' souls and hearts, not their methodologies, because if this is done the Society of Jesus would come to an end. It was said that the number one role of the General was to "tend the Jesuits", and another said: "Yes, but it is like tending a flock of toads": one here, one there.... But this is beautiful, because it takes great freedom; without freedom one cannot be a Jesuit. And great obedience to the pastor; who must have the great gift of discernment in order to allow each of the "toads" to choose what he hears the Lord ask of him. This is the originality of the Society: unity with great diversity.

Blessed Paul VI told us, in the 32nd General Congregation, that where there is a crossroads of ideas, of problems, of challenges, there is a Jesuit. Read that discourse: in my opinion it is the most beautiful discourse that a Pope has given to the Society. It was a difficult moment for the Society, and Blessed Paul VI began the speech like this: "Why do you doubt? A moment of doubts? No! Have courage!". And I would like to link it to another address, not of a Pope but of a General, of Pedro Arrupe: it was his "swan's song", in the refugee camp in Thailand, I do not know whether it was in Bangkok or south of Bangkok. He gave that address ahead of [taking] the airplane and landed in Fiumicino having had a stroke. It was his last message, his testament. In these two discourses lies the framework of what the Society must do today: have courage, go to the peripheries, to the crossroads of ideas, of problems, of the mission.... There is Arrupe's testament, his "swan's song", his prayer. It takes courage to be a Jesuit. It does not mean that a Jesuit has to be irresponsible, or reckless, no. But to have courage. Courage is a grace of God, that Pauline *parrhesia*.... And it takes strong knees for prayer. I think that with these two discourses you have the inspiration to go where the Holy Spirit tells you, in the heart.

Then we talk about communication, which is one of your themes. I really like the communicative method of Saint Peter Faber: yes, Faber communicated and let others communicate. Read the memorial: it is a monument to communication, both internal with the Lord, and external with the people. And I thank you for what you do. Go forth, to the crossroads, without fear. But be anchored in the Lord.

Pray for me, do not forget! This work [of the Pope] is not easy.... Perhaps this seems a heresy, but it is often fun. Thank you.

We still have a few minutes: if some of you have some questions or some reflections, let us put these minutes to use. In this way I learn from your heresies....

Thanking the Pontiff for his words, one of the participants in the meeting asked him: "The theme of our meeting is communication, young people. Someone once told me that to be religious or priests means that one thing we never have to face

is unemployment. But many young people, even with a high level of preparation, risk unemployment. I find this is a challenge for me, to see things from their point of view, because I know that the Society of Jesus and the Church will always have a task for me, somewhere. I find this is a great challenge for communication: this is an experience of unemployment that I know I will never have. It is something I find difficult".

Perhaps this is one of the most serious and painful problems for young people, because it goes right to the person's heart. A person who does not have work feels he or she has no dignity. I remember once, in my land, a lady came to tell me that her daughter, an academic, spoke many languages, and could not find work. I got in touch with several lay people, and they found a job. That woman wrote me a note that said: "Thank you, Father, for helping restore my daughter's dignity". Not having work takes away one's dignity. Moreover: it is not the fact of not being able to eat, because you can go to *Caritas* and they feed you. The problem is not being able to bring home the bread: it takes away dignity. When I see – you see – so many young people out of work, we have to ask ourselves why. You will surely find the reason: there is a re-organization of the global economy, where the economy, which is tangible, is replaced by finance, which is abstract. Finance is at the centre and finance is cruel: it is not tangible; it is abstract. And there a collective consciousness is at play which is not tangible, but is fluid or gaseous. And this is at the core: the world of finance. Man and woman should have been in its place. Today I believe this is the great sin against the dignity of the person: displacing the person from his or her place at the centre. Last year, speaking with a manager of the International Monetary Fund, she told me that she wanted to have a dialogue involving the economy, humanism and spirituality. And she said to me: "I managed to do so. Then I got carried away and I wanted to do so among finance, humanism and spiritualism. And I was not able to do so, because the economy, even that of the market, can be open to the social market economy, as John Paul II had asked; however, finance is incapable, because you cannot grab hold of finance: it is 'gaseous'. Finance resembles the chain of Saint Anthony on a global scale! Thus, with this displacement of the person from the centre, and by placing at the centre something like finance, which is 'gaseous', empty gaps are created in employment.

I wanted to say this in general because therein lie the roots of the problem of unemployment posed in your question: "How can I understand, communicate with and support a young person who is in that situation of joblessness?". Brothers, it calls for creativity! In any case. Courageous creativity, in order to find the way to respond to this situation. But the question you posed is not a superficial issue. The number of youth suicides is on the rise, but governments – not all – do not publish the exact number: they publish up to a certain point, because it is scandalous. And why do these young people hang themselves, commit suicide? The main reason for all these cases is a lack of work. They are unable to feel useful and they end up.... Other young people do not feel up to facing suicide, but seek a

halfway alienation, with addiction, and addiction, today, is a way of escaping this lack of dignity. Consider that behind every dose of cocaine – let us consider – there is a great global industry that makes this possible, and probably – I am not certain – the largest movement of money in the world. Other young people see interesting things on the mobile phone as a new way of life: at least they provide work.... This is real; it happens! "Ah, I'll take a flight and go to enlist in ISIS: at least I will have a thousand dollars in my pocket each month and



Saint Peter Faber

something to do!". Suicide, addiction and going out toward guerilla warfare are the three options that young people have today, when there is no work. This is important: understanding the problem of young people: making [that young person] feel that I understand him, and this is communicating with him.

And then taking action to resolve this problem. The problem has a solution, but we need to find the way; prophetic words are needed; there is need for human inventiveness; many things need to be done. Get your hands dirty.... My response to your question is a little long, but they are all elements needed in taking a decision in communicating with a young person who does not have work. You did well to speak about this, because it is a question of dignity.

And what happens when a Jesuit has no work? There is a big problem! Speak quickly with your spiritual father, with your Superior; undertake a good discernment on the reason....

Thank you. I will not give you more work [speaking to the interpreter].

Tomorrow is the Feast of Saint Peter Faber: pray to him that he may give us the grace to learn to communicate.

Let us pray to Our Lady: *Hail Mary*....

[Blessing]

And please do not forget these two discourses: that of Blessed Paul VI, in 1974, at the 32nd General Congregation, and that of Fr Arrupe in Thailand, his swan's song, his testament.

Contemplatives in action

An Ignatian formula shared by Montini and Bergoglio

The death of Paul VI

GIOVANNI MARIA VIAN

That Sunday, nothing could have foretold what would happen that evening in Castel Gandolfo. A public statement only announced that, due to the worsening of the arthritis he had been suffering from for years, Paul VI would be unable to take part in the meeting with the faithful for the *Angelus*. In reality the Pope had not even managed to write the introductory words to the Marian prayer, as he had done personally for 15 years every Tuesday for the next day's General Audience, and on the eve of the Sunday gathering.

At the start of his Pontificate, Paul VI wondered whether he would continue the tradition begun by Pope Paeclli. "There was the *Angelus* at the window. I was not inclined to appear at that third floor window, where Popes Pius and John had appeared; perhaps I would drop the unique dialogue with Saint Peter's Square; but it was full of people, rather of faithful, who were waiting: an immense and moving sight", Pope Montini had noted. For that day, the Feast of the Transfiguration, the Pontiff had given directions to prepare a brief discourse, which indeed was broadcast.

Paul VI felt he was nearing the end of his earthly life, and he had long meditated on death, since the time of his youth. But knowledge of its inexorability "does not help if this persuasion is not present and felt in spirit", he had written after a long illness when he was not yet 40, because "it is a warning of vigilance and expectation which disposes the soul to all the goodness and mercy of which it is capable". Signs that his death was not far off then multiplied, especially in his final year, when "the natural course of our life approaches sunset", he had said 40 days earlier, on the Feast of Saints Peter and Paul, the 15th anniversary of his election, as he outlined the appraisal of his Pontificate. Exhausted by fever, the Pontiff had still managed to work the entire week. On Tuesday he celebrated Mass in Frattocchie during his last outing from Castel Gandolfo; the following day he held the General Audience; on Thursday he received the Italian President Sandro Pertini, who had recently been elected to the Quirinale; and he worked late as he always did, until Friday evening. But on Sunday morning the Pope was unable to celebrate Mass, and his secretary told him that he would celebrate for him in the afternoon.

During the Mass the Holy Father had "the perception that that Communion was his Viaticum", Pasquale Macchi wrote in the blunt and striking narrative of the final hours of Paul VI. "Immediately, immediately", the Pope responded to the offer to receive the anointing of the sick. "At the end he made a gesture with his hand, without speaking, thus expressing farewell, gratitude, good-bye". Three hours later, Pope Montini passed away.

In the stifling heat of that summer, this is how he died: suddenly, a decisive Pontificate for contemporary Catholicism. Thanks to the personal testimony of a man who, as Bishop of Milan preaching on the first day of the year, had said: "Let us truly become Christian and imbue the passing time with eternal value; we will find all this on the last day in the evening of our life".

MARCELLO SEMERARO

In his 29 July message to the President of the World Executive Council of the Christian Life Community [see p. 4], the Pope wrote: "At the centre of your Ignatian spirituality is this desire to be contemplatives in action. Contemplation and action, the two dimensions together: because we can only enter God's heart through the wounds of Christ, and we know that Christ is wounded in the hungry, the uneducated, the discarded, the elderly, the sick, the imprisoned, in all vulnerable human flesh". One could comment on this text with *Gaudete et Exsultate*, where it reads at n. 96 that holiness "is not about swooning in mystic rapture"; indeed, those who begin from contemplation are able to discover in the poor and in the suffering "the very heart of Christ, his deepest feelings and choices, which every saint seeks to imitate".

The formula "contemplatives in action" is a classic expression of the Ignatian ideal of Christian perfection. In its most original form, it theorizes that contemplation and action, at a profound level, manage to create unity to the point of reciprocal inter-penetration of the two, through charity. Indeed, action, as much as contemplation, must – to use Fr Lallemand's expression – proceed from love and tend towards love, so that love be their principle, their practice, and their aim. It is what, with regard to this reciprocal inter-penetration through action and contemplation, one reads in a document published in 1980 by the Sacred Congregation for Religious and for Secular Institutes: the point of departure for every spiritual life is "inspired by the love nourished in the heart [...] considered as the most intimate sanctuary of the person where grace unifies interior life and activity" (*The Contemplative Dimension of Religious Life*, n. 4).

The Pope's words took me back to an unusual text by Giovanni Batista Montini entitled *Metodo della simultaneità (The Method of Simultaneity)*: a series of notes, in reality, not completely homogeneous and incomplete. Preserved in the archive of the Paul VI Institute and published on n. 53 of the Institute's newsletter with a comment by Ignazia Angelini, a Benedictine nun, the document is included in a selection of *Scritti spirituali*, introduced and edited by Angelo Maffei for "Studium" (page references refer to this edition).

Here the fundamental question posed by Montini is how "to make possible a sufficient spiritual life associated with an absorbing external work; and more precisely to reduce this work to draw from it for the same interior life". Cited in this perspective, the Benedictine formula of *ora et labora* (pray and work), which considers the expression "of striking a balance of two different forms of activity, cooperating in the self-same purpose of divine worship and personal sanctification" (p. 63). The theme is not new in the history of spirituality. After Vatican II it was generally reformulated in the line of Terèse of the Child Jesus: "love embraces all vocations" (*Manuscritto B*, I, 2; *The Story of a Soul*, ch. 1). It is the horizon within which Montini moves; his earthly life, as is noted, is surprisingly interwoven with that of the Saint of Lisieux.

These notes of Montini probably date back to a period slightly before his appointment to the Sec of Milan. Their tenor closely resembles other spiritual writings dating back to the early 1950s. Among them is one (published in *Riflessioni. Un itinerario di vita cristiana*, Rome, Dehoniane, 1997) with which it has a unique affinity: a meditation dated to February 1951, entirely concentrated on the Gospel passage *oportet orare semper*.

Here it states the criterion that "one who has come in contact with God, must be ever in a state of prayer" and as a result it affirms the need to cultivate the habit of the presence, of the union with God, of the profound union with Him, of the integrity of intention derived entirely from Him, directed entirely to Him".

Here too is a reference to the Benedictine *ora et labora*, introduced by a quote from a passage of Saint Thomas; a key text of spiritual theology: "Prayer is always tantamount to keeping one's life ordered to God" (*Super epistolam ad Romanos*, cap. 1 lect. 3). Montini's reflection continues: "This is very important, because it makes simultaneity possible, that is, the doing of many things contemporaneously. The master of contemplative life prescribes: *ora et labora*, meaning that there are two things in one, one sole direction, to seek God. In explicit form when I pray, in implicit form, ending when I work. We must pay great attention to intentions, act with great rectitude of intention. If I do an indifferent thing for love of God, it acquires value as an act of love; if I do it with many intentions: for love of God and of neighbour, to honour and serve the Lord, the action is enriched with all the value of these intentions" (*Riflessioni. Un itinerario di vita cristiana*, p. 19). There is enough similarity to suppose that this meditation may be contemporaneous with the notes recalled above.

Montini's text seems, at least intentionally, aimed at an ulterior elaboration, perhaps to be published. From the beginning, however, there is also an autobiographical dimension. In the introduction, in fact, two points of reference are explicitly identified: first and foremost, "awareness of the value and the obligation of interior life", and then also the "necessity imposed by duty and by other independent circumstances by one's willingness to engage in external affairs with that certain intensity that limits time and removes stillness to create the great silence and the profound world of interior life" (p. 61).

Much has been written about the first, interior and permanent exigency. The witness of Jean Guittion applies to all: Paul VI loved to re-examine himself in light of his parents. For this reason he quoted a few words of the Pope: "To my father [...] I owe examples of courage, the idea of never acquiescing in evil, the vow never to prefer life to the reasons for living. Which may all be summed up in a single phrase: to be a witness [...]. To my mother I owe the attributes of concentration, of the interior life, of meditation which is prayer, of prayer which is meditation" (*Dialoghi con Paolo VI*, Mondadori, 1967, p. 75; *The Pope Speaks: Dialogues of Paul VI with Jean Guittion*, Weidenfeld & Nicolson, 1968, p. 55). The second instance certainly reflects the personal situation of Montini working in the Secretariat of State, where beginning in 1937 he was Substitute and from November 1952 Pro-Secretary of State for Ordinary Affairs. Therefore, these notes were a sort of reflection for him.

The word "simultaneity" in the title *The Method of Simultaneity* provides us with another key for a better understanding of the document. The terms 'simultaneous' and 'simultaneity', in fact, are rather frequent in Montini's language. With reference to the expression "contemplatives in action", one can recall the homily of 27 September 1970, during the solemnity of proclaiming Saint Teresa of Avila a Doctor of the Church. The

secret of her doctrine is "in the holiness of a life consecrated to contemplation and simultaneously committed to action, and of experience both suffered and enjoyed in the effusion of extraordinary charisms", the Pope said.

Actually, although this inter-penetration of active life and contemplative life was not realized in Teresa's Carmel (as historical reasons certainly prevailed in the choice of a strict cloister), it is present in Teresian doctrine and, today, scholars of the Teresian charism tend to dwell on this very theme of the unity of life. In the conclusion of *Interior Castle*, in fact, Teresa writes: "believe me, both Martha and Mary must entertain our Lord and keep Him as their Guest, nor must they be so inhospitable as to offer Him no food. How can Mary do this while she sits at His feet, if her sister does not help her? His food is that in every possible way we should draw souls to Him so that they may be saved and may praise Him for ever". To the Gospel's objection that

Mary chose the better part, Teresa responds with wise humour: yes, Mary "had chosen the better part, for she had already done Martha's work by waiting on our Lord, by washing His feet and by wiping them with her hair" (VII, IV, 17-18). A truly original re-examination of the Gospel scene with the two sisters. Three centuries later, Thérèse of the Child Jesus would return to it in the "pious re-creation" entitled *Jesus in Bethany*.

The theme of simultaneity is also present in two other texts, both of 1968 and both referring to the priestly ministry. At the end of the celebration of the closing of the Year of Faith, in his 30 June message to priests, Paul VI would write of a "yearning for contemplation united with activity". And speaking to 200 presbyters and deacons who were preparing for ordination in Bogotá on 22 August, he would recall that the psychological effect produced in them by ordination would be the "twofold polarization" of mind, spirituality and also of action "toward the two terms that find in us their point of contact, their simultaneity: God and man".

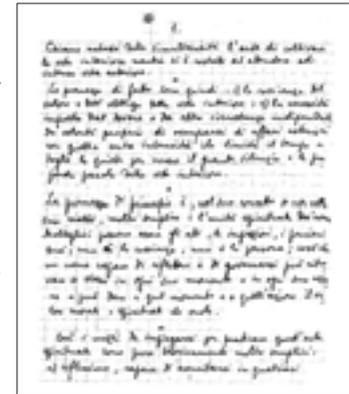
Paul VI, however, was also aware of the instability of that balance caused by human frailty. Hence then, again in Bogotá on 24 August 1968, in inaugurating the second General Conference of Latin American Bishops, he exclaimed: "Blessed be this our tormented and paradoxical time, which almost obliges us to the sanctity corresponding to our office, so representative and so responsible, and which obliges us to recover, in the contemplation and the ascetics of the ministers of the Holy Spirit, that interior personal treasure, from which the extremely compelling dedication to our office almost turns us aside".

Number 76 of the Exhortation *Evangelii Nuntiandi* asks a series of serious questions to which the Jesuit Bergoglio would refer when dictating the spiritual exercises in those same years: "What is the state of the Church ten years after the Council? Is she firmly established in the midst of the world and yet free and independent enough to call for the world's attention? Does she testify to solidarity with people and at the same time to the divine Absolute? Is she more ardent in contemplation and adoration and more zealous in missionary,

charitable and liberating action?" (J.M. Bergoglio, *Meditaciones para religiosos*, Buenos Aires, Diego de Torres, 1982, p. 241).

Evangelii Nuntiandi, which is in some way the spiritual testament of Paul VI, returns to the central argument of the notes, namely, the simultaneity of contemplation and action; a theme which he had previously offered at the General Audience of 7 July 1971 when, highlighting the fundamental criteria that must guide the full implementation of the Magisterium of the Council, he had indicated the old binomial, which entirely pervades the experience and history of our Catholicism: contemplation and action".

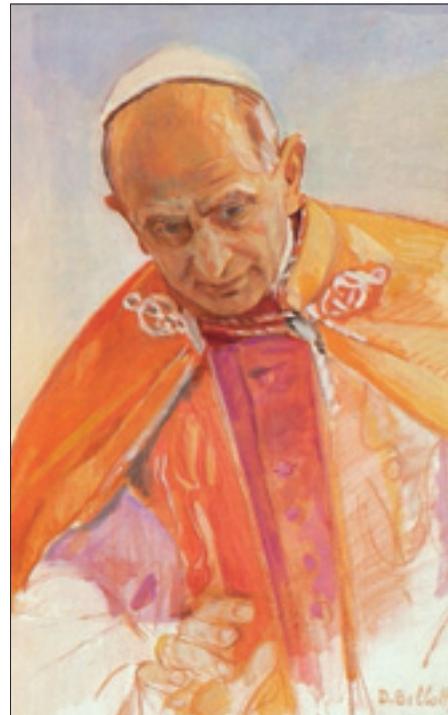
At the end of it all, however, Montini's true quandary is not actually the composition of con-



First page of handwritten notes on "The Method of Simultaneity"

templation and action. Even deeper, it is about how to fulfil the need to always pray, which is then the reference to always seek the Lord. With an implicit reference to a Thomist expression (*in fine nostrae cognitionis Deum tanquam signatum cognoscere*), Montini noted in *The Method of Simultaneity*: "A feeling of active trust and of loving tendency toward the Known Unknown is, it seems to me, easier to have and to keep and to renew oneself among the successive occupations and distractions of the soul. The feeling here is an implicit thought, a prevailing and operative concept, an almost numb but ever vital activity, a habitual possession, a spontaneous inclination toward the Object beloved and sought after. Ardent and composed, it can be associated to other operations of the spirit and of the limbs and can implant therein a note that easily arouses a more precise and direct awareness of the Divine Presence" (p. 64).

We understand, lastly, that this method also entails "knowing how to bring into prayer what prayer is not, and prayer must become" (p. 74). A task, perhaps, not very far from the Ignatian formulae "seek and find God in all things" and "wholly love and serve God", which emphasize certain fundamental aspects of being "contemplatives in action".



Paul VI in a work by Dina Bellotti (1912-2003)

Archdiocese of Sydney responds to Pope Francis' call to fight human trafficking



From Rome during the past five years the Church and the world have heard a constant flow of statements and exhortations by the Holy Father, in respect of the eradication of modern slavery and human trafficking. He is perhaps the greatest anti-slavery campaigner in our world today. This is a cause dear to his heart and always high in his priorities. He has declared human trafficking to be “an open wound on ... contemporary society, a scourge upon the body of Christ” and “a crime against humanity.” He has pledged with other global religious leaders to collectively work to bring each faith community together to rid this world of this affront to human dignity and degradation of human freedom. He was more than an inspiration in the adoption of Target 8.7 of the Sustainable Development Goals which seeks to “[t]ake immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers [by 2030], and by 2025 end child labour in all its forms.”

Pope Francis is firm and consistent in his belief that we will be victorious over modern slavery and human trafficking. He exhorts the contemporary world and the contemporary Church to provide the will and the organisation to defeat modern slavery in all its manifestations in this generation. This is one of the most inspiring visions of freedom in our world. Pope Francis' words sound out like a trumpet that shall never call retreat.

So, on this fifth anniversary of his Pontificate, a thunderous salute to Francis comes from the peripheries; from far away Australia. The Archdiocese of Sydney and its Archbishop Anthony Fisher, OP, present to the Holy Father a framework which encompasses an anti-slavery supply chain strategy, anti-slavery education and external engagement, and anti-slavery welfare services.

This far-reaching framework, which is now being implemented, seeks to bring about change in the areas where the Church has the most capacity to influence change: in our supply chains. As Pope Francis has declared, businesses “must also be vigilant that forms of subjugation or human trafficking do not find their

way into the distribution chain. Together with the social responsibility of businesses, there is also the social responsibility of consumers.”

When we consider the estimated 40 million people who are enslaved in our world today we note that the majority of these men, women and children are held in forced labour conditions. Modern slavery touches every country and every industry sector. However, notable examples of high risk sectors include construction, manufacturing and agriculture. Moreover, when we appreciate that 80% of trade goes through global supply chains and consider the sheer extent of the supply chains of Catholic institutions (such as schools, hospitals and universities) we can see that our possible exposure to modern slavery is enormous. So, too, is our capacity to effect change.

When taken together, the Catholic Church in Australia is both the largest employer and the largest procurer of goods and services in the country outside the public sector. By way of example, 1 in 5 Australian children are educated in Catholic schools and 1 in 10 hospital patients and aged care residents receive care in Catholic health facilities. Indeed, the major exposure to modern slavery by the Church in Australia relates to our economic decisions – to the buying of goods and services and to investment decisions. This includes Church institutions which have a procurement function as well as parishes, communities, families and individuals who also make daily purchasing decisions.

In March 2017, Archbishop Fisher publicly committed the Catholic Archdiocese of Sydney to a programme directed towards the eradication of modern slavery in the supply chains and life of the Archdiocese. In this statement to a New South Wales State Parliamentary Committee, Archbishop Fisher demonstrated he well understood that the Holy Father wanted action. In proposing action in his own Archdiocese, the Archbishop said that, “it is not enough for groups such as churches to lecture or exhort the rest of the community in such matters [as modern slavery and human trafficking]. We must demonstrate our own willingness to act where we can. The Vatican has already committed itself to slavery-proofing all its procurement practices and supply lines. It is no small task to ensure everything we use has been obtained ethically, that everything we obtain has itself been produced and supplied ethically and sustainably, and that those upon whom we rely or with whom we are affiliated are like-minded. It is no small task but we must try. As Pope Francis has pointed out, buying goods is not just a commercial matter; it has moral dimensions.”

A comprehensive strategy to combat modern slavery

The Sydney Archdiocesan Anti-Slavery Taskforce provided “a fifth anniversary gift for Pope Francis” in the form of a “framework for a comprehensive anti-slavery strategy” set forth in the Taskforce Report to the Archbishop of Sydney. The framework was described by the Taskforce Chair and former Australian Ambassador to the Holy See, H.E. John McCarthy, QC in a speech he delivered at an Ethics and Action Workshop entitled “Modern Slavery, Human Trafficking and Access to Justice for the Poor and Vulnerable”. The Workshop was held in the Vatican’s Casina Pio IV on 12-13 March, coinciding with the fifth anniversary of Francis’ election. The full text of the Report can be found on the Archdiocese of Sydney’s website, www.sydneycatholic.org. The accompanying text is an abridged version of Chairman McCarthy’s address.

Archbishop Fisher subsequently appointed an Anti-Slavery Taskforce and issued a strong Mandate to them. He honoured me by naming me as the Taskforce Chair and with Katherine Moloney, a supply chains expert, we constitute the Taskforce Executive working to fulfil Archbishop Fisher’s Mandate.

Our multifaceted anti-slavery supply chain strategy involves the implementation of an effective anti-slavery supply chain strategy for Catholic institutions with procurement functions. It uses the so-called Australian Model of supply chain regulation which is an international best practice model incorporating human rights due diligence throughout supply chains.

This Model is based on the premise that in order to combat modern slavery and other forms of exploitation, it is imperative to know the locations and conditions of work for all who labour throughout the supply chain at both national and global levels. This transparency is achieved by harnessing contractual arrangements, which already regulate global supply chains. Both national and global supply chains are comprised of a successive ‘chain’ of contractual arrangements for the production of goods or the provision of services. Businesses at the top of supply chains already use contracts to leverage their relative power to effect outcomes throughout the chain. This same mechanism may be harnessed to combat modern slavery and slavery-like practices.

The Australian Model builds into contracting arrangements human rights due diligence provisions for the protection of all workers throughout the supply chain. These provisions are binding on all suppliers throughout the chain. Moreover, a major strength of the Model is the implementation of a robust system of compliance due diligence. The Model differs from and is superior to other models of supply chain regulation which rely primarily on Codes of Conduct, supplier self-report and auditing.

Secondly, the Taskforce Executive is developing an ethical purchasing guide for use by priests and parishes, communities, families and individuals. This resource will be used to educate the faithful about the link between what they buy and modern slavery, and so equip them to make ethical purchasing decisions.

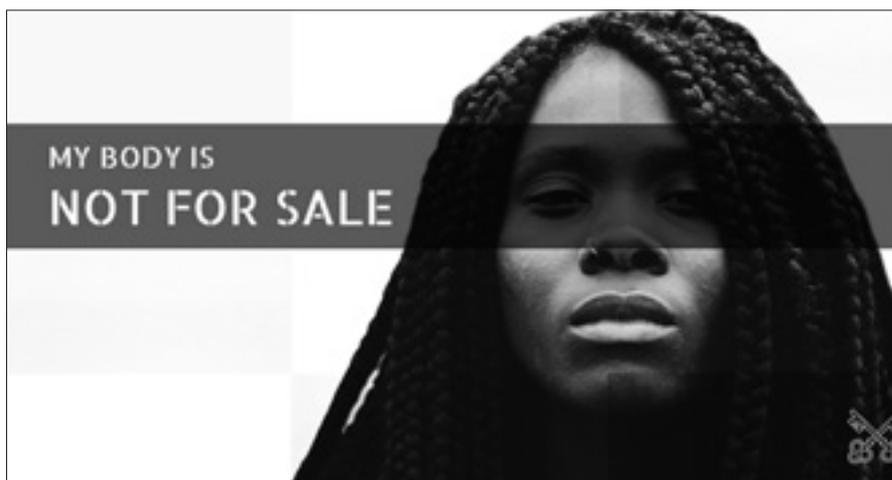
And thirdly, on behalf of the Archdiocese, we are actively engaged in advocating for effective anti-slavery supply chain strategies in the public and private sectors. We are working particularly closely with government legislators with the view to ensuring that legislation and public procurement policy requires human rights due diligence throughout supply chains.

CONTINUED FROM PAGE 8

Our proposal for the global Church is based on the sure fact that Catholic institutions and communities the world over interface with modern slavery each and every day through their supply chains. We therefore propose that Catholic organisations with procurement functions (such as Catholic educational facilities, health systems and financial institutions) adopt effective anti-slavery supply chain strategies which implement human rights due diligence throughout all tiers of their supply chains.

We also propose that priests, parishes and the wider Catholic community are equipped and empowered about how they can contribute to ending modern slavery through ethical purchasing. And we propose that, in its engagement with governments, the Church worldwide adopt a policy position that prioritises anti-slavery supply chain legislation and ethical public procurement.

As we celebrate a momentous five years of Pope Francis and recognise his central and leading role in worldwide Catholic anti-slavery action, we must look towards the future. We also acknowledge with gratitude the difficult



but critical work being carried out by Catholic groups, particularly the Religious, and other anti-slavery organisations to support and protect victims and to expand justice and freedom to our world.

Like Pope Francis, we truly believe that it is possible to eradicate modern slavery in this generation. Like Pope Francis, we also believe that the Church throughout the world must demonstrate the will and the determination to effect positive change in the lives of the many millions enslaved for the goods and services

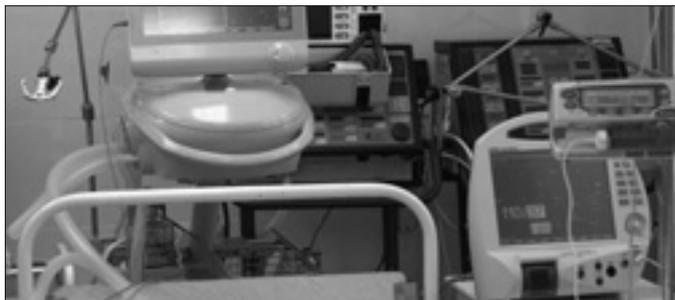
our world consumes. We challenge the Church worldwide to embrace an effective anti-slavery supply chain strategy at institutional, diocesan and national levels and even to engage with the Archdiocese of Sydney about how to implement such strategies. For Church leaders, Archbishop Fisher sets a known standard. Going forward the famous words of William Wilberforce take on new relevance: "You may choose to look the other way but you can never say again that you did not know."

Reduced role for UK courts in withdrawal of life support

In Great Britain it will be easier to suspend the feeding and hydration of patients in a vegetative state. According to a Supreme Court ruling on 30 July, an agreement between doctors and a patient's family will suffice, without having to seek legal permission from the Court of Protection, the court that has traditionally ruled in such cases. The Supreme Court's decision also applies to patients who do not require artificial ventilation to breathe.

The Supreme Court's lengthy ruling noted that if the patient's condition appears to be medically irreversible, ending life support would not be in violation of the European Convention on Human Rights. The Court of Protection would be required to intervene only if there were open disagreements between families and doctors. The case that led to Britain's Supreme Court decision is that of a 52-year-old man who had been in a vegetative state since June 2017, when he suffered a severe heart attack which led to extensive brain damage. Faced with the prospect of a lengthy process to obtain permission to remove the life support machines, his family turned to the justice system. The man subsequently died, but the proceedings continued, reaching the Kingdom's highest judicial authority which issued this ruling.

In a 31 July statement on the ruling, Bishop John Wilson, Auxiliary of Westminster, emphasized that "patients in persistent vegetative states are some of the most vulnerable in our society", and thus, "it is not an act of compassion to remove their food and drink in order to cause their death". Likewise, the statement continues, "it cannot be in patients' best interests, whatever their level of consciousness, to have their life intentionally ended".



Statement by Cardinal DiNardo on the McCarrick case

The truth above all

The United States Conference of Catholic Bishops (USCCB) has released a statement identifying the course of action it will take to respond to the Church's failures, in order to better "protect the People of God".

Signed by USCCB President Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston, the statement said the "accusations against Archbishop Theodore McCarrick reveal a grievous moral failure within the Church" and "cause bishops anger, sadness and shame". Moreover, the statement continues, "they compel bishops to ask ... what more could have been done to protect the People of God". Cardinal DiNardo observed that "these failures raise serious questions", such as: "why weren't these allegations of sins against chastity and human dignity disclosed when they were first brought to Church officials? Why wasn't this egregious situation addressed decades sooner and with justice? What must our seminaries do to protect the freedom to discern a priestly vocation without being subject to misuse of power?"

Cardinal DiNardo reported that Archbishop McCarrick would "rightly face the judgment of a canonical process at the Holy See", but he pointed out that there are "steps we should be taking as the Church here in the United States". He announced that after praying on the matter,

he had convened a meeting of the USCCB Executive Committee. "This meeting was the first of many among bishops that will extend into our Administrative Committee meeting in September and our General Assembly in November". Noting that the meetings would take some time, he explained that they had the aim of "discerning the right course of action for the USCCB". He then illustrated four important points:

"First, I encourage my brother bishops as they stand ready in our local dioceses to respond with compassion and justice to anyone who has been sexually abused or harassed by anyone in the Church. We should do whatever we can to accompany them. Second, I would urge anyone who has experienced sexual assault or harassment by anyone in the Church to come forward.... Third, the United States Conference of Catholic Bishops will pursue the many questions surrounding Archbishop McCarrick's conduct to the full extent of its authority; and where that authority finds its limits, the Conference will advocate with those who do have the authority. One way or the other, we are determined to find the truth in this matter. Finally, we bishops recognize that a spiritual conversion is needed as we seek to restore the right relationship among us and with the Lord.... The way forward must involve learning from past sins".

World Meeting of Families 2018

Preparing to welcome the world to Ireland

BRENDA DRUMM*

With under two weeks to go to the ninth World Meeting of Families, which is taking place from 21-26 August in Dublin, plans are at an advanced stage and we are ready to welcome families and individual pilgrims from across the world to Ireland for the event. We are also looking forward to welcoming Pope Francis who will travel to Ireland to be with us on 25 and 26 August.

The WMOF2018 has had the personal touch of Pope Francis from the beginning. He personally chose Ireland to host the event; he gave us the theme 'The Gospel of the Family: Joy for the World' on which to base all our preparations; and, he also gave us *Amoris Laetitia* as the key document on which to base our programme and all the other elements of WMOF2018.

It was Pope Francis himself who announced to the world that he would travel to Ireland for WMOF2018 and since that announcement in Rome on 21 March, the conversation here in Ireland has now moved on to what his visit will mean for the faithful, for families and young people, for the Church and for the Irish people.

Now that we have his final itinerary for his visit, we can see some of the priorities of his ministry to date coming through. He will spend his time here in Ireland for the most part with families; with people from the margins of society; and he will also spend time at Knock Shrine praying for families.

The response to the visit of Pope Francis to Ireland for the World Meeting of Families has been overwhelming. At six weeks to go, all of the tickets for all of the events were booked out. That was: 37,000 tickets for the Pastoral Congress; 77,000 tickets for the Festival of Families; 45,000 tickets for Knock Shrine and 500,000 tickets for the Closing Mass.

We can also see within our bookings that families from 116 countries have said yes to attending the WMOF2018 in Ireland. We will welcome 15,000 international visitors to Ireland for our gathering of families. We will also welcome thousands of families from across Ireland to our event. We will have 6,000 young people under the age of 18 joining us for our events. We are also on our way to signing up 10,000 volunteers to work with us at our events.

These are wonderful numbers to be working with as we prepare for the visit of Pope Francis.

But behind these numbers are people – families from across the world who will join us in Dublin to celebrate the joys and to discuss some of the many challenges faced by families in a rapidly changing world. In a way they have said yes to the invitation of Pope Francis who chose Ireland to host this event and they have also said yes to Pope Francis!

Because there is something about him. He has a way with words; with people; with young people; with children; and he gets family life! He absolutely gets the realities of family life today. He understands that as families we are all doing our best for each other and for our children on a daily basis. He also understands that families are not perfect!

The family has been fundamental to the ministry of Pope Francis from the outset. He often repeats the famous phrase of Saint John Paul II that "the future of humanity passes by way of the family", care-



Ireland's national postal service, AN Post, has issued a two-stamp series to commemorate the upcoming World Meeting of Families in Dublin in which Pope Francis will participate. The series, which went on sale nationwide on 26 July, features a €1 stamp bearing an image of Pope Francis with a dove taking flight, and a €1.50 international stamp featuring a family walking together on a beach. The stamps and related philatelic products are designed by Dublin-based Vermillion Design.

fully adding, "and the future of the church".

He sums up the reality of family life in a myriad of catchy, accessible, often moving phrases that any one of us, involved in Church or not, can easily associate with. The family is "the nearest hospital, the first school for the young, and the best home for elderly". "Sometimes plates can fly", "children can be a headache", "how much happier our family lives would be if we understood the importance of the words please, thank you and sorry!".

In all of this, Pope Francis remains passionately convinced that the family continues to be "good news" for the world. He believes that in the often complex, messy realities of modern family life, the grace and love of Jesus Christ is alive in a galaxy of daily acts of kindness, tenderness, generosity and fidelity, often lived heroically amid immense human fragility and overwhelming social challenges.

In a world easily given to violence, inhumanity and disposal of the other, he remains convinced that it is this messy but grace-filled reality of the family that so often holds our lives and the world itself together.

I think Pope Francis will challenge us by what he says and what he does when he is with us for WMOF2018. I think he will positively challenge us as parents. He will encourage us and inspire us in how we might better transmit the beauty of the faith to our children and within our extended families.

There are many ordinary families who are looking forward with great hope and joy to the visit of Pope Francis and to experiencing the many graces that this Pope of the family will bring with him when he comes.

*Media and Communications Manager for WMOF2018

Programme for the Papal journey

Celebrating with families

A large outdoor Mass in Dublin's Phoenix Park on Sunday, 26 August, will mark the highlight of Pope Francis' upcoming visit to the Irish capital for the World Meeting of Families. According to details released by the Holy See Press Office, Pope Francis will depart from Rome's Fiumicino Airport on Saturday morning, 25 August, and will arrive in Dublin at approximately 10:30 a.m. He will then be taken to the Presidential Residence, Áras an Uachtaráin, to pay a courtesy visit to President Michael D. Higgins, before traveling to Dublin Castle to meet authorities, and representatives of civil society and the diplomatic corps.

At the heart of the Papal journey is the family, the central theme of the events scheduled for the two-day visit, beginning with the Pope's discourse on Saturday afternoon in Saint Mary's Pro-Cathedral. Later, the Holy Father will make a private visit to the Day Centre for Homeless Families of the Capuchin Fathers. At 7:30 p.m., the Pope is expected to arrive at Croke Park Stadium where he will participate in one of the closing events of the World Meeting: the Festival of Families.

On Sunday morning, the Pope will fly to County Mayo, to make a brief pilgrimage to Knock Shrine, the National Marian Shrine particularly beloved to Ireland's Catholics. After visiting the Chapel, Francis will recite the Angelus with the faithful gathered outside.

Upon his return to Dublin, and after lunch with the Papal entourage, the Holy Father will celebrate Mass at 3:00 p.m. in Phoenix Park, bringing to conclusion the 21-26 August World Meeting of Families. He will then meet local Bishops at the Convent of the Dominican Sisters before heading to Dublin's International Airport for his return flight to Rome at 6:45 p.m.

Designing a new roadmap for the future

Anticipating the Holy Father at the World Meeting in Dublin

What is the message Pope Francis will bring to the celebration of the World Meeting of Families in Dublin? According to Archbishop Diarmuid Martin of Dublin, the Holy Father "will challenge the Irish Church to be authentically the Church in a changed culture". During a press conference to present the Festival of Families event, which will be held in Croke Park on 25 August, the Archbishop summed up his community's expectations of the Pontiff's visit on 25-26 August. People are enthusiastic, he said, and "there is great interest" in Pope Francis' visit. "The motives of that interest are varied", the Archbishop continued, "but all of them are in some way linked with Pope Francis. Not just that Pope Francis is coming to Dublin, but perhaps much more about who is Pope Francis? What does he hope to attain through coming to Dublin?"

Archbishop Martin said that Francis is seen as "a modern Pope". He "has a special appeal" and is "a sort of global religious star" who attracts with his "simple humanity and human warmth".

Indeed, the Archbishop observed that the Pope's "real talent" is showing us his ability to "live in a world where faith seems marginal and yet manage to touch hearts. He finds ways in which he can win hearts for what the teaching of Jesus involves, not through imposing and judging, but through winning and attracting". For example, Francis manages to "reaffirm doctrine and moral

norms and yet admit that people live in grey areas and that that does not exclude them".

Speaking more specifically about the situation in Ireland, the prelate noted how much the country has changed since John Paul II's visit in 1979. And Pope Francis recognizes this change, Archbishop Martin pointed out. "He realises that there are many dimensions in the long tradition of Irish Catholicism and Irish missionary endeavour that have diminished. He recognises that there is

no way in which the realities of the past can be replicated today".

Of course, the Pope will not be able "to work miracles. In a visit of little more than 36 hours, it will not be possible for him to design a new roadmap for the Irish Church" but he "can offer the Irish Church the instruments on which that new roadmap can be drawn", the Archbishop observed. He further stressed that it is important to understand that "while you can still draw maps on paper, maps today are different.

They are interactive and constantly being updated", and the Pontiff will urge the Irish Church to keep abreast of a changing world and culture.

The Archbishop then spoke of the importance of the World Meeting of Families which will officially begin with an inaugural Mass on Tuesday evening, 21 August. The theological congress which will follow, from 22 to 24 August, he noted, will offer an opportunity "to identify the values that will hold our Ireland together for the future, values around the family, values around justice, values about economy, values around tolerance, and values about caring" for one's neighbours and creation.

With the Pope's participation on 25 August, the Festival of Families will be a true celebration of family life and its central role in any society. The family, Archbishop Martin stressed, "is the backbone of intergenerational solidarity and of the passing on of values from one generation to the next". Noting that during his visit, Pope Francis will visit the Capuchin Day Centre to meet homeless and poor families, the Archbishop acknowledged that families "face challenges and at times shame all of us who watch them face difficulties while society fails them".

Thousands of artists will take part in musical and dance performances during the evening highlight event, and five families from different continents will offer personal testimonials of their experiences of faith.



Papal Cross in Phoenix Park, where the Holy Father will celebrate Mass on Sunday, 26 August.

The Pope's prayer intention for August

A good family policy

In the video message sharing his prayer intention for August, the Pope prays that "any far-reaching decisions of economists and politicians may protect the family as one of the treasures of humanity". His appeal for "a good family policy" has been entrusted to the Worldwide Prayer Network at www.thepopevideo.org.

"When speaking of families", Pope Francis observes, "often the image of a treasure comes to my mind". But, he acknowledges, "today's rhythm of life, stress, pressure at work, and also the little attention paid by institutions, could put them in danger". Therefore, the Pope recalls in the video, "it's not enough to talk about their importance: it's necessary to promote concrete means and to develop their role in society with a good family policy".

To reinforce Francis' firm message, the video offers a swift but incisive medley of images of everyday life and the complications every family has to face – complications that can also lead to declining birthrates. Thus, the video begins with an empty swing blowing in the breeze. Also,

an abandoned classroom and a barren table set for a meal, two essential points of reference: of education and of growth and dialogue among generations. An empty doctor's office alludes to issues of maternity, disability and health. The video then scans a solemn Chamber of Parliament. We then gradually see the classroom desks, dinner table and clinic fill up with children, couples and families, and parents and grandparents watch over a little girl playing on the swing set, driving home the Pope's message that with improved family policy legislation this "treasure of humanity" will flourish.



Kelly Turner, "Family Unity"

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



The disciples' experience on Mount Tabor is an invitation to us to abandon worldly things and to contemplate Jesus.

(@Pontifex)

Addressing the faithful after the Angelus in Saint Peter's Square on Sunday, 5 August, Pope Francis recalled the 40th anniversary of the death of Paul VI, calling for a round of applause for the "great Pope of modernity". Before reciting the Marian prayer, the Pontiff delivered the customary commentary on the day's Gospel reading. The following is a translation of the Holy Father's reflection, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning!

Over the last few Sundays the liturgy has presented us with the image filled with Jesus' tenderness reaching out to the crowd and its needs. In today's Gospel passage (cf. Jn 6:24-35) the perspective changes. The crowd whose hunger Jesus has satisfied begins to seek him anew and goes to encounter him. But for Jesus, it is not enough that people seek him. He wants people to know him. He wishes that the search for him and the encounter with him go beyond the immediate satisfaction of material needs. Jesus came to bring us something more, to open our lives to a wider horizon than the daily concerns of eating, clothing ourselves, career and so on. Thus, turning to the crowd, he exclaims: "you seek me, not because you saw signs but because you ate your fill of the loaves (v. 26)". In this way, he encourages the people to go a step further and to question themselves on the significance of the miracle, and not simply to take advantage of it. Indeed, the multiplication of the loaves and the fish is a sign of the great gift the Father has given to humanity, which is Jesus himself!

He, the true "bread of life" (v. 35), wants to satisfy not just the bodies but



At the Angelus a salute to Pope Montini 40 years after his death

Paul VI A great Pope of modernity

also the souls, giving the spiritual food that can satisfy profound hunger. This is why he invites the crowd to obtain not the food which perishes, but that which endures for eternal life (cf. v. 27). It is the food that Jesus gives to us every day: his Word, his Body, his Blood. The crowd listens to the Lord's invitation, but does not understand its meaning – as often happens to us – and asks him: "What must we do, to be doing the works of God?" (v. 28). Those who are listening to Jesus think that he is asking them to observe the precepts in order to obtain more miracles like the multiplication of the loaves. This is a common temptation; to reduce religion to only the practice of its laws, projecting onto our relationship with God the image of the relationship between servants and their master: servants must carry out the tasks that the master assigns to them in order to enjoy his benevolence. We all know this. Therefore, the crowd wants to know from Jesus which actions it must perform in order to please God. But Jesus' reply is unexpected: "This is the work of God, that you

believe in him whom he has sent" (v. 29). Today, these words are also addressed to us: God's work does not consist so much in "doing" things, but in "believing" in Him whom He sent. This means that faith in Jesus allows us to carry out God's works. If we allow ourselves to be involved in this loving and trusting relationship with Jesus, we will be able to perform good works that exude the fragrance of the Gospel for the good and needs of our brothers and sisters.

The Lord invites us not to forget that, if it is necessary to worry about bread, it is even more important to nurture our relationship with Him, to strengthen our faith in Him, who is the "bread of life" who came to satisfy our hunger for truth, our hunger for justice and our hunger for love. On the day in which we remember the dedication of the Basilica of Saint Mary Major in Rome, may the Virgin Mary, the *Salus Populi Romani*, support us in our journey of faith and help us to joyfully surrender ourselves to God's design for our lives.

After the recitation of the Angelus, the Holy Father added:

Dear brothers and sisters, 40 years ago, Blessed Paul VI was living his last hours on this earth. In fact he died on 6 August 1978. We remember him with much veneration and gratitude as we await his Canonization on 14 October. May he intercede from the heavens for the Church whom he loved so much and for peace in the world. Let us salute this great Pope of modernity with a round of applause, everyone!

I affectionately greet all of you, people of Rome and pilgrims from various countries: families, parish groups, associations and individual faithful.

In particular, I greet the cycling pilgrimage from Velehrad, Moravia, Czech Republic, the faithful from Lorca, Spain, and the young people from Növöli.

I wish all of you a pleasant Sunday. Please do not forget to pray for me. Thank you! And enjoy your lunch!

Surprise visit from the Pontiff

Pope Francis made a surprise visit on Saturday evening, 28 July, to the home of a sick elderly woman in Rome.

The unannounced visit recalled the traditional "Mercy Friday" appointments that the Pontiff is so fond of. The woman, who is too ill to leave her home, had often expressed her desire to meet the Pope.

Accompanied by a small number of gendarmes and plainclothes police, the Holy Father arrived at the woman's residence aboard a blue Ford Focus, taking the neighbourhood by surprise. In a tweet from his @Pontifex account, the Pope reminded his followers that "holiness is not only about the spirit: it is also the feet that take us to our brothers and sisters, and the hands that allow us to help them".

Outside, after the hour-long visit, Pope Francis was met by a small group of faithful who had heard from neighbours about the Pontiff's surprise visit. He shook hands and exchanged embraces with each of them in turn. The Holy Father spent some time talking to a child and to a young woman who was moved to tears upon meeting him. One man gave him a small crucifix while another, despite his own illness, had made his way to see the Pope and ask for his prayers.

Much to the joy of the neighbourhood residents, Pope Francis continued to wave and bless the people after getting into his car to return to the Vatican. The Pope is well acquainted with the area, which is home to Our Lady of Sorrows, the Argentine National Church in Rome.