

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalent

Fifty-first year, number 38 (2564)

Vatican City

Friday, 21 September 2018

Pope Francis in Sicily

In the sign of a priest

GIOVANNI MARIA VIAN

A priest figures in the background of the papal journey to Sicily; a priest, Fr Pino Puglisi, well known in Italy, apart from churchgoers. He is known by many for his tragic end, assassinated at the hands of the mafia and declared a Blessed and a Martyr because he was killed "in hatred of the faith". As, in fact, Pope Bergoglio confirmed in the wake of his Predecessors, in his homily in Palermo, when he stated that members of the mafia "do not live as Christians", but instead "blaspheme with their life the name of God-Love". Condemning the mafia and the mafia mentality, the Pope invoked "brothers" and "sisters" in the mafia to change, to convert.

The year before Fr Puglisi's assassination, 22-year-old Rosaria Costa had tearfully implored, "be Christians again", at the funeral of her husband Vito Schifani, a police officer who was killed in the terrible ambush at Capaci that had also killed Giovanni Falcone, his wife and security detail. "Convert to the true God of Jesus Christ, dear brothers and sisters! I say to you, mafiosi: if you do not do this, your own life will be lost and it will be the worst of defeats", the Pope warned in Palermo on Sunday, 17 September, reminding many of the young widow's heartrending cry.

The scenario evoked by Francis is radical, because one must "choose: love or selfishness", which means money, power, pleasure. And "today we are called to choose which side to stand on: to live for ourselves or to give life" – as Puglisi did, the Pope said. "Twenty-five years ago as today, when he died on his birthday, he crowned his victory with a smile, with that smile that did not let his killer sleep at night". His killer said: "there was a kind of light in that smile". Fr Pino was defenceless, "but his smile transmitted the power of God: not a blinding glare, but a gentle light that delves in and enlightens the heart", the Pope recalled. Only in this way can one overcome evil. "Fr Pino taught it: he was not ostentatious; he did not live by making anti-mafia ap-

CONTINUED ON PAGE 6

AP/Photo

VATICAN BULLETIN



AUDIENCES

Thursday, 13 September

H.E. Mr Marek Lisánsky, Ambassador of the Slovak Republic, for the presentation of his Letters of Credence

Archbishop Paul Fitzpatrick Russell, titular Archbishop of Novi, Apostolic Nuncio in Turkey, in Turkmenistan and in Azerbaijan

Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston, President of the United States' Conference of Catholic Bishops, with Archbishop José Horacio Gómez of Los Angeles, Vice-President; Cardinal Sean Patrick O'Malley, OFM Cap., Archbishop of Boston, President of the Pontifical Commission for the Protection of Minors and Msgr Brian Bransfield, General Secretary

Friday, 14 September

H.E. Mr Filipe Jacinto Nyusi, President of the Republic of Mozambique, with his wife and entourage

Archbishop Petar Rajič, titular Archbishop of Sarsenterum, Apostolic Nuncio in Angola and in São Tomé and Príncipe

Archbishop Novatus Rugambwa, titular Archbishop of Tagaria, Apostolic Nuncio in Honduras

Monday, 17 September

H.E. Mr Ilir Meta, President of the Republic of Albania, with his wife and entourage

Archbishop José Antonio Eguren Anselmi, SCV, of Piura, Peru

H.E. Mr William Lacy Swing, Director General of the International Organization for Migration

H.E. Mr Octavio Errázuriz Guisasti, Ambassador of Chile, for the presentation of his Letters of Credence

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop José Ronaldo Ribeiro of Formosa, Brazil (12 Sept.).

The Holy Father appointed Archbishop Paulo Mendes Peixoto de Uberaba as Apostolic Administrator *sede vacante* of Formosa (12 Sept.).

The Holy Father accepted the resignation of Bishop Michael J. Bransfield of Wheeling-Charleston, USA (13 Sept.).

The Holy Father appointed Archbishop William Edward Lori of Baltimore, USA as Apostolic Administrator *sede vacante* of Wheeling-Charleston (13 Sept.).

The Holy Father accepted the resignation of Archbishop Lorenzo Voltolini of Portoviejo, Ecuador (14 Sept.).

The Holy Father accepted the resignation of Bishop William Enrique Delgado Silva of Cabimas, Venezuela (14 Sept.).

The Holy Father appointed Bishop Ángel Francisco Caraballo Fermín, Auxiliary Bishop of Maracaibo, Venezuela as Apostolic Administrator *sede vacante* of Cabimas (14 Sept.).

The Holy Father accepted the resignation of Bishop Stanislav Lipovšek of Celje, Slovenia (18 Sept.).

START OF MISSION

On 1 June, Archbishop Julio Murat, titular Archbishop of Orange, began his mission as Apostolic Nuncio in Equatorial Guinea with the presentation of his Letters of Credence to

H.E. Teodoro Obiang Nguema Mbasogo, President of the Republic.

On 8 June, Archbishop José Avelino Bettencourt, titular Archbishop of Citanova, began his mission as Apostolic Nuncio in Georgia with the presentation of his Letters of Credence to H.E. Mr Giorgi Margvelashvili, President of Georgia.

On 11 July, Archbishop José Avelino Bettencourt, titular Archbishop of Citanova, began his mission as Apostolic Nuncio in Armenia with the presentation of his Letters of Credence to H.E. Mr Armen Sarkissian, President of Armenia.

NECROLOGY

Bishop Sydney Anicetus Charles, OP, Bishop emeritus of Saint George's in Grenada, West Indies, at age 92 (4 Sept.).

Bishop Benedict Singh, Bishop emeritus of Georgetown, Guyana, South America, at age 90 (12 Sept.).

Archbishop Emmanuel Dabbaghian, ICPC, Archbishop emeritus of Baghdad for Armenian Catholics, at age 84 (13 Sept.).

Ambassador of the Slovak Republic

On Thursday morning, 13 September, the Pontiff received in audience H.E. Mr Marek Lisánsky, Ambassador of the Slovak Republic, for the presentation of the Letters by which he is accredited to the Holy See.

H.E. Mr Marek Lisánsky, 41, is married with three children. He holds a doctorate in law and a certificate in European Studies. He has held the following positions: secretary of the Slovak-Hungarian Intergovernmental Committee for Minorities at the Ministry of Foreign Affairs (MFA), Department for Human Rights (1999-2002); secretary general at the Consulate General in Poland (2002-2006); deputy director of the Human Rights Department of the MFA and deputy head of the Interministerial Coordination Committee of the Presidency in the Committee of Ministers of the Council of Europe and the Organizing Committee of the MFA for the Presidency of the Slovak Republic in the Committee of Ministers of the Council of Europe (2006-2007); Director General of the Government Section for Human Rights and Minorities, Secretary of the Government Council for Minority Peoples and Ethnic Groups, and for non-governmental non-profit organizations, Counsellor at the Committee for Foreign Affairs of the National Council, and government representative at the Council for the Rehabilitation of Holocaust Victims (2007-2009); representative of the Slovak Republic on the Management Committee of the Monument in the Nazi Extermination Camp of Sobibór (2008-2014); Consul General in Poland (2009-2014); secretary general at the Ministry of Foreign and European Affairs, Department of Analysis and Planning (2014); Director General of the Section for Defence Policy at the Ministry of Defence (2014-2015); adviser to the President of the National Council in the sixth and seventh electoral period for foreign policy (2015 to the present).



Ambassador of Chile

On Monday morning, 17 September, the Pontiff received in audience H.E. Mr Octavio Errázuriz Guisasti, Ambassador of Chile, for the presentation of the Letters by which he is accredited to the Holy See.



1985). He has also served as Ambassador to: Ecuador (1985-1989); the United States of America (1989-1990); Malaysia (1994-1997); China (1997-2001); as Director for Bilateral Relations and Director General of Foreign policy (2001-2010); and as Ambassador to the Permanent Mission at the United Nations in New York (2010-2014).

H.E. Mr Octavio Errázuriz Guisasti, 76, is married and has two daughters. He holds a law degree and a Master's. He has held the following positions: diplomatic official at the Ministry of Foreign Affairs (MFA) (1964-1969); official at the embassy in the United States of America (1969-1973); official at the Permanent Mission to the United Nations in New York and official at the MFA (1976-1981); official at the embassy in the United States of America (1981-

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non proavalebut

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

GIOVANNI MARIA VIAN
Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, fax +390669883675

TIPOGRAFIA VATICANA EDITRICE
L'OSSERVATORE ROMANO

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

Advertising Agency
Il Sole 24 Ore S.p.A.
System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
segreteria@redirezionesystem@ilsole24ore.com

Subscription rates: Italy - Vatican: € 28.00; Europe: € 100.00 - US\$ 148.00; Latin America, Africa, Asia: € 100.00 - US\$ 160.00 - £ 88.00; Oceania, North America: € 162.00 - £ 130.00.
Management Office: phone +390669899480; fax +390669883675; e-mail subscriptions@ossrom.va.
For India: The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tivandrum- 605 014, Kerala-India; phone: +9147327253; fax: +9147328899; e-mail: cipb@ivdiansel.net.in; kavocent@camelpublications.com.
For North America: L'Osservatore Romano (USPS 026-610) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-348-2440 ext7; fax: 866-891-7390 - e-mail: osvsales@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730



Goodness is loving and
never imposes itself.
It is a choice.

(@Pontifex)



The Holy Father with members of the Congregation of the Sacred Hearts of Jesus and Mary and of Perpetual Adoration of the Most Blessed Sacrament of the Altar

Recognizing those who gave us life

The Pope recalls the duty to honour parents

"Achieving a full and happy life depends on the proper recognition of those who have brought us into the world". These were Pope Francis' words at the General Audience in Saint Peter's Square on Wednesday, 19 September. Continuing a series of catecheses on the Decalogue, the Pontiff focused on the Commandment to honour our father and mother. The following is a translation of the Holy Father's catechesis, which he gave in Italian.

Dear Brothers and Sisters,
Good morning!

On the journey within the Ten Words, today we come to the Commandment on the father and mother. It speaks of the honour owed to parents. What is this 'honour'? The Hebrew term indicates glory, value, literally 'importance', consistent with reality. It is not a question of external forms but of truth. To honour God, in the Scriptures, means recognizing his reality, acknowledging his presence; this is also expressed with rites, but above all it means giving God his proper place in life. Thus, honouring our father and mother also means recognizing their importance with practical actions, which express dedication, affection and care. But it is more than this.

The Fourth Word has a particular characteristic: it is the Commandment that contains a result. In fact, it says: "Honour your father and your mother, as the Lord your God commanded you; that your days may be prolonged, and that it may go well with you, in the land which the Lord your God gives you" (Dt 5:16). Honouring our parents leads to a long and happy life. The word 'well' in the Decalogue appears only linked to the relationship with parents.

This pluri-millennial wisdom declares what human sciences have been able to establish for just a little more than a century: that the influence of childhood marks our entire life. It can often be easy to understand if someone has grown up in a healthy and balanced environment. But likewise to understand if a person has experienced neglect or violence. Our childhood is a bit like indelible ink; it is evident in tastes, in ways of being, even if some try to hide the wounds of their own origins.

But the fourth Commandment tells us even more. It does not speak of parents' goodness; it does not ask that fathers and mothers be perfect. It speaks about an act of the child, apart from the merits of the parents, and says something extraordinary and liberating: even if not all parents are good and not every childhood serene, all children can be happy, because achieving a full and happy life depends on the proper recognition of those who have brought us into the world.

Let us think about how this Word can be constructive for many young people who come from stories of pain and for all those who have suffered in their own youth. Many saints – and countless Christians – after a painful childhood, have lived a luminous life, because, thanks to Jesus Christ, they became reconciled with life. Let us consider that young man – blessed now and next month a saint – Sulprizio, who at 19 years of age ended his life reconciled, despite much suffering, with many issues, because his heart was at peace and he never denied his parents. Let us think of Saint Camillus de Lellis, who from a disorderly childhood built a life of love and of service; of Saint Josephine Bakhita, who grew up in terrible slavery; or of Blessed Carlo Gnocchi, orphaned and poor; and of Saint John Paul II himself, marked by the loss of his mother at a tender age.

People, from whatever background they come, receive from this Commandment the direction that leads to Christ: indeed, manifest in him is the true Father, who invites us to be 'born anew' from above (cf. Jn 3:3-8). The enigma of our lives is illuminated when we discover that God has always prepared for us a life as his children,

where every act is a mission received from him.

Our wounds begin to be strengths when we discover by grace that the true enigma is no longer 'why?' but 'for whom?'; for whom did this happen to me? In view of what result did God mould me throughout my history? Here everything is overturned; everything becomes precious; everything becomes constructive. How can my even sad and painful experience become, in the light of love, a source of salvation for others – for whom? So we can begin to honour our parents with the freedom of adult children and with merciful acceptance of their limitations.¹

Honour parents: they gave us life! If you are distant from your parents, make an effort and return, go back to them; perhaps they are elderly... They gave you life. Then, there is a habit among us to say bad things, even to curse... Please, never, never ever insult other people's parents. Never! One should never insult a mother, never insult a father. Never! Never! Take this interior decision yourselves: from now on I will never insult anyone's mother or father. They gave life! They must never be insulted.

This wonderful life is offered to us, not imposed: reborn in Christ is a grace to be freely accepted (cf. Jn 1:11-13), and it is the treasure of our Baptism, in which, by the work of the Holy Spirit, we have only one Father, the one in heaven (cf. Mt 23:9; 1 Cor 8:6; Eph 4:6). Thank you!

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from England, Scotland, Denmark, Norway, Kenya, South Africa, Tanzania, Australia, Indonesia, Malaysia, the Philippines, Canada and the United States of America. I thank the choirs from Indonesia and Australia for their praise of God in song. Upon all of you, and your families, I invoke the Lord's blessings of joy and peace. God bless you!

This 22 September, in Neampt, Romania, Veronica Antal will be beatified. This faithful laywoman of the Secular Franciscan Order was killed 'in odium fidei' in 1958. Let us thank God for this courageous woman who, in giving up her own life, bore witness to true love for God and for brothers and sisters.

I offer a special thought to young people, to the elderly, to the sick and to newlyweds. From whatever background you come, I exhort you, dear ones, to always be courageously oriented toward Christ. Indeed, only in him is the true Father, who invites us to be 'born anew' from above, made manifest. Thank you!

¹ Cf. Saint Augustine, *Sermon on Matthew*, 72, A, 4: "Thus Christ teaches you to reject your parents, and at the same time to love them. Thus, parents are loved systematically and with the spirit of faith when they are not preferred over God: 'one who loves' – these are the words of the Lord – 'his father and mother more than me is not worthy of me'. With these words he almost seems to admonish you not to love them; but instead, on the contrary, he is admonishing you to love them. In fact he could have said: 'one who loves his father or mother is not worthy of me'. But he did not say this, so as not to speak against the law given by him, since it was He who, through his servant Moses, gave the law in which it is written: 'Honour your father and your mother'. He did not promulgate a contrary law but confirmed it; then, he taught you the order; he did not eliminate the duty of love owed to parents: one who loves his father and mother, but more than me. Therefore, one must love them, but not more than me: God is God, man is man. Love your parents, obey your parents, honour your parents; but if God calls you to a more important mission, in which affection for your parents could be an impediment, respect the order, do not suppress charity".

With the style of 'minority'

In audience with the General Chapter of the Order of Friars Minor Capuchin

In an audience in the Clementine Hall on Friday morning, 14 September, the Holy Father encouraged those attending the General Chapter of the Friars Minor Capuchin to "realize with tangible daily gestures the 'minority' that characterizes Francis' followers". The following is a translation of the discourse written in Italian and consigned to the Father General, as the Pontiff set aside those remarks to address the group extemporaneously.

Dear Friars Minor Capuchin!

I am pleased about this encounter, which allows me to greet you personally on the occasion of your General Chapter. I thank the new General Minister, Br Roberto Genuin, expressing wishes for good work to him and his Council. In these days of study and fraternal discussion, you have set your attention on the theme "*Learn from me ... and you will find*" (cf. Mt 11:29), in order to identify apostolic and formative perspectives to offer to your confreres spread throughout the world. Indeed, in addition to the election of the new government of your Fraternity, you have dedicated ample space to the *Ratio Formationis Ordinis*, an important document to guide the consecrated person in the heart of the Gospel, which is Jesus' form of life spent totally for God and for brothers and sisters, especially the least and the marginalized.

In the footsteps of the Divine Master and following the example of Saint Francis who, in meeting lepers, learned humility and service, strive to live relationships and religious activities in gratuity, humility and weakness. In this way you can realize with tangible daily gestures the 'minority' that characterizes Francis' followers. It is a precious gift of great necessity for the Church and for the humanity of our time. This is how the Lord acts: he does things simply. Humility and simplicity are God's ways; and this is the way that we Christians are all called to assume in our life and in our mission. True greatness is making ourselves small and servants.

With this minority in heart and in lifestyle, you give your contribution to the Church's great task of evan-

gelization. You do so in generously bringing the apostolate forward, in direct contact with different peoples and cultures, especially with many who are poor and suffering. I encourage you in this effort, which in the Chapter you have shared at the international level, exhorting you not to lose heart in the face of difficulties, including the decrease in the number of friars in certain areas, but to renew each day your trust and hope in the support of God's grace. May the joy of the Gospel, which irresistibly fascinated the *Poverello* of Assisi, be the source of your strength and your steadfastness, so that with reference to the Word of Jesus everything appears under a new light, that of God's providential love. Each time we draw from the wellspring to recover the original freshness of the Gospel, new paths appear, new pastoral approaches and creative methods relevant to current circumstances.

Our time shows the signs of clear spiritual and moral discomfort, due to the loss of certain and comforting references of faith. What great need people have today to be welcomed, listened to, illuminated with love! And what great tradition you Capuchins have of simple closeness to people, of participating in concrete issues, of spiritual meeting and of administering the Sacrament of Reconciliation! Do not fail to be teachers of prayer, to cultivate robust spirituality, which communicates to all the call of the 'things in heaven'.

In this you will be more persuasive if your communities and your structures also express sobriety and parsimony, the visible sign of the primacy of God and of his Spirit to



To General Chapter Friars of the people

The following is a translation of the off-the-cuff remarks that Pope Francis delivered in Italian, in lieu of his prepared speech, to members of the Order of the Friars Minor Capuchin, whom he received in audience on Friday morning, 14 September.

There is a prepared speech here, but it is too formal to share with you Capuchins; it will be consigned to the Father General... Here it is, this is the official one. But I prefer to speak to you this way, from the heart. I wish you [turning to the newly elected General Minister, Br Roberto Genuin] the best: you are the fourth General I have met. First I met Flavio Carraro, with whom we were associates in the 1994 Synod; then, John Corriveau, who robbed us of a good Capuchin in Argentina to make him a counsellor, but then I vindicated myself and he was made bishop [laughter]. Then Mauro [Jöhr], who, as a good Swiss, brought things forward with good sense – *good sense* –, with a sense of concreteness, of reality; and, as with all those who are able to speak languages but also dialects, he is one who gets into the details of life. And now you, the fourth. I wish you the best [to him and to the new counsellors].

This morning I was thinking about you. There is a word you said in your discourse: first of all Capuchins are "friars of the people": it is one of your traits. Closeness to the people. Being neighbours to the People of God, neighbours. And closeness gives us that science of concreteness, that wisdom – it is more than a science: it is wisdom. Closeness to everyone, but above all to the smallest, the most discarded, the most desperate. And also to those who have distanced themselves. I think of Fra Christopher [in "*The Betrothed*"], of 'your' Fra Chris-

which consecrated people commit themselves to bear clear witness. In this perspective, even the transparent and professional management of economic resources is the image of a true family that walks in co-responsibility and solidarity among its members and with the poor. Another important aspect of the life of your communities is unity and community, which are achieved by dedicating ample space to listening and dialogue in order to strengthen fraternal discernment.

The history of your Order is rich with many courageous witnesses to Christ and to the Gospel, many of whom have been proclaimed Saints and Blessed. Their holiness confirms the fruitfulness of your charism and shows the signs of your identity: total consecration to God unto martyrdom, where required, a simple life among the people, sensitivity to the poor, spiritual accompaniment as closeness, and the humility that allows for welcoming everyone. In following your quintessential way of life, may you walk animated by renewed zeal so as to impel you, with prophetic freedom and wise discernment, on courageous apostolic paths and missionary frontiers, always cultivating cooperation with the Bishops and other members of the ecclesial Community.

CONTINUED ON PAGE 5



CONTINUED ON PAGE 5

The Pontiff emphasizes the plight of refugees in Syria and Iraq

We cannot close our eyes

On Friday, 14 September, Pope Francis met with participants in the Sixth Meeting of Catholic Charitable Organizations working in Iraq, Syria and neighbouring countries. In his remarks to the group, who had gathered in the Consistory Hall, he called them to be "instruments of peace and light", so as to ensure a future to the Christian communities suffering from the conflicts in those regions. The following is the English text of the Holy Father's address.

Dear Brothers and Sisters,
Good morning!

I greet all of you warmly and thank you for taking part in this sixth meeting for coordinating the Church's response to the crisis in Iraq, Syria and neighbouring countries, a meeting which this year includes also the Section for Migrants and Refugees.

I thank particularly Cardinal Peter Turkson and the Dicastery for Promoting Integral Human Development who have organized this meeting, in conjunction with the Secretariat of State and the Congregation for the Oriental Churches. I am grateful also to Mr Filippo Grandi, United Nations High Commissioner for Refugees, for his presence and his work helping refugees. Thank you very much!

Friars of the people

CONTINUED FROM PAGE 4

topher. Closeness: I would like this word to stay with you, as a programme. Closeness to the people. Because the people have great respect for the Franciscan habit. Cardinal Quarracino once told me that, in Argentina, at times some 'anti-clericals' would say a swear word to a priest, but a Franciscan habit was never, ever insulted, because it is a grace. And you Capuchins have this closeness: preserve it. Always be close to the people. Because you are friars of the people.

Recently, in [Dublin,] Ireland, I saw your work with the most discarded and I was moved. It is a beautiful thing that the Superior of that house said, the elderly founder. He said: "Here we do not ask where you come from, who you are: you are a child of God". This is one of the traits. To really understand the persons, by 'smell', unconditionally. Come in, then we will see. Closeness is your charism. Preserve it. Then, another thing typical of Capuchins: you are men capable of resolving conflicts, of making peace, with that wisdom that comes precisely from closeness; and above all to make peace in consciences. That 'here we do not ask, we listen', that I said of that Irish Capuchin, you exercise a great deal in the Sacrament of Confession and Pen-

For too many years the conflicts of bloodshed in that region, and the situation of peoples in Syria, Iraq and neighbouring countries, have continued to cause great concern. Every day, in prayer, I bring before the Lord the suffering and needs of the Churches and the peoples of these beloved lands, as too the needs of those seeking to provide help. And this is true: every day.

With this third study regarding humanitarian aid provided by ecclesial groups, you are offering an important contribution to better understand the needs of these populations and to coordinate aid to them.

As I have recalled on several occasions, there is the real risk that the Christian presence may disappear in the very land from which the light of the Gospel first eman-

ance. You are men of reconciliation. I remember your church in Buenos Aires: so many people, from all over the city, would go to make confession there. Because these men listen to you, smile at you, do not ask you things, and forgive you. This does not mean being 'over-indulgent', no. This is the wisdom of reconciliation. Preserve the apostolate of confession, of forgiveness: it is one of the most beautiful things you have, to reconcile people. Both in the sacrament and in families: reconcile, reconcile. It requires patience for this, not words, few words, but closeness and patience.

Then, another thing that I have seen in your life: simple prayer. You are men of prayer, but simple. A face-to-face prayer with the Lord, with Our Lady, with the Saints.... Preserve this simplicity in prayer. Pray a lot, but with this simplicity. Men of peace, of simple prayer, men of the people, men of reconciliation. This is how the Church wants you to be: preserve this. And with that freedom and simplicity that is precisely your charism.

I thank you for all that you do for the Church. I thank you very much. Continue this way. Continue this way, 'alla cappuccina' ['Capuchin style'].... [laughter] Thank you!

ated. In cooperation with the Sister Churches, the Holy Church is working diligently to ensure a future for these Christian communities.

The whole Church looks to these brothers and sisters in the faith and encourages them through closeness in prayer and concrete charity not to give in to the darkness of violence and to keep alive the light of hope. The witness of love with which the Church listens and responds to the cry for help from all, starting with the weakest and poorest, is a source of light in the present and a seed of hope that will bear fruit in the future.

This particularly fine Christian project reminds me of some passages from the prayer attributed to Saint Francis of Assisi: "Where there is hatred, let me bring love... Where there is despair, let me bring hope. Where there is sadness, let me bring joy".

Among the many praiseworthy initiatives you promote, it is important this year to mention the great project of supporting the return of Christian communities to the Nineveh Plain in Iraq, in a special way through the Open Hospitals project.

Dear brothers and sisters, by God's grace let us look together to the future. I encourage you, who work in the name of the Church, to continue to provide for the education of children, employment for young people, closeness to the elderly and those who are psychologically wounded; without forgetting the wounds of the heart, which the Church is called to heal: "Where there is offence, let me bring pardon. Where there is discord, let me bring harmony".

Finally, and forcefully, I ask the international community not to neglect the many needs of the victims of this crisis, and above all to set aside special interests in order to be at the service of peace, and to bring an end to war.

We cannot close our eyes to the reasons that have forced millions of people to leave – painfully – their home countries. At the same time, I encourage all parties involved, and the international community, to renew their commitment to ensuring the safe return of displaced persons to their homes. Ensuring their protection and their future is a demand imposed by civilized behaviour. It will be through drying the tears of children who have seen nothing but ruins, death and destruction that the world will recover its dignity (cf. *Address at the Conclusion of the Dialogue*, Bari, 7 July 2018). In this regard, I reiterate my appreciation for the great efforts undertaken on behalf of refugees by various countries of the region and by a variety of organizations,

among whom are those represented here.

Let us make the Prayer our own: "Lord, make me an instrument of your peace [...]. Where there is darkness, let me bring



light". Being instruments of peace and light: this is what I wish for each of you. From the depths of my heart: thank you for everything you are doing each day, together with so many other men and women of good will. Thank you, thank you! May the Lord bless you and may Our Lady accompany you.

With the style of 'minority'

CONTINUED FROM PAGE 4

Your charismatic identity, enriched by the cultural variety of your religious Family, is valid now more than ever, and is an attractive proposal for many young people in the world, who are in search of authenticity and the essential. May fraternity shine as a qualifying element of your consecrated life, distancing from you every elitist attitude, urging you to always seek encounter among yourselves and with everyone, especially with those thirsty for the merciful love that only Christ can offer us.

May the Lord fill you with his graces and, in the spirit of Saint Francis, may you continue, happy and secure, always in the grateful awareness of belonging to the holy faithful People of God and to serve Him with humility. May the Apostolic Blessing, which I wholeheartedly impart to you, Chapter Fathers, and to your entire Order, accompany you. And please, do not forget to pray for me. Thank you!

Puglisi at the seminary with his mother Giuseppe and father Carmelo



On the esplanade of the 'Foro Italico' in Palermo, the Pope celebrated Mass on Saturday morning, 15 September, for the liturgical memorial of Fr Pino Puglisi, the Sicilian priest who was assassinated by the mafia in 1993. The following is a translation of Pope Francis' homily, which he delivered in Italian.

Today God speaks to us of *victory* and *defeat*. In his First Letter, Saint John presents faith as "the victory that overcomes the world" (1 Jn 5:4), while the Gospel quotes Jesus' words: "he who loves his life loses it" (Jn 12:25).

sign of a life consecrated to the Lord, one that seeks neither consolation nor glory from the world". "Ours, dear priests, is not a career, but a gift of self; it is not a job, but a mission. Each day, with no holidays, with no rest", he stressed. "This", said Pope Francis, "is how Fr Pino lived". The final event of the Holy Father's one-day visit was with young people in Politeama Square. Blessing the thousands present, he prayed that God would "bless the seed of restlessness that is in your heart". The Holy Father then headed to the airport where he bid farewell and thanked authorities before boarding his return flight to Rome, where he landed at 7:20 PM.

This is the defeat: the one who loves his life loses. Why? Certainly not because one should detest life: life is to be loved and defended; it is God's first gift! What leads to defeat is loving one's *own* life, that is, self love. Those who live for themselves lose; they are selfish, as we say. It would seem the opposite: Those who live for themselves, those who multiply ill-gotten gains, who are successful, who fully satisfy their own needs, seem to be winners in the eyes of the world. Advertisements pummel us with this idea – the idea of self-realization, of selfishness –, even Jesus disagrees and overturns

it. According to Him, those who live for themselves do not lose just something, but their whole life; whereas those who give of themselves find the meaning of life and win.

Thus there is a choice to be made: love or selfishness. The egoist thinks about pampering his own life and is attached to things, to money, to power, to pleasure. So the devil finds the door open. The devil 'enters through the pocket' if you are attached to money. The devil makes one believe that everything is fine but in reality the heart is anaesthetized by selfishness. Selfishness is a very powerful anaesthetic. This path always ends badly: in the end one is alone, with emptiness inside. The egoist's end is sad: empty, lonely, surrounded only by those who expect to inherit. It is like the grain of wheat in the Gospel: if one remains closed within himself, he remains alone in the soil. If instead he opens himself and dies, he bears fruit above ground.

But you might tell me: giving oneself, living for God and for others is a great effort for nothing, this is not the way the world turns: to advance, grains of wheat are not useful, money and power are useful. But it is a great illusion: money and power do

not free man; they enslave him. You see, God does not exercise power to resolve our ills and those of the world. His way is always that of humble love: only love that is free within gives peace and joy. Therefore, true power, power according to God, is service. Jesus says so. And the strongest voice is not that of those who shout the loudest. The strongest voice is prayer. And the greatest success is not one's own fame, like a peacock, no. The greatest glory, the greatest success is one's own witness.

Dear brothers and sisters, today we are called to choose which side to take: to live for ourselves – with a closed hand *[he gestures]* – or to give life – with an open hand *[he gestures]*.

Only by giving one's life is evil overcome. A high price, but only in this way [is evil overcome]. Fr Pino taught it: he was not ostentatious; he did not live by making anti-mafia appeals; nor was he content to do no harm; but rather, he sowed good, so much good. His seemed to be a losing logic, while the logic of the pocketbook seemed to win. But Fr Pino was right: the logic of the money-god is always a losing one. Let us look inside ourselves. *Having* always leads to *wanting*: I have one thing and straight away I want another, and then another, and ever more, endlessly. The more you have the more you want: it is a bad addiction. It is drug dependency. It is like a drug. Those who overindulge explode. Instead, those who love find themselves and discover how beautiful it is to help, how beautiful it is to serve; they find inner joy and express a smile, as it was for Fr Pino.

Twenty-five years ago as today, when he died on his birthday, he crowned his victory with a smile, with that smile that kept his killer awake at night. His killer said: "there was a kind of light in that smile". Fr Pino was defenceless, but his smile transmitted the power of God: not a blinding glare, but a gentle light that delves in and enlightens the heart. It is the light of love, of giving, of service. We need many *smiling* priests.

We need many *smiling* Christians, not because they take things lightly, but because they are rich only in the joy of God, because they believe in love and live to serve. It is in giving one's life that joy is found, because there is more joy in giving than in receiving (cf. Acts 20:35). So, I would like to ask you: do you too wish to live this way? Do you want to give your life, without expecting others to take the first step? Do you want to do good without expecting to be repaid, without waiting for the world to become better? Dear brothers and sisters, do you wish to risk taking this path, to take a risk for the Lord?

Today's Gospel passage ends with Jesus' invitation: "If any one serves me, he must follow me" (Jn 12:26). He must follow me, that is, set out on the path. One cannot follow Jesus with ideas, one must get to work. "If everyone does something, a great deal can be done", Fr Pino used to say. How many of us put these words into practice? Today, before him, let us ask ourselves: what can I do?

Fr Pino, yes him, he knew that he was taking a risk, but he knew above all that the true danger in life lies not in taking risks, but in getting by amid comforts, ploys and shortcuts. May God free us from contrivance, being content with half truths. Half truths do not satisfy the heart; they do not do good. May God free us from a petty life, which revolves around 'small things'. May he free us from thinking that everything is fine if it is fine for me, and the other can fend for himself. May he free us from thinking we are just if we do nothing to hinder injustice. One who does nothing to hinder injustice is not an upright man or woman. May he free us from thinking we are good just because we do no evil. 'It is good' – one saint said – 'to do no evil. But it is evil to do no good' [Saint Alberto Hurtado]. Lord, give us the desire to *do good*; to seek the truth and detest falsehood; to choose sacrifice, not laziness; love, not hate; forgiveness, not revenge.

Life is to be given to others; life is to be given to others, it is not taken. One cannot believe in God and hate a brother, take a life with hate. The first reading recalls it: "If any one says, 'I love God', and hates his brother, he is a liar" (1 Jn 4:20). A liar because he believes the faith he claims to have, the faith that professes God-love. God-love repudiates all violence and loves all people.

This is why the word 'hate' should be erased from Christian life; this is why one cannot believe in God and oppress a brother or sister. One cannot believe in God and be a mafioso. Those who are mafiosi do not live as Christians, because they blaspheme with their life the name of God-love. Today we need men and women of love, not men and women of honour; of service, not of oppression. We need to walk together, not pursue power. If the mafia's litany is: 'You do not know who I am', the Christian one is: 'I need you'. If the mafia's threat is: 'You will pay for this', the Christian one is: 'Lord, help me to love'. Thus, I say to mafiosi, change, brothers and sisters! Stop thinking of yourselves and your money. You know, you all know, that 'the shroud has no pockets'. You cannot take anything with you. Convert to the true God of Jesus Christ, dear brothers and sisters! I say to you, mafiosi: if you do not do this, your own life will be lost and it will be the worst of defeats.

Today's Gospel passage ends with Jesus' invitation: "If any one serves me, he must follow me" (Jn 12:26). He must follow me, that is, set out on the path. One cannot follow Jesus with ideas, one must get to work. "If everyone does something, a great deal can be done", Fr Pino used to say. How many of us put these words into practice? Today, before him, let us ask ourselves: what can I do?

What can I do for others, for the Church, for society? Do not wait for the Church to do something for you: you can start. Do not wait for society to do it: you can begin! Do not think about yourself; do not shirk your responsibilities; choose love! Feel the pulse of your people in need; listen to your people. Fear the deafness of not listening to your people. This is the only populism possible: listen to your people, the only "Christian populism": listen and serve the people, without shouting, accusing and causing disputes.

This is what Fr Pino did; he was poor among the poor of his land. In his room the chair where he studied was broken. But the chair was not the centre of his life, because he did not sit down to rest, but lived on the move in order to love. This is the winning mentality. This is the victory of faith, that is born from the daily gift of self. This is the victory of faith, which brings the smile of God to the streets of the world. This is the victory of faith, which is born from the scandal of martyrdom. "Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13). These words of Jesus, engraved on the tomb of Fr Puglisi, remind everyone that *giving his life* was the secret of his victory the secret of a beautiful life. Today, dear brothers and sisters, let us too choose a beautiful life. So be it.

In the sign of a priest

CONTINUED FROM PAGE 1

peals; nor was he content to do no harm but rather, he sowed good, so much good.

Before this Martyr's example we must ask ourselves: "What can I do for others, for the Church, for society? Do not wait for the Church to do something for you: you can start. Do not wait for society to do it, you can begin!", the Pontiff said again. Adding that the only "Christian populism" is to "listen and serve the people, without shouting, accusing and causing disputes".

Several hours earlier, the Pope had opened his Sicilian day in Piazza Armerina, where Fr Puglisi had been one month before he was assassinated. And here, in the heart of the island, Pope Bergoglio denounced the widespread evils in many societies, but in order to seek "new ways of announcing and offering mercy above all to brothers and sisters who have fallen prey to disinterest, to diffidence, to a crisis of faith". He observed immediately after that "to consider the wounds of society and of the Church is not a denigrating and pessimistic action", but a necessary step for incamation and for proclaiming the Gospel.

G.M.V.

'One cannot believe in God and be mafioso'

If we "wish to be concrete in our faith", "we must learn to recognize the wounds of the Lord" in the suffering of people. Pope Francis told the many faithful gathered in Piazza Armerina's Europa Square in central Sicily on Saturday morning, 15 September. He made this observation during the first event of his one-day pastoral visit to the island to mark the 25th anniversary of the martyrdom of Blessed Fr Pino Puglisi at the hands of the mafia. Many wounds afflict the local territory, including social and cultural under-development, exploitation of workers, lack of dignified employment for young people, migration, usury and addiction. Pope Francis suggested touching these forms of suffering just as if they were the wounds of Jesus. "For us Christians, this means taking on the history and the flesh of Christ as places of salvation and liberation". Earlier that morning, the Pope had travelled by helicopter from Catania Fontanarossa Airport, where his flight from Rome had landed, to Piazza Armerina, where he was greeted by Bishop Rosario Gisana and local authorities.

After stopping to greet the faithful, the Holy Father went by helicopter to Palermo, where he was welcomed by the city's local authorities and by Archbishop Corrado Lorefice. Thousands of people greeted him warmly as the pope-mobile made its way to the esplanade along the city's port for the celebration of an open air Mass at the *Foro Italico*, for the liturgical memorial of Blessed Pino Puglisi. The Mass was concelebrated by Cardinals Romeo, De Giorgi and Montenegro.

During his homily the Pope said that we have a choice to make: to live for ourselves and thus to lose our entire life, or to live for others, thus finding the true meaning of life. Fr Puglisi chose to live for others. He "knew that he was taking a risk, but he knew above all that the true danger in life lies not in taking risks, but in getting by amid comforts, ploys and shortcuts". While paying homage to Fr Puglisi, the Pontiff implored members of the mafia to change and convert, echoing the historic warning Saint John Paul II had made 25 years earlier in Agrigento.

"One cannot believe in God and be mafioso", the Holy Father stressed. "Those who are mafiosi do not live as Christians". Directly addressing members of the mafia, the Holy Father issued a warning and made an appeal: "Change, brothers and sisters! Stop thinking of yourselves and your money Convert to the true God of



The Holy Father's conversation with Jesuits in Dublin

To heal the wounds

"Thank you very much! I apologize for receiving you in such a rush. I am late and shortly I must go to the Meeting of Families, because there are precise timetables I must follow. First and foremost I apologize for having forgotten all the English I learned in Milltown so many years ago, when I came to Ireland for the first time. I cannot get by with English. It must be a psychological barrier! But thank you very much.

Why was I late? Because I had a meeting with eight survivors of sexual abuse. I did not know that in Ireland there were also situations of unwed mothers with children, whose children were taken away. Listening to this touched my heart in a particular

Church marked by elitism and clericalism, an incapacity for closeness to the People of God. Elitism and clericalism favour all forms of abuse. And sexual abuse is not the first. The first is the abuse of power and of conscience. I ask your help for this. Take courage! Be brave! I really could hardly believe the stories that I have seen well documented. I heard them here in the other room and I was deeply moved. This is a special mission for you: to clean up, to change consciences, to never be afraid to call things by their name.

Another thing. The Provincial told me that I am making the

renewed... And when there is something difficult to say, he does not become persistent, but says: "I understand, I understand...", to free the other person from embarrassment. He makes confession an encounter with Jesus Christ, not a torture chamber or a studio for psychoanalysis. It is essential to be the reflection of merciful Jesus. But what did Jesus ask the adulterous woman? Did he ask her, for instance: "How many times and with whom?". No! He simply said: "Go and sin no more". The joy of the Gospel is Jesus' mercy, or rather, Jesus' tenderness. And Jesus liked the crowd, the com-

The Pope asks the Provincial:

How many novices do you have?

The Provincial replies that there are three: one from Ireland and two from Great Britain, in the same novitiate house. Then Francis continues:

This is something that concerns me: vocations. What happens if the people are no longer enthusiastic about our life? We must reconsider our life in order to receive sons. Or are we already sterile? When we discover our sterility, if we pray with the wish to be fruitful, the Lord will give fruitfulness. Have faith. Each of us should caress a son, speak to a grandson. And we [Jesuits] practically no longer have sons and grandsons! And with the many saints we have had in the Society over the centuries... We must think and ask ourselves: what is happening? With so much youth that is there... I suggest you pray.

Next the Pope asks whether there are any questions... Fr Michael Bingham stands up to say: "This is not a question. I would just like to thank you for the example of solidarity that you offer, especially to prison inmates". The Pope responds:

Please, convey my greeting to those you know. I really care for those who are in prison. I have a particular fondness for them.

Fr Brendan McManus asks what practical things can be done to counter abuse. The Pope responds:

We have to denounce the cases that we come to know about. And when sexual abuse is a consequence of the abuse of power and of conscience, as I was saying before. The abuse of power exists: who among us does not know an authoritarian bishop? Religious superiors and authoritarian bishops have always existed in the Church. Authoritarianism is clericalism. At times mandating a mission in an authoritative and decisive way is confused with authoritarianism. Instead they are two different things. It is important to defeat authoritarianism and rediscover obedience to the mission mandate.

Fr John Callanan takes the floor and asks: "How can you maintain a cheerful heart with all that is happening to you?"

It is a grace. Every morning, for 40 years, after Lauds, I have recited the prayer of St Thomas More, asking for a sense of humour. It seems that the Lord gives it to me! But in general we should have this sense. Fr Nicholas used to say that we should give the Nobel Humour Prize to

Sixty-three Irish around the world

The transcript of the dialogue Pope Francis held on 25 August with a warm group of Jesuits during his journey to Ireland appears in the 15 September issue of *La Civiltà Cattolica*. Its editor-in-chief, Fr Antonio Spadaro, SJ, explains in his introduction that "the event had been scheduled for 6:20 PM, but the Pontiff preferred to extend the private meeting previously held with eight sexual abuse victims, which had lasted about an hour and a half. At approximately 6:40 PM, Francis made his entrance to a hall in the Nunciature, where 63 Jesuits, including Bishop Alan McGuckian of Raphoe, Ireland; Bishop Terrence Prendergast of Ottawa, Canada; and Fr John Dardis, the Society of Jesus' General Counsellor for Discernment and Apostolic Planning were awaiting him. Three Irish Jesuits who were present are currently members of the Province of Zambia-Malawi, and one resides in South Sudan.

There were also three Jesuits in formation, from the United States, Canada and Cameroon. The Provincial, Fr Leonard A. Moloney, welcomed the Pope on behalf of all: "Holy Father, our brother Francis, on behalf of the Irish Jesuits I tell you: *Céad míle fáilte!* [A hundred thousand welcomes!] We welcome you as a brother in Christ and son of Saint Ignatius. Fr Moloney thanked him for this "intimate and informal" meeting, despite the Pope's very heavy schedule. "But in particular", he said, "we thank you for your deep faith in Jesus Christ, as the merciful and loving face of God our Father. You present the faith as attractive in a difficult moment".

Fr Moloney expressed their commitment to "promoting the understanding of freedom, of discernment and spiritual accompaniment".

In his introduction to the transcript, Fr Spadaro continued,

quoting the Provincial: "As you can see, we are not so young – you are one of the youngsters in this group! – and we ask you to pray for vocations. It is a Province with a great deal of courage and the will to serve and love in all things. This week we heard your appeal for prayer and fasting and to do everything possible to root out the evil of abuses within the Church". The Provincial concluded his welcome with these words: "Once again, Holy Father, thank you very much for being here, for accompanying us on this journey, and above all for the joy, humour and serenity with which you bear the burden of your leadership. You must be certain of our prayers and of every other type of support you need in order to fulfil your mission with peace and courage".

way. Today the Minister for Children and Youth Affairs spoke to me about this issue, and then she sent me a memorandum. I would like to ask you for special help: help the Church in Ireland put an end to this matter. And what do I mean by put an end to it? I do not mean to simply turn the page, but to seek a remedy, reparation, all that is necessary to heal the wounds and give life back to so many people. The letter I recently wrote to the People of God speaks of the shame over the abuse. I want to emphasize it here and communicate it to you today.

I understand one thing with great clarity: beneath this tragedy of abuse, especially when it is of vast proportions and creates great scandal – let us consider the case of Chile, and here in Ireland or in the United States – lies a

faith joyful. Is this true? As long as it is not a circus! [laughter] No, it is the joy of the Gospel; it is its freshness that leads you to go forward, to not lose peace. It is important to work so one may really understand the freshness and joy of the Gospel. Jesus came to bring joy, not moral casuistry. To bring openness, mercy. Jesus loved sinners. But now I am preaching ... it was not my intention! But Jesus loved sinners ... he loved them! However, he had a terrible aversion to the corrupt! The Gospel of Matthew, in Chapter 23, is an example of what Jesus said to the corrupt.

To have the freshness of the Gospel and to love sinners. I know a confessor who, when a sinner comes to him to make confession, he welcomes him or her in such a way that they feel free,

mon, ordinary people. The poor are at the heart of the Gospel. The poor follow Jesus to be healed, to be nourished. This came to mind when you [turning to the Provincial] spoke of joy.

Then you spoke about freedom: the freedom of discernment. I believe in discernment, and one must be capable of doing this. It must be done in prayer, seeking the will of God ... and – this sounds somewhat heretical, but it is not by any means –, just as when Jesus is present in the Eucharist, the Holy Spirit is present in discernment. And he works in me. And thus you go forth and you find a path you were not thinking of... This is the spirit of freedom, the spirit that always works in us. And we must not miss this when we speak about freedom.

May the Gospel be your nourishment

In audience with recently appointed Bishops



In an audience in the Consistory Hall on Thursday, 13 September, the Pontiff received recently appointed Bishops taking part in a course promoted by the Congregations for Bishops and for the Oriental Churches. He asked them to pay "special attention to the clergy and to seminaries" and stressed that sanctity is the "most urgent" task of a bishop. The following is a translation of the Pope's address, which was given in Italian.

Dear Brothers,
Good morning!

I welcome you with joy today at the end of your pilgrimage as new Bishops at the spiritual wellspring of this ancient and ever new Rome of Peter and Paul. In embracing you as new Shepherds of the Church, still perceiving experiencing the wonder of being called to this mission which is never in proportion and in conformity with our strengths, I would like to take you aside, you and each of your Churches; I would like to approach you with the touch of Christ, the Gospel of God which warms the heart, reopens our ears and loosens the tongue to the joy that neither fails nor wanes because it is never purchased nor deserved; indeed it is pure grace!

In the perspective of the joy of the Gospel, you have attempted to read the mystery of your identity newly received as a gift from God. You have chosen the right perspective to enter the episcopal ministry, for which we can boast no credit and in which there are no titles of property or acquired rights. We found our life's treasure almost "by chance", and we are thus called to sell everything in order to safeguard the field in which this treasure trove lies (cf. Mt 13:44). It is necessary to take this precious gift in hand every day, searching for light in his light (cf. Ps 35:10), allowing his face to transfigure us.

I am speaking to you here about your most urgent task as Shepherds: that of sanctity. Just as the Church's prayer was expressed in you, you were elected by the Father who knows the secrets in our hearts, to serve him night and day, in order to make him favourable to your People (cf. Roman Missal, Prayer of Ordination of Bishops).

You are not the fruit of a merely human scrutiny, but of a choice from

on high. Therefore, what is being asked of you is not an intermittent dedication, an occasional fidelity, a selective obedience, no; you are called to consume yourselves night and day.

To remain vigilant even when the light disappears or when God himself is concealed in darkness, when the temptation to withdraw insinuates itself and the evil one, who is always lurking, subtly suggests that, by now, the dawn will no longer come. In that very moment, prostrate yourself with your face to the ground (cf. Gen 17:3) again, in order to listen to God, who speaks and re-

The source of sanctity is the grace of drawing closer to the joy of the Gospel and allowing this to invade our life in such a way that one can no longer live otherwise

news his promise which was never rescinded. And then remain faithful even when, in the heat of the day, the strength of perseverance wanes and the results from the toil no longer depend on the resources we have.

And all this is not to feed some narcissistic pretense of being essential, but to make the Father favourable to your People. God already favours mankind. His divine being that could also have existed without us, is revealed for us in his Son Jesus. In him is the offer of God's fatherhood which is never resigned. In him we know the divine heart that no one and nothing can give up for lost. This is the message which the faithful have the right to find on your lips, in your hearts and in your lives.

At the beginning of your ministry, I pray that you will place God at the centre: He is the One who asks

for everything but offers a full life in exchange. Not a watered down and mediocre life, devoid of meaning because it is filled with loneliness and pride, but rather, the life which gushes forth from his company which never disappoints, from the humble strength of the Cross of his Son, from the serene safety of victorious love that abides there.

Do not allow yourselves to be tempted by accounts of catastrophes or prophecies of disasters because what truly matters is to persevere, preventing love from growing cold (cf. Mt 24:12) and to keep your head high and lifted towards the Lord (cf. Lk 21:28) because the Church is not ours. She is God's! He was here before us and he will be here after us! The destiny of the Church, of the small flock is victoriously hidden in the Cross of the Son of God. Our names are sculpted in his heart – sculpted in his heart! Our fate is in his hands. Thus do not spend the best of your energies counting failures and throwing back bitterness, allowing your hearts to become smaller and your horizons to contract. May Christ be your joy. May the Gospel be your nourishment. Keep your gaze firmly and only on the Lord Jesus and, growing accustomed to his light, may you know how to search for it tirelessly even where it is refracted through humble brilliance.

There, in the families of your communities where, in steadfast patience and in anonymous generosity, the gift of life is cradled and nourished.

There, where hearts are inhabited by the fragile but indestructible certainty that truth prevails, that loving is not futile, that forgiveness has the power to change and to reconcile, that unity always overcomes division, that the courage to disregard oneself for the good of others is

more rewarding than the intangible primacy of the 'I'.

There, where many consecrated people and ministers of God, in silent self dedication, persevere oblivious to the fact that good often makes no sound; it is neither a topic for blogs, nor front page news. They continue to believe and to courageously preach the Gospel of grace and mercy to men and women who thirst for reasons to live, to hope and to love. They have no fear before the wounds of Christ's flesh, always inflicted by sin and often by the children of the Church.

I am well aware that our time is rampant with loneliness and neglect, overflowing with individualism, with growing indifference to the fate of others. Millions of men and women, children and young people are lost in a reality which has obscured points of reference; they are destabilized by the anguish of belonging to nothing. Their fate does not question the conscience of all and often, unfortunately, those who have the greatest responsibility, culpably step aside. But we are not permitted to ignore the flesh of Christ, which was entrusted to us not only in the Sacrament which we break, but also in the People we have inherited.

His wounds belong to us too. It is our duty to touch them, not to



Gloria Ssali, "Jesus the Good Shepherd"

make manifestos of even understandable anger, but to make them places in which the Bride of Christ can learn how disfigured she can become when the Bridegroom's features fade from her face. But she also learns whence to set out again in humble and scrupulous fidelity to her Lord's voice. Only He can guarantee that men do not merely find wild grapes in the branches of his vineyard (cf. Is 5:4), but also the good wine (cf. Jn 2:10), the one from the true vine, without which we can do nothing (cf. Jn 15:5).

With Jesuits in Dublin

CONTINUED FROM PAGE 8

Fr Kolvenbach, because he was able to laugh at everything, at himself and also at his shadow. This is a grace to ask for. I do not know if the one I have is the right one, perhaps it is only foolishness.... [laughter] Having a sense of humour is the result of the Spirit's consolation. I concentrate on something that helps me: a Jesuit must always seek consolation; he must seek to be consoled. When he is desolate, he is barren. Consolation is an anointing of the Spirit. It can be strong or also minimal. The minimum of consolation is inner peace. We have to live with this peace. If a Jesuit does not live in peace, he lives in desolation.

Fr Michael O'Sullivan stands up and asks: "I do not know if you remember, but we met in the 1980s here in Milltown". The Pope asks his name, and he recalls it, along with

the name of another Jesuit he had met. Fr O'Sullivan asks a question about the responsibilities in regard to abuse cases. Francis begins to respond by stating that one must be aware of one's responsibilities and fulfil them according to the proper structure of the Church, that is, of the local Churches. But the head organizer of the trip enters the room and asks the Holy Father to conclude the meeting, because he is behind schedule. On behalf of everyone, George Fallon, an elderly Jesuit brother, offers Francis a small pyx for carrying Communion to the sick, saying: "I ask the Lord to give you the gift of the Holy Spirit as well as Wisdom to help you during your visit". Unfortunately



Francis did not have time for a group photo, nor to greet each person one by one, as he usually does. However, he asked them to recite a "Hail Mary" together. They all stood up. After the prayer, before making his exit, the Pope could not resist greeting some of the elderly Jesuits in wheelchairs, who were in the first row.

To newly appointed bishops the Pope addresses attention to priestly formation

CONTINUED FROM PAGE 9

This is the Church's aim: to distribute throughout the world this new wine which is Christ. Nothing can divert us from this mission. We are in constant need of *new wineskins* (cf. Mk 2:22), and all that we do is never enough to make them worthy of the new wine which they are called to contain and to pour. But it is precisely for this reason that the containers need to know that without the new wine they will be cold *earthenware jars*, capable of remembering the absence but not of offering fullness. Please, may nothing divert you from this aim: to offer fullness!

May your sanctity not be the fruit of isolation, but rather may it bless

and bear fruit in the living body of the Church entrusted to you by the Lord, just as he entrusted his own Mother to his beloved disciple, at the foot of the Cross. Welcome her as a bride to love, a virgin to protect, a mother to make fruitful. May your heart not incline toward other loves; be vigilant that the terrain of your Churches be fertile for the seed of the Word and never *ravaged by the boars* (cf. Ps 80[79]:13).

How will you be able to do this? By remembering that we are not the origin of our "portion of sanctity", rather it is always God. It is a *tiny* sanctity, which is nourished by surrendering into his hands like a weaned child who does not need to ask for any proof of maternal close-

ness (cf. Ps 131[130]:2). It is a sanctity that is conscious that you can offer nothing more effective, greater, more precious, more necessary to the world than the fatherhood that is within you. In meeting you, may each person at least touch the beauty of God, the security of his company and the fullness of his closeness. It is a sanctity that grows as we discover that God cannot be *tamed*, does not need fences to defend his freedom and does not contaminate himself as he draws near. On the contrary, he sanctifies what he touches.

There is no need for an accounting of our virtues, nor for a program of asceticism, a training ground for personal effort or a diet renewed from one Monday to the next, as if sanctity were merely the fruit of will. The source of sanctity is the grace of drawing closer to the joy of the Gospel and allowing this to invade our life in such a way that one can no longer live otherwise.

Before we existed, God was here and he loved us. Sanctity is to touch this flesh of God which precedes us. It is getting in touch with his kindness. Look at the shepherds who were called in the Bethlehem night: they found in that Child, the goodness of God! It is a joy which no one can rob them of. Look at the people who observed Calvary from afar: they returned home beating their chests because they had seen the bleeding body of the Word of God. The vision of God's flesh burrows into the heart and prepares the place where divine fullness slowly makes a home.

Therefore, I urge you not to be ashamed of the flesh of your Churches. Enter into dialogue with their questions. I ask you to pay special attention to the clergy and to seminaries. We cannot respond to the challenges we have in their regard without updating our processes of selection, accompaniment and

evaluation. But our responses will have no future if they fail to reach the spiritual chasm – which, in many cases, has given way to scandalous weaknesses – if they do not reveal the existential emptiness they have nurtured, if they do not reveal why God has been rendered so mute, so silent, so removed from a certain way of life, as if he were not there.

And here, each of us must humbly go deep within ourselves and ask ourselves what we can do to render more holy the face of the Church we govern in the name of the Supreme Shepherd. It does not help to just point the finger at others, to create scapegoats, to tear off one's vestments, to reveal the weakness of others as the *sons who lived at home like servants* love to do (cf. Lk 15:29-30). Here it is necessary to work together and in communion, certain, however that authentic sanctity is what God carries out within us when, docile to his Spirit, we return to the simple joy of the Gospel, so that his beatitude may become flesh for others, in our choices and in our lives.

I therefore, invite you to go forward joyfully and not embittered, serene and not distressed, comforted and not abandoned – seek comfort in the Lord – preserving the heart of *lambs who, although surrounded by wolves, know that they will overcome because they rely on the shepherd's help* (cf. Saint John Chrysostom, Hom. 33:1: PG 57: 389).

May Mary, who carries us without judging us, be the shining star that guides your journey.

I thank Cardinal Marc Ouellet and Cardinal Leonardo Sandri and their respective Congregations for the generous work they have done, and I impart by Apostolic Blessing upon each of you and on the Churches you have been called to serve. Thank you!

Rescriptum ex audientia SS.mi

In the Apostolic Constitution *Veritatis Gaudium* of 8 December 2017, the Holy Father Francis established that the promulgation and entry into force of the new dispositions concerning the Ecclesiastical Universities and Faculties would be by publication of the said Constitution in the official register *Acta Apostolicae Sedis*.

Now, considering unforeseen technical difficulties which subsequently arose,

the Holy Father Francis,

at the audience granted to me on 3 September 2018, for the purpose of facilitating the regular implementation of the established requirements and to urge the interested parties to comply therewith in conformity with Can. n. 8 of the Code of Canon Law as prescribed, which "in particular cases" establishes a different manner of promulgation of Ecclesiastical Law, has ordered that, notwithstanding the relevant provisions of the Constitution, the said dispositions shall be promulgated by publication in the daily edition of *L'Osservatore Romano*, immediately entering into force.

From the Vatican, 4 September 2018

Cardinal Pietro Parolin
Secretary of State

Promoting nuclear disarmament

Secretary for Relations with States to the International Atomic Energy Agency

Mr President,
I have the great honour of conveying to you and to all the distinguished participants at this 62nd General Conference of the International Atomic Energy Agency, the best wishes and cordial greetings of His Holiness Pope Francis.

Mr President, on behalf of the Delegation of the Holy See, I congratulate you and the members of the Board on your election by this distinguished Conference. I would also like to take the opportunity to express our appreciation and gratitude to Director General Yukiya Amano and to the Secretariat for their dedicated work for the benefit of the whole IAEA family.

On this occasion, the Holy See, along with various states, welcomes and congratulates Grenada on becoming a member of the IAEA.

Mr President,

The Holy See commends and supports the many activities of the IAEA that have strengthened international cooperation and contributed in a significant way to the prevention of nuclear proliferation and to the promotion of nuclear disarmament. Such activities, in fact, also help to foster integral human development, by promoting technical cooperation in the nuclear sciences and their applications, and by advancing the peaceful use of nuclear technologies.

I wish now to address briefly some of the relevant aspects of IAEA's fundamental work.

The nuclear non-proliferation regime is strongly supported by IAEA safeguards, which are focused on strengthening its effectiveness and improving its efficiency. For example, the IAEA's participation in the verification and monitoring of Iran's commitments under the Joint Comprehensive Plan of Action (JC-PoA) provides an indispensable component for assessing whether all nuclear material is being used for peaceful purposes, and thus contributes to greater peace and security in the Middle East.

Furthermore, the Holy See supports the continued and patient efforts of the international community to revive negotiations around the nuclear programme of the Democratic People's Republic of Korea, which threatens the integrity of the non-proliferation regime. There is no military solution to this threat. IAEA safeguards, reflecting the Agency's critical role in nuclear verification in the region, represent an essential contribution to promoting peace and security and help to build up a climate of confidence in place of mutual recriminations.

On Monday, 17 September, Archbishop Paul Richard Gallagher, Secretary for Relations with States, addressed the International Atomic Energy Agency (IAEA) during its 62nd General Conference in Vienna. The following is the English text of his discourse.

The use of IAEA safeguards constitutes an important tool in moving towards the goal of denuclearization.

The non-proliferation regime must work as tirelessly for a comprehensive nuclear-test ban as it does for nuclear disarmament. For that reason the Holy See signed and ratified the Treaty on the Prohibition of Nuclear Weapons with the aim of moving beyond nuclear deterrence to a world entirely free of nuclear weapons (cf. Pope Francis, Message to the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading Towards their Total Elimination, 23 March 2017).

Nuclear tests involve the substantial and uncontrolled release of radioactive materials directly into the environment. They have resulted in the largest cumulative dose of man-made radiation unleashed thus far upon populations and the global environment (cf. UNSCEAR 2000 Report to the General Assembly, Exposures to the public from man-made sources of radiation, Volume 1, Annex C, pp. 158-180, United Nations, New York, 2000). As Pope Francis has said "the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all. If we do not, we burden our consciences with the weight of having denied the existence of others" (cf. Pope Francis, Encyclical Letter *Laudato Si'*, § 95, 24 May 2015). Therefore we affirm that nuclear weapons are arms of mass and environmental destruction.

Pope Francis has also noted that "the escalation of the arms race continues unabated and the price of modernizing and developing weaponry, not only nuclear weapons, represents a considerable expense for nations. As a result, the real priorities facing our human family, such as the fight against poverty, the promotion of peace, the undertaking of educational, ecological and healthcare projects, and the development of human rights, are relegated to second place" (cf. Pope Francis, Message to the International Symposium on the Prospects for a World Free of Nuclear Weapons and for Integral Disarmament, 10 November 2017).

significantly to the alleviation of poverty and the ability of countries to meet their development goals in a sustainable way.

The Agency plays a proactive role at all levels in developing strategies for the *Programme of Action for Cancer Therapy* (PACT), and in establishing and enhancing radiotherapy programmes. In this regard, the Holy See expresses its gratitude and appreciation to the Agency for helping low and middle income Member States to improve the effectiveness of their radiation medicine services as part of a comprehensive cancer control strategy, for supporting the training of health professionals, and for engaging in fundraising



panding capability and capacity in nuclear, radiation, transport and waste safety, and also in emergency preparedness and response. The broader goals of nuclear non-proliferation, nuclear disarmament, and the peaceful uses of nuclear technologies, each depend upon these crucial IAEA strategies.

The Holy See welcomes and commends the Agency's efforts in establishing an "Inter-departmental Task Force on Climate Change", and in organizing this year's IAEA Scientific Forum focused on "Nuclear Technology for Climate: Mitigation, Monitoring and Adaptation". The role of science, technology and innovation within the framework of the United Nations' Sustainable Development Goals (SDGs), can be supported by various nuclear technologies and their applications as outlined in IAEA developmental protocols, and thus promote integral development, enhancing our stewardship of God's creation. Indeed, IAEA technical cooperation projects in the fields of human health, water and environment, climate change, food security and smart agriculture, among others, have already contributed

to boost cancer control programmes and activities.

On this occasion, the Holy See recalls the urgent need for a modern global ethic of responsibility, solidarity and cooperative security, which must replace the old ways of thinking that have so often been driven by self-interest and distrust. We must recognize that our own peace and security depends ultimately on the peace and security of others.

Therefore, the Holy See appeals to all leaders and nations to work towards the common goals of promoting nuclear non-proliferation and disarmament, the peaceful development and use of nuclear technologies, and a sustainable integral human development, particularly for the poorest countries. The pursuit of such goals will contribute in no small way to a true and lasting global peace.

Mr President,

In conclusion, the Holy See reiterates its sincere gratitude and affirms its unwavering support for the IAEA's many contributions to nuclear non-proliferation and disarmament, as well as to the safe, secure, and peaceful, development and operation of nuclear technologies. Thank you.



At the Angelus the Holy Father recalls his visit to Sicily

Good is stronger than evil and hate

“Good is stronger than evil, love is stronger than hate”. This message emanated from the witness of Fr Pino Puglisi, Pope Francis recalled after the Angelus in St Peter’s Square on Sunday, 16 September. It was the day after his visit to Sicily in the footsteps of the Blessed martyred priest. The following is a translation of the Holy Father’s reflection on the day’s passage from the Gospel of Mark, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

Today’s Gospel passage (cf. Mk 8:27-35) turns to the question that permeates the whole Gospel of Mark: *who is Jesus?* But this time Jesus himself poses it to his disciples, helping them to gradually address the question of his identity. Before asking them, the Twelve, directly, Jesus wants to hear from them what the people think about him, and he is well aware that the disciples are very sensitive to the Teacher’s renown! Therefore, he asks: “Who do men say that I am?” (v. 27). It comes to light that Jesus is considered by the people as a great prophet. But, in reality, he is not interested in the opinions and gossip of the people. He also does not agree that his disciples should answer the questions with pre-packaged formulas, quoting well-known individuals from Sacred Scripture, because a faith that is reduced to formulas is a short-sighted faith.

The Lord wants his disciples of yesterday and today to establish a personal relationship with him, and thus to embrace him at the centre of their life. For this reason he spurs them to face themselves honestly, and he asks: “But who do you say that I am?” (v. 29). Today, Jesus addresses this very direct and confidential question to each of us: “You, who do you say that I am? All of you, who do you say that I am? Who am I for you?”. Each person is called to respond, in his or her heart, allowing each one to be illuminated by the light that the Father gives us in order to know his Son Jesus. And it can also happen to us, as it did to Peter, that we passionately affirm: “You are the Christ”. However, when Jesus tells us clearly what he told the disciples, that is, that his mission is fulfilled not on the wide road to success, but on the arduous path of the suffering, humiliated, rejected and crucified Servant, then it can also happen that we, like Peter, might protest and rebel because this contrasts with our expectations, with worldly expectations. In those mo-

ments, we too deserve Jesus’ healthy rebuke: “Get behind me, Satan! For you are not on the side of God, but of men” (v. 33).

Brothers and sisters, the profession of faith in Jesus Christ cannot stop at words, but calls to be authenticated by practical choices and gestures, by a life characterized by God’s love; it calls for a great life, a life with an abundance of love for neighbour. Jesus tells us that to follow him, to be his disciples, we must deny ourselves (cf. v. 34), that is, the demands of our own selfish pride, and take up our own cross. Then he gives everyone a fundamental rule. And what is this rule? “For whoever would save his life will lose it” (v. 35). Often in life, for many reasons, we go astray, looking for happiness only in things, or in people whom we treat as things. But we find happiness only when love, true love, encounters us, surprises us, changes us. Love changes everything! And love can also change us, each one of us. The witnesses of Saints proves it.

May the Virgin Mary, who lived her faith by faithfully following her Son Jesus, help us too to walk on his path, generously spending our life for him and for our brothers and sisters.

After the Angelus, Pope Francis continued:

Dear brothers and sisters, yesterday I made an Apostolic Visit to Piazza Armerina and to Palermo, Sicily, on the occasion of the 25th anniversary of the death of Blessed Pino Puglisi [applause]. A round of applause for Fr Pino! I wholeheartedly thank the civil and ecclesiastical authorities and all the people who helped make this journey possible. I thank the good airplane and helicopter pilots. In particular I thank the dear Bishops Rosario Gisana and Corrado Lorefica for their excellent pastoral service. I thank the young people, the families and all the marvelous people of this beautiful land of Sicily, for their warm welcome. May the example and witness of Fr Puglisi continue to illuminate all of us and confirm for us that good is stronger than evil, love is stronger than hate. May the Lord bless you Sicilians and your land. A round of applause for the people of Sicily!

Dear brothers and sisters, I greet with affection all you, people of Rome and pilgrims from different countries: families, parish groups, associations.

I greet those participating in the *Missio Giovani* of the Pontifical Mission Societies

and I encourage them to be witnesses to the merciful love of Jesus.

I greet the Latin language teachers and students of Corderius College in Amersfoort: *Valete dilectissimi!*

I greet the confirmands from Marsan, Vicenza, and the Swiss musicians from Oronla-Ville. I also see a nice group from Nicaragua. I am so pleased to greet you!

Today, two days after the Feast of the Holy Cross, I wanted to give a Crucifix to



you who are here in the Square. Here it is [holding it up]. The Crucifix is a sign of the love of God who in Jesus gave his life for us. I invite you to accept this gift and bring it into your homes, to the rooms of your children or of your grandparents ... anywhere, but so that it can be seen in the home. It is not a decorative object but a religious symbol for contemplation and prayer. In looking at Jesus Crucified, we are looking at our salvation. It is free of charge. If someone tells you that you have to pay, he is a swindler! No, nothing! This is a gift from the Pope! I thank the nuns, the poor people and the refugees who are now distributing this small but precious gift! As always, faith comes from the little ones, from the humble.

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