

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalerunt

Fifty-first year, number 41 (2567)

Vatican City

Friday, 12 October 2018

At the General Audience the Pope warns against abortion

One cannot end a human life to solve a problem

At the General Audience in Saint Peter's Square on Wednesday, 10 October, Pope Francis reflected on the Commandment 'you shall not kill', which, he said, "rises up like a wall to defend the basic values of human relationships", beginning with "human life in the maternal womb". Vulnerable life, he observed, "is a gift from God" that can save us from egocentrism and help us "to discover the joy of love".

PAGE 5



On the accusations against the Holy See

Cardinal Marc Ouellet, with pontifical permission, and in his capacity as Prefect of the Congregation for Bishops, offers his testimony in response to recent public accusations leveled against the Holy Father and the Holy See.

PAGE 3

Synod of Bishops

Young people are priceless

PAGES 10-12

Reflections of John Henry Newman



HERMANN GEISSLER ON PAGE 6/7

Seven new Saints

Holy Father to concelebrate Canonization Mass

On Sunday, 14 October, the Holy Father will concelebrate Mass in Saint Peter's Square for the Canonization of seven new Saints:

Pope Paul VI was born Giovanni Battista Montini in Concesio, Italy on 26 September 1897. He died on 6 August 1978 and was beatified by Francis on 19 October 2014.

Archbishop Oscar Amulfo Romero Galdámez of San Salvador was born in Ciudad Barrios, El Salvador on 15 August 1917 and died a martyr on 24 March 1980. He was beatified in 2015 in San Salvador.

Fr Francesco Spinelli, Founder of the Institute of the Sisters Adorers of the Blessed Sacrament, was born in Milan, Italy on 14 April 1853, and died on 6 February 1913. He was beatified by John Paul II on 21 June 1992.

Fr Vincenzo Romano, born on 3 June 1751 in Torre del Greco, Naples,



by Dianne Rohkohl

was known for his work with the poor. He died on 20 December 1831 and was beatified by Paul VI in 1963.

Sr Maria Katharina Kasper, Foundress of the Institute of the Poor Handmaids of Jesus Christ, was born in Dernbach, Germany on 26 May 1820 and died on 2 February 1898. She was beatified by Paul VI on 16 April 1978.

Sr Nazaria Ignacia March Mesa, Foundress of the Congregation of the Missionary Crusaders of the Church, was born in Spain on 10 January 1889 and died on 6 July 1943. She was beatified by John Paul II on 27 September 1992.

Nunzio Sulprizio was born on 13 April 1817 in Pescosansonesco, Abruzzo and died on 5 May 1836. He was beatified by Paul VI on 1 December 1963.

VATICAN BULLETIN



AUDIENCES

Saturday, 6 October

H.E. Mr Michael Koch, Ambassador of the Federal Republic of Germany, for the presentation of his Letters of Credence

Archbishop Claudio Gugerotti, titular Archbishop of Ravello, Apostolic Nuncio in Ukraine

Monday, 8 October

H.E. Mr Milo Đukanović, President of the Republic of Montenegro, with his wife and entourage

Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston, President of the United States Conference of Catholic Bishops; Archbishop José Horacio Gómez of Los Angeles, Vice-President; Msgr Brian Bransfield; General Secretary and Msgr Jeffrey D. Burrill, Associate General Secretary

Cardinal Jean Zerbato, Archbishop of Bamako, Mali

Dr Francis Leo Delmonico, Professor of Surgery at Harvard Medical School, Boston, and Chief Medical Officer of New England Organ Bank, Waltham, USA; Academician of the Pontifical Academy of Sciences

CHANGES IN EPISCOPATE

The Holy Father appointed as Auxiliary Bishop of the Archdiocese of Esztergom-Budapest, Hungary, Fr Gábor Mohos from the clergy of the said ecclesiastical circumscription, assigning him the titular episcopal See of Iliturgi. Until now he has served as Rector of the Hungarian Pontifical Ecclesiastical Institute, Rome (4 Oct.).

Bishop-elect Gábor Mohos, 45, was born in Budapest, Hungary. He was ordained a priest on 19 June 1999. He holds a licence in moral theology from the Alphonsian Academy in Rome. He has served in parish ministry and as: Secretary to the Archbishop and Master of Ceremonies; director of the Secretariat of the Hungarian Catholic Bishops' Conference.

The Holy Father appointed Bishop Hermenegildo José Torres Asanza as Bishop of Guaranda, Ecuador. Until now he has served as titular Bishop of Centeneria and Auxiliary of Machala (4 Oct.).

Bishop Torres Asanza, 52, was born in San Roque, Ecuador. He was ordained a priest on 12 July 1992. He was ordained a bishop on 12 December 2007, subsequent to his

appointment as titular Bishop of Centeneria and Auxiliary of Machala.

APOSTOLIC ADMINISTRATOR

The Holy Father appointed as Apostolic Administrator *sede plena* of the Archdiocese of Barquisimeto, Venezuela, Bishop Víctor Hugo Basabe of San Felipe, Venezuela (5 Oct.).

ROMAN CURIA

On Saturday, 6 October, the Holy Father included among the Members of the following Dicastries of the Roman Curia, the Cardinals created at the Consistory of 28 June 2018:

– Congregation for the Oriental Churches, His Beatitude Cardinal Louis Raphaël I Sako, Patriarch of Babylon for Chaldeans, Iraq;

– Congregation for the Evangelization of Peoples: Cardinal Giovanni Angelo Becciu, Prefect of the Congregation for the Causes of Saints; Cardinal Désiré Tsarahazana, Archbishop of Toamasina, Madagascar;

– Congregation for the Clergy, Cardinal Angelo De Donatis, Vicar General of His Holiness for the Diocese of Rome;

– Congregation for Catholic Education, Cardinal Giuseppe Petrocchi, Archbishop of L'Aquila, Italy;

– Dicastery for the Laity, Family and Life, Cardinal Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith; Cardinal António Augusto dos Santos Marto, Bishop of Leiria-Fátima, Portugal;

– Dicastery for Promoting Integral Human Development, Cardinal Konrad Krajewski, Almoner of His Holiness; Cardinal Pedro Ricardo Barreto Jimeno, SJ, Archbishop of Huancayo Peru;

– Dicastery for Communication, Cardinal Thomas Aquino Manyo Maeda, Archbishop of Osaka, Japan;

– Pontifical Council for Interreligious Dialogue, Cardinal Joseph Coutts, Archbishop of Karachi, Pakistan.

On Saturday, 6 October, the Holy Father appointed as Members of the Dicastery for Laity, Family and Life: Cardinal Gérard Cyprien Lacroix,

Pius x Secular Institute, Archbishop of Québec, Canada; Cardinal Mario Aurelio Poli, Archbishop of Buenos Aires and Ordinary for the faithful of Oriental Rite resident in Argentina and without an Ordinary for their own Rite; Cardinal João Braz de Aviz, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life; Archbishop Wilton Daniel Gregory of Atlanta, USA; Bishop Joel Portella Amado, titular Bishop of Carmeiano, Auxiliary of São Sebastião do Rio de Janeiro, Brazil; Father Gianfranco Ghirlanda, SJ, professor emeritus of the Faculty of Canon Law of the Pontifical Gregorian University, Italy; the spouses: Mr Piotr and Mrs Aleksandra Brzemia Bonarek, Poland, lecturers in Krakow, respectively in biology at the Jagiellonian University and in Canon Law at the Pontifical John Paul II University; Mr Daniel and Mrs Shelley Ee, Singapore, heads of the International Ecclesial Team of the Worldwide Marriage Encounter Movement; Mr Luis Jensen and Mrs Pilar Escudero de Jensen, members of the Institute of Schönstatt Families; the ladies and gentlemen: Mr Roberto Fontolan, director of the International Centre of Communion and Liberation, Italy; Mr Moysés Louro de Azevedo Filho, founder and moderator general of the Shalom Catholic Community, Brazil; Mr Laurent Landete, of the Communauté de l'Emmanuel, France; Professor Marco Impagliazzo, President of the Sant'Egidio Community, Italy; Ms Geneviève Amélie Mathilde Sanze, Central African Republic, member of the General Council of the Focolare Movement; Mr Manfred Lütz, head of Psychiatry at the Alexianer Infirmary Hospital of Cologne, Federal Republic of Germany; Prof. Robert Cheaib, Lebanon, lecturer in theology at the Pontifical Gregorian University and the Pontifical Teresianum Theological Faculty; Prof. Laura Palazzani, lecturer in philosophy of law at the Libera Università Maria Santissima Assunta – LUMSA – Rome, Italy; Prof. Helen M. Alvaré, lecturer in law at the Scalia Law School of the George Mason University School of Law, USA; Prof. Franco Nembrini, pedagogue and author of educational programmes for young people, Italy; Mr Javier Borrego Borrego, state attorney at the Court of Auditors of Madrid, Spain.

On Saturday, 6 October, the Holy Father appointed as Consultors of the said Dicastery: Msgr Matteo Visioli, Undersecretary of the Congregation for the Doctrine of the Faith, Italy; Msgr Pierangelo Sequeri, Rector of the Pontifical John Paul II Theological Institute for

CONTINUED ON PAGE 8

Ambassador of Germany

On Saturday, 6 October, the Holy Father received in audience H.E. Mr Michael Koch, Ambassador of the Federal Republic of Germany, for the presentation of the Letters by which he is accredited to the Holy See.

H.E. Mr Michael Koch, 63, was born in Kansas City, USA. He is married and has 3 children. He holds a law degree as well as a Ph.D., and completed a course of continuing education at the Diplomatic Institute.

He has held the following positions: official at the Federal Ministry of Foreign Affairs (FMFA) (1987-1988); official at the Consulate General in San Francisco (1988-1991); official at the FMFA (1990-1995); permanent representative at the Embassy in Yangon, Myanmar (1995-1998); head of division at the FMFA (1998-1999); head of a working unit at the FMFA (1999-2001); minister of the Embassy in New Delhi (2001-2004); head of division at the FMFA (2004-2008); Ambassador to Pakistan (2008-2012); special officer for Afghanistan and Pakistan at the FMFA (2012-2015); and Director General at the FMFA (since 2015).



L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicusque suum  Non praevalent

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 +3906698983675

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@redazione.system@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 +390669889164; 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, Tiruvandrum - 605 014, Kerala-India; phone: +9147572723; fax: +9147528891; e-mail: cip@indiasril.net.in; katoocin@camelpublications.com.
For North America: L'Osservatore Romano (USPS 065-610) 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 ext. 2237; fax: 866-891-7390 - e-mail: osvsales@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

Open letter from Prefect of the Congregation for Bishops

Concerning the recent accusations against the Holy See

The following is the English text of an open letter dated 7 October, Feast of Our Lady of the Holy Rosary, by the Cardinal Prefect of the Congregation for Bishops in response to recent accusations made against the Holy See.

MARC OUELLET

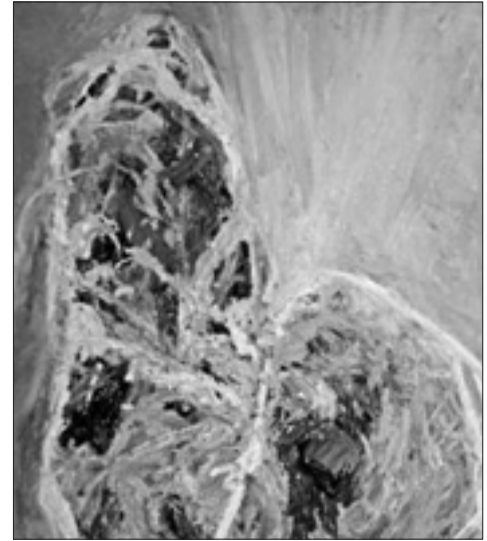
Dear brother Carlo Maria Viganò, In your last message to the press, in which you make accusations against Pope Francis and against the Roman Curia, you invite me to tell the truth about certain facts that you interpret as signs of an endemic corruption that has infiltrated the hierarchy of the Church up to its highest levels. With pontifical permission, and in my capacity as Prefect of the Congregation for Bishops, I offer my testimony about matters concerning the Archbishop emeritus of Washington, Theodore McCarrick, and his presumed links to Pope Francis, matters that are at the center of your public accusations and your demand that the Holy Father resign. I write my testimony based on my personal contacts and on documents in the archives of the Congregation, currently the object of study to clarify this sad case.

Out of consideration for the good, collaborative relation we had when you were Apostolic Nuncio in Washington, allow me to say, in all honesty, that I find your current attitude incomprehensible and extremely troubling, not only because of the confusion it sows among the People of God, but because your public accusations gravely harm the reputation of the bishops, successors of the Apostles. I recall a time when I enjoyed your esteem and your trust, but now I see that I have been stripped in your eyes of the respect that was accorded to me, for the only reason I have remained faithful to the Holy Father's guidance in exercising the service he has entrusted to me in the Church. Is not communion with the Successor of Peter an expression of our obedience to Christ who chose him and sustains him with his grace? My interpretation of *Amoris Laetitia*, which you criticize, is grounded in this fidelity to the living tradition, which Francis has given us another example of by recently modifying the Catechism of the Catholic Church on the question of the death penalty.

Let us address the facts. You said that on June 23, 2013, you provided Pope Francis with information about McCarrick in an audience he granted to you, as he also did for many pontifical representatives with whom he met for the first time that day. I can only imagine the amount of verbal and written information that was provided to the Holy Father on that occasion about so many persons and situations. I strongly doubt that the Pope had such interest in McCarrick, as you would like us to believe, given the fact that by then he was an 82-year-old Archbishop emeritus who had been without a role for seven years. Moreover, the written instructions given to you by the Congregation for Bishops at the beginning of your mission in 2001 did not say anything about McCarrick, except for what I mentioned to you verbally about his situation as Bishop emeritus and certain conditions and restrictions that he had to follow on account of some rumors about his past conduct. From 30th June 2010, when I became Prefect of the Congregation for Bishops, I never presented in audience the McCarrick case to Pope Benedict XVI or to Pope Francis – not until recently, after his dismissal from the College of Cardinals. The former Cardinal, retired in May of 2006, had been requested not to travel or to make public appearances, in order to avoid new rumors about him. It is false, therefore, to present those measures as “sanctions” formally

imposed by Pope Benedict XVI and then invalidated by Pope Francis. After a review of the archives, I find that there are no documents signed by either Pope in this regard, and there are no audience notes from my predecessor, Cardinal Giovanni-Battista Re, imposing on the retired Archbishop the obligation to lead a quiet and private life with the weight normally reserved to canonical penalties. *The reason is that back then, unlike today, there was not sufficient proof of his alleged culpability.* Thus, the Congregation's decision was inspired by prudence, and the letters from my predecessor and my own letters urged him, first through the Apostolic Nuncio Pietro Sambini and then through you, to lead a life of prayer and penance, for his own good and for the good of the Church. His case would have deserved new disciplinary measures if the Nunciature in Washington, or any other source, had provided us recent and definitive information about his behavior. I am of the opinion that, out of respect for the victims and given the need for justice, the inquiry currently underway in the United States and in the Roman Curia should provide a comprehensive and critical study of the procedures and the circumstances of this painful case in order to prevent something like it from ever happening in the future.

How is it possible that this man of the Church, whose incoherence has now been revealed, was promoted many times, and was nominated to such a high position as Archbishop of Washington and Cardinal? I am personally very surprised, and I recognize that there were failures in the selection procedures implemented in his case. However, and without entering here into details, *it must be understood that the decisions taken by the Supreme Pontiff are based on the information available to*



Renato Rukic, “The truth wins”

him at the time and that they are the object of a prudential judgment which is not infallible. I think it is unjust to reach the conclusion that there is corruption on the part of the persons entrusted with this previous discernment process, even though in the particular case some of the concerns that were raised by testimonies should have been examined more closely. The Archbishop also knew how to cleverly defend himself from those concerns raised about him. Furthermore, the fact that there could be in the Vatican persons who practice or support sexual behavior that is contrary to the values of the Gospel, does not authorize us to make generalizations or to declare unworthy and complicit this or that individual, including the

CONTINUED ON PAGE 4

Communiqué

After the publication of the accusations regarding the conduct of Archbishop Theodore Edgar McCarrick, the Holy Father Pope Francis, aware of and concerned by the confusion that these accusations are causing in the conscience of the faithful, has established that the following be communicated:

In September 2017, the Archdiocese of New York notified the Holy See that a man had accused former Cardinal McCarrick of having abused him in the 1970s. The Holy Father ordered a thorough preliminary investigation into this, which was carried out by the Archdiocese of New York, at the conclusion of which the relative documentation was forwarded to the Congregation for the Doctrine of the Faith. In the meantime, because grave indications emerged during the course of the investigation, the Holy Father accepted the resignation of Archbishop McCarrick from the College of Cardinals, prohibiting him by order from exercising public ministry, and obliging him to lead a life of prayer and penance.

The Holy See will, in due course, make known the conclusions of the matter regarding Archbishop McCarrick. Moreover, with reference to other accusations brought against Archbishop McCarrick, the Holy Father has decided that information gathered during the preliminary investigation be combined with a further thorough study of the entire documentation present in the Archives of the Dicastries and Offices of the Holy See regarding the former Cardinal McCarrick, in order to ascertain all the relevant facts, to place them in their historical context and to evaluate them objectively.

The Holy See is conscious that, from the examination of the facts and of the circumstances, it may emerge that choices were taken that would not be consonant with a contemporary approach to such issues. However, as Pope Francis has said: “We will follow the path of truth wherever it may lead” (Philadelphia, 27 September 2015). Both abuse and its cover-up can no longer be tolerated and a different treatment for Bishops who have committed or covered up abuse, in fact represents a form of clericalism that is no longer acceptable.

The Holy Father Pope Francis renews his pressing invitation to unite forces to fight against the grave scourge of abuse within and beyond the Church, and to prevent such crimes from being committed in the future to the harm of the most innocent and most vulnerable in society. As previously made known, the Holy Father has convened a meeting of the Presidents of the Bishops' Conferences from around the world for next February, while the words of his recent Letter to the People of God (20 August 2018) still resonate: “The only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within”.

Holy Father renews his invitation to recite the Rosary

To ward off the devil who seeks to divide the Church

At the Angelus in Saint Peter's Square on Sunday, 7 October, the Pope dedicated his reflection to the Gospel of Saint Mark, particularly the passage that "defends the dignity of marriage as a union of love that implies fidelity". He also renewed his appeal that the Rosary be recited daily during the month of October to "ward off the attacks of the devil who seeks to divide the Church". The following is a translation of the Pope's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

This Sunday's Gospel reading (cf. Mk 10:2-16) offers us Jesus' words on marriage. The passage opens with the provocation of the Pharisees who ask Jesus if it is "lawful for a man to divorce his wife", as the Law of Moses provides (cf. vv. 2-4). Jesus firstly, with the wisdom and authority that come to him from the Father, puts the Mosaic prescription into perspective, saying: "For your hardness of heart he" – that is, the ancient legislator – "wrote you this commandment" (v. 5). Thus it is a concession that is needed to mend the flaws created by our selfishness, but it does not correspond to the Creator's original intention.

And here, Jesus again takes up the Book of Genesis: "from the beginning of creation, 'God made them male and female'. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one'" (vv. 6-8). And he concludes: "What

therefore God has joined together, let not man put asunder" (v. 9). In the Creator's original plan, it is not that a man marries a woman and, if things do not go well, he repudiates her. No. Rather, the man and the woman are called to recognize each other, to complete each other, to help each other in marriage.

This teaching of Jesus is very clear and defends the dignity of marriage as a union of love which implies fidelity. What allows the spouses to remain united in marriage is a love of mutual giving supported by Christ's grace. However, if in the spouses, individual interests, one's own satisfaction prevails, then their union cannot endure.

And the Gospel passage itself reminds us, with great realism, that man and woman, called to experience a relationship of love, may regretfully behave in a way that places it in crisis. Jesus does not admit all that can lead to the failure of the relationship. He does so in order to confirm God's plan, in which the power and beauty of the human relationship emerge. The Church, on the one hand, does not tire of confirming the beauty of the family as it was consigned to us by Scripture and by Tradition; at the same time, she strives to make her maternal closeness tangibly felt by those who experience relationships that are broken or that continue in a difficult and trying way.

God's way of acting with his unfaithful people – that is, with us – teaches us that wounded love can be healed by God through mercy and forgiveness. For this reason in these situations, the Church is not asked to express immediately and only condemnation. On the contrary, before so many painful marital failures, she feels called to show love, charity and mercy, in order to lead wounded and lost hearts back to God.

Let us invoke the Virgin Mary, that she help married couples to always live and renew their union, beginning with God's original Gift.

After the Angelus, the Pope continued:

Dear brothers and sisters! Today, Feast of Our Lady of the Rosary, I address a special greeting to the faithful gathered at the Shrine of



Josse Lieferinxe, "Saint Michael killing the dragon"

Pompeii for the traditional Supplication, on this occasion presided over by Cardinal Mario Zenari, Apostolic Nuncio in Syria. I renew the invitation to all to pray the Rosary each day during the month of October, concluding it with the antiphon "Under your protection" and the prayer to Saint Michael the Archangel, to ward off the attacks of the devil who seeks to divide the Church.

Next Saturday the First 'Day of the Catacombs' will take place in Rome. Many sites will be open to the public, with educational workshops and cultural events. I thank the Pontifical Commission for Sacred Archaeology for this initiative and I wish it every success.

I warmly greet all of you, people of Rome and pilgrims, especially the families and parish groups from Italy and from different parts of the world. I greet the Greek-Catholic pilgrims from Slovakia; the faithful from Poznań, Poland and from Fortaleza, Brazil; the grandparents from Malta and students from Neuilly, France; and the Sisters of Saint Paul of Chartres who have come from Australia.

I greet the pilgrimage promoted by the Missionaries of the Sacred Hearts of Jesus and Mary, the 'Calliope' Choir of Gussago, Brescia; the young people of *Gioventù Studentesca* of Lazio; and the faithful from Abbiategrasso.

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

Concerning the recent accusations against the Holy See

CONTINUED FROM PAGE 3

Holy Father himself. Should not ministers of the truth avoid above all calumny and defamation?

Dear pontifical representative emeritus, I tell you frankly that to accuse Pope Francis of having covered-up knowingly the case of an alleged sexual predator and, therefore, of being an accomplice to the corruption that afflicts the Church, to the point that he could no longer continue to carry out his reform as the first shepherd of the Church, appears to me from all viewpoints unbelievable and without any foundation. I cannot understand how could you have allowed yourself to be convinced of this monstrous and unsubstantiated accusation. Francis had nothing to do with McCarrick's promotions to New York, Metuchen, Newark and Washington. He stripped him of his Cardinal's dignity as soon as there was a credible accusation of abuse of a minor. For a Pope who does not hide the trust that he places in certain prelates, I never heard him refer to this so called great advisor for the pontificate for episcopal appointments in the United States. I can only surmise that some of those prelates are

not of your preference or the preference of your friends who support your interpretation of matters. I think it is abhorrent, however, for you to use the clamorous sexual abuse scandal in the United States to inflict an unmerited and unheard of a blow to the moral authority of your superior, the Supreme Pontiff. I have the privilege of having long meetings with Pope Francis every week to discuss the appointment of bishops and the problems that affect their governance. I know very well how he treats persons and problems: with great charity, mercy, attentiveness and seriousness, as you too have experienced. I think it is too sarcastic, even blasphemous, how you end your last message, purportedly appealing to spirituality while mocking the Holy Father and casting doubt about his faith. That cannot come from the Spirit of God.

Dear brother, how much I wish that I could help you return to communion with him who is the visible guarantor of communion in the Catholic Church. I understand that deceptions and sufferings have marked your path in the service to the Holy See, but you should not finish your priestly life involved in

an open and scandalous rebellion that inflicts a very painful wound to the Bride of Christ, whom you pretend to serve better, while causing further division and confusion among the People of God. How could I answer your call except by saying: stop living clandestinely, repent of your rebelliousness, and come back to better feelings towards the Holy Father, instead of fostering hostility against him. How can you celebrate Mass and mention his name in the Eucharistic Prayer? How can you pray the Holy Rosary, or pray to Saint Michael the Archangel, or to the Mother of God, while condemning the one Our Lady protects and accompanies every day in his burdensome and courageous mission?

If the Pope was not a man of prayer; if he was attached to money; if he favored riches to the detriment of the poor; if he did not demonstrate a tireless energy to welcome all miseries and to address them through the generous comfort of his words and actions; if he did not seek to implement all possible means to announce and to communicate the joy of the Gospel to all in the Church and beyond her visible horizons; if he did not lend a hand to

the families, to the abandoned elderly, to the sick in body and soul and, above all, to the youth in their search for happiness; one could prefer someone else, according to you, with a different political or diplomatic approach. But I cannot call into question his personal integrity, his consecration to the mission and, above all, the charisma and peace he enjoys through the grace of God and the strength of the Risen One.

Dear Viganò, in response to your unjust and unjustified attack, I can only conclude that the accusation is a political plot that lacks any real basis that could incriminate the Pope and that profoundly harms the communion of the Church. May God allow a prompt reparation of this flagrant injustice so that Pope Francis can continue to be recognized for who he is: a true shepherd, a resolute and compassionate father, a prophetic grace for the Church and for the world. May the Holy Father carry on, full of confidence and joy, the missionary reform he has begun, comforted by the prayers of the people of God and the renewed solidarity of the whole Church, together with Mary, Queen of the Holy Rosary!

At the General Audience the Pope warns against abortion

One cannot end a human life to solve a problem

Dear Brothers and Sisters,
Good morning!

Today's catechesis is dedicated to the Fifth Word: *You shall not kill*. The fifth Commandment: *you shall not kill*. We are already in the second part of the Decalogue, the part which deals with relationships with our neighbour. And, with its concise and categorical formulation, this commandment rises up like a wall to defend the basic values of human relationships. And what is the basic value in human relationships?: the value of life.¹ Thus, *you shall not kill*.

One could say that all the evil carried out in the world can be summed up in this: contempt for life. Life is assailed by war, by organizations that exploit people – we read in newspapers or see in newscasts many facts – by speculations on creation and by the throwaway culture and by every system that subjugates human existence to calculated opportunities, while a scandalous number of people live in a state unworthy of mankind. This is having contempt for life, that is, in some way, killing.

A contradictory approach even permits the termination of human life in the maternal womb, in the name of safeguarding other rights. But how can an action that ends an innocent and defenceless life in its blossoming stage be therapeutic, civilized or simply human? I ask you: is it right to 'do away

If "all the evil carried out in the world can be summed up in this: contempt for life", then the commandment 'you shall not kill' "rises up like a wall to defend the basic values of human relationships", beginning with "human life in the maternal womb". At the General Audience in Saint Peter's Square on Wednesday, 10 October, Pope Francis shared this uncompromising admonition against attacks on life, and against abortion in particular, as he continued his series of catecheses on the Ten Commandments. The following is a translation of the Holy Father's reflection, which he shared in Italian.



with' a human life in order to solve a problem? Is it right to hire a hit man in order to solve a problem? One cannot. It is not right to 'do away with' a human being, however small, in order to solve a problem. It is like hiring a hit man to solve a problem.

Where does all this come from? Violence and the rejection of life; where do they actually come from? From fear. Indeed, welcoming others is a challenge to individualism. Let us think, for example, about when it is discovered that a new life has a disability,

even a serious one. In these tragic cases, parents need true closeness, true solidarity to face the reality and overcome the understandable fears. However, they often receive hasty advice to interrupt the pregnancy, which is an expression: 'interrupting the pregnancy' means 'doing away with someone', directly.

A sick child is like any other needy person on earth, like an elderly person who needs assistance, like many poor people who struggle to get by. He or she who is seen as a problem is in reality a gift from God that can save me from egocentrism and help me to grow in love. Vulnerable life shows us the way out, the way to save ourselves from a life that withdraws into itself and to discover the joy of love. And here I would like to pause to thank, to thank the many volunteers, to thank Italy's strong volunteerism, the strongest I have ever known. Thank you.

And what leads man to reject life? It is the idols of this world: money – better to get rid of this one because it will be costly –, power, success. These are the wrong parameters for evaluating life. What is the only authentic measure of life? It is love, the love with which God loves it! The love with which God loves life: this is the measure. The love with which God loves all human life.

Indeed, what is the positive meaning of the Word "you shall not kill"? That God is a "lover of life", as we heard a short time ago in the Bible passage.

The secret of life is revealed to us by the way it was regarded by the Son of God who became man, to the point of assuming on the Cross rejection, weakness, poverty and suffering (cf. Jn 13:1). In every sick child, in every weak elderly person, in every desperate migrant, in every fragile and threatened life. Christ is seeking

us (cf. Mt 25:34-46), he is seeking our heart, to open us up to the joy of love.

It is worthwhile to welcome every life because every man and woman is worth the blood of Christ himself (cf. 1 Pt 1:18-19). We cannot have contempt for what God has loved so much!

We must tell the men and women of the world: do not have contempt for life! The life of others, but also one's own life because the Commandment "thou shall not kill" applies to it too. Many young people should be told, "do not have contempt for your life. Stop rejecting God's work! You are a work of God! Do not underestimate yourself, do not despise yourself with the addictions that will ruin you and lead you to death!

May no one measure life according to the deceptions of this world, but instead may each one accept him or herself and others in the name of the Father who created us. He is a "lover of life": this is beautiful. "God is a lover of life". And we are all so dear to him that he sent his Son for us. In fact, the Gospel says: "For God so loved the world that he gave his only Son; that whoever believes in him should not perish but have eternal life" (Jn 3:16).

SPECIAL GREETINGS

I greet all the English-speaking pilgrims taking part in today's Audience, particularly the groups from England, Scotland, Ireland, Australia, Japan, Malaysia, the Philippines, Sri Lanka, Canada, Curaçao and the United States of America. Upon all of you, and your families, I invoke the joy and peace of Our Lord Jesus Christ. God bless you all!

I extend a special greeting to *young people, the elderly, the sick and newlyweds*. The month of October is dedicated to the missions and to praying the Holy Rosary. My dear friends, by praying the Rosary, you are invoking the intercession of the Blessed Virgin Mary on your every need and on the Church, so that she may be ever more holy and missionary, united in traveling the roads of the world and united in bringing Christ to everyone.

¹ Cf. CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Instruction Donum Vitae*, 5: AAS 80 (1988), 76-77: "Human life is sacred because from its beginning it involves 'the creative action of God' and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end: no one can, in any circumstance, claim for himself the right to destroy directly an innocent human being".

Audience with the President of the Republic of Montenegro



In the Vatican Apostolic Palace on Monday, 8 October, the Holy Father received in audience, H.E. Mr Milo Đukanović, President of the Republic of Montenegro, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, appreciation was expressed for the good existing relations between the Holy See and the Republic of Montenegro, strengthened by the Basic Agreement of 2011, and the positive contribution of the Catholic community to the society of Montenegro was highlighted.

Attention then turned to the situation in the country and the process of European integration, as well as to themes of regional interest, including commitment to the promotion of interethnic and inter-religious coexistence, and the protection of the environmental patrimony. Finally, there was an exchange of opinions on various international issues, with special reference to conflict resolution.

HERMANN GEISSLER

What is the most important mystery of the Christian faith? What distinguishes Christianity from the great religious traditions of the world? How can anyone describe the fundamental nucleus of our faith? Along with blessed John Henry Newman (1801-1890), we can say: "The Eternal Word, the Only-begotten Son of the Father, put off his glory, and came down upon earth, to raise us to heaven. Though He was God, He became man; though He was Lord of all, He became as a servant; though He was rich, yet for our sakes He became poor, that we, through his poverty, might be rich" (2 Cor 8:9).¹ These were the words uttered by Newman, shortly after his conversion, in his discourse for Catholics and other Christians titled "The Mystery of Divine Condescension."

1. God's Greatness

In order to better understand the great mystery of God's coming to the earth, we must above all take into account his infinite greatness. Newman is convinced that many are not able to grasp the profound meaning of the incarnation because they do not realize in a proper way who is the one who has stripped himself of his glory to enter into this world.

First of all, we are reminded that God has created everything from nothing: "He is one;

For Newman, the key to understanding the world is "the Crucifixion of the Son of God. It is the death of the Eternal Word of God made flesh, which is our great lesson how to think and how to speak of this world. His Cross has put its due value upon everything which we see"

He has no rival; He has no equal; He is unlike anything else; He is sovereign; He can do what He will. He is unchangeable from first to last; He is all-perfect; He is infinite in His power and in His wisdom, or He could not have made this immense world which we see by day and by night.² In short, God is omnipotent as we profess while reciting the Credo.

Newman then speaks of the eternity of God: "It cannot be properly said of Him, that He was, or that He will be, but that He is; He is always; always the same."³ With infinite sublimity, he hovers over us. "He was from eternity ever in action, though ever at rest; ever surely in rest and peace profound and ineffable, yet with a living, present mind, self-possessed, and all-conscious, comprehending Himself and sustaining the comprehension. He rested ever, but He rested in Himself; His own resource, His own end, His own contemplation, His own blessedness."⁴

This great and eternal God, in His superabundant bounty, has created a world that can reflect his glory, a world in which there are free beings, made by him, who can also separate themselves from him. However, God, who is holy and totally perfect in himself, does not depend upon his creatures in any way. Although he loves all creatures, with his grace visits all men without exception and is totally for them, they neither increase his beatitude when they save themselves nor diminish it when they are lost. He carries in his hands all

his creatures, who may otherwise fall into nothingness, but the creatures cannot increase his greatness.

"The Eternal Word, the Only-begotten Son of the Father, put off his glory, and came down upon earth, to raise us to heaven. Though He was God, He became man; though He was Lord of all, He became as a servant; though He was rich, yet for our sakes He became poor, that we, through his poverty, might be rich" (2 Cor 8:9).¹ These were the words uttered by Newman, shortly after his conversion, in his discourse for Catholics and other Christians titled "The Mystery of Divine Condescension."

Today, we find ourselves sometimes in the danger of ignoring the majesty, greatness and holiness of God to the extent of thinking of him in a manner much too human, of creating one's own image of him, eliminating thus all that is mysterious, incomprehensible and terrifying. But "God is different" (Mother Julia).⁵ God is greater and more glorious than what we imagine. We should not succumb, therefore, to the temptation of a god "made by us." On the contrary, we need to open ourselves ever again to what Revelation teaches us on the true, thrice-holy God (cf. Is 6:3). However, Newman reaffirms this point in his reflection when he states: "I know that He is loving towards all His works, but how am I to believe that He gives to me personally a thought, and cares for me for my own sake? I am beneath His love; He looks on me as an atom in a vast universe... It is a want in my nature to have one who can weep with me, and rejoice with me, and in a way minister to me; and this would be presumption in me, and worse, to hope to find in the Infinite and Eternal God."⁶

2. God's Humiliation

The profound desire of a God who, regardless of his greatness and holiness, is also nearby to weep and rejoice with us, to get close to us and to draw us to his heart, has become reality in the incarnation.

Many think, Newman affirms, "that God and man never can be one, that man cannot bear the sight and touch of his Creator, nor the Creator condescend to the feebleness of the creature."⁷ However, he promptly adds, "but blush and be confounded to hear, O peevish, restless hearts, that He has come down from His high throne and humbled Himself to the creature, in order that the creature might be inspired and strengthened to rise to Him."⁸

By descending into this world through the incarnation in Jesus Christ, the Son of God has shown "to act as if even humility, if this date be said, was in the number of His attributes, by taking Adam's nature upon Himself, and manifesting Himself to men and Angels in it."⁹ God could not have come closer to man, could not have done more and could not have shown us his love in a more fascinating way.

Newman invites us to wonder at this humility of God and to contemplate with joy Immanuel, God with us, when he writes: "Well, my brethren, your God has taken on Him your nature, and now prepare yourself to see in hu-

man flesh that glory and that beauty on which the Angels gaze. Since you are to see Emmanuel, since 'the brilliancy of the Eternal Light and the unspotted mirror of God's majesty, and the Image of His goodness' (Wis 7:26), is to walk the earth, since the Son of the Highest is to be born of woman, since the manifold attributes of the Infinite are to be poured out before your eyes through material channels and the operations of a human soul, since He, whose contemplation did but trouble you in nature, is coming to take you captive by a manifestation, which is both intelligible to you and a pledge that He loves you one by



man, raise high your expectations, for surely they cannot suffer disappointment."¹⁰

Nevertheless, Newman shows again that God is different from how we often imagine him and is greater than whatever we can think of him. According to man, God should come into this world with glory and splendor. He, instead, comes in the form of the small, the weak and the suffering: "The Maker of man, the Wisdom of God, has come, not in strength, but in weakness. He has come, not to assert a claim, but to pay a debt. Instead of wealth, He has come poor; instead of honor, He has come in ignominy; instead of blessedness, He has come to suffer. He has been delivered over from His birth to pain and contempt. His delicate frame is worn down by cold and heat, by hunger and sleeplessness; His hands are rough and bruised with a mechanic's toil... He wanders from place to place; He is the companion of sinners. He is followed by a mixed multitude, who care more for meat and drink than for His teaching, or by a city's populace which deserts Him in the day of trial." And at the end He "is fettered, haled to and fro, buffeted, spit upon, mocked, cursed, scourged, and tortured... His clothes are torn off, and He is lifted up upon the bitter Cross, and there He hangs, a spectacle for profane,

impure, and savage eyes, and a mockery for the evil spirit whom He had cast down into hell."¹¹

In Christ, the Son of God humbled himself until death, death on a cross (cf. Phil 2:8). The egocentric man rejects this confession of his humility, just as he rejects the holiness of God. In this regard, Newman, calling out "Oh, wayward man!", exclaims: "discontented first that thy God is far from thee, discontented again when He has drawn near, — complaining first that He is high, complaining next that He is low! — unhumiliated being, when wilt thou cease to make thyself thine own center, and learn that God is infinite in all He does, infinite when He reigns in heaven, infinite when He serves on earth, exacting our homage in the midst of His Angels, and winning homage from us in the midst of sinners?"¹²

When a man liberates himself from pride and begins to learn humility, he can recognize that the Crucifix inspires and arouses love; his martyred body, his head crowned with thorns, his wounded hands and his pierced heart. Emphasizing yet again the fact that God's love for man is the source of his humility, he declares, "Thou canst not change, O Jesus; and, as Thou art still Mystery, so wast Thou always Love. I cannot comprehend Thee more than I did, before I saw Thee on the Cross; but I have gained my lesson. I have before me the proof that in spite of Thy awful nature, and the clouds and darkness which surround it, Thou canst think of me with a personal affection.

Thou hast died, that I might live. 'Let us love God', says Thy Apostle, 'because He first hath loved us' (1 Jn 4:19). I can love Thee now from first to last, though from first to last I cannot understand Thee. As I adore Thee, O Lover of souls, in Thy humiliation, so will I admire Thee and embrace Thee in Thy infinite and everlasting power."¹³ God is so great to make himself small, first as a child and, then, as crucified. Thus, he attracts us in love to his open heart and unites us to his body that is the Church.

3. The Mystery of the Cross

Four years before his conversion, on Palm Sunday, 9 April 1814, Newman preached on "The Cross of Christ the Measure of the World."¹⁴ The content of this homily completes our reflections of the humility of God and explains once again the charm of the essential mystery of the Christian faith.

In this sermon, Newman starts from the fact that thinking men question themselves regarding the meaning and the right interpretation of the events of the world, of the course of history and of the events of their own lives. They search, in short, for a "key" to the understand-

ing of the world. What is the right key, the Christian interpretation of the world? Newman answers that it is "the Crucifixion of the Son of God. It is the death of the Eternal Word of God made flesh, which is our great lesson how to think and how to speak of this world. His Cross has put its due value upon everything which we see."¹⁵

Newman applies this key in a concrete way to various dimensions of human life. He begins with the human search for power, prestige and pleasure when he states, "Go to the court of princes. See the treasure and skill of all nations brought together to honour a child of man. Observe the prostration of the many before the few. Consider the form and ceremonial, the pomp, the state, the circumstance; and the vainglory. Do you wish to know the worth of it all? look at the Cross of Christ."¹⁶

The preacher, drawing attention to the jealousy, envy and selfishness in the political, economic and social world, declares: "See nation jealous of nation, trade rivalling trade, armies and fleets matched against each other. Survey the various ranks of the community, its parties and their contests, the strivings of the ambitious, the intrigues of the crafty. What is the end of all this turmoil? the grave. What is the measure? the Cross."¹⁷

Speaking, therefore, of pride, haughtiness, the intellect, and science, Newman affirms, "Consider the wonderful discoveries which the human mind is making, the variety of arts to which its discoveries give rise, the all but miracles by which it shows its power; and next, the pride and confidence of reason, and the absorbing devotion of thought to transitory objects, which is the consequence. Would you form a right judgment of all this? look at the Cross."¹⁸

Newman tries to understand the desperate world of poverty and misery in the light of the cross, when he says, "Look at poverty and destitution, look at oppression and captivity; go where food is scanty, and lodging unhealthy. Consider pain and suffering, diseases long or violent, all that is frightful and revolting. Would you know how to rate all these? Gaze upon the Cross."¹⁹

The subtitle of this sermon is from St. John, "And when I am lifted up from the earth, I shall draw all people to myself" (Jn 12:32). Basing himself on this saying, Newman is convinced that in the cross everything and everyone meet each other: "Thus in the Cross, and Him who hung upon it, all things meet; all things subserve it, all things need it. It is their center and their interpretation. For He was lifted up upon it, that He might draw all men and all things unto Him."²⁰

However, this key of interpretation is not accessible to all. The world appears to be more attractive than austere Christian principles. Men think that they are created to enjoy the things of the world. The doctrine of the cross seems to render incompatible the two elements of a system that seem instead made for each other, distancing the fruit from him who is destined to eat it, and the joy from him who instead should enjoy it.

Newman responds to this objection by referring to the temptation in paradise. Seduced by the demon, Eve realized that the fruit of the



CONTINUED ON PAGE 8

John Henry Newman's reflections on God's humility

CONTINUED FROM PAGE 6

forbidden tree was good to eat and pleasing to the eyes (cf. Gen 3:6). She ate the fruit and gave it to Adam. "Well, then, is it wonderful that we too, the descendants of the first pair, should still be in a world where there is a forbidden fruit, and that our trials should lie in being within reach of it, and our happiness in abstaining from it?"²²

The Oxford theologian adds that it is superficial to hold that life in this world is made for pleasure. One who does not remain at the mere appearance of things and events looks profoundly and soon sees the prevalent reality of misery, suffering, sadness, and sin. "Therefore the doctrine of the Cross of Christ does but anticipate for us our experience of the world. It is true, it bids us grieve for our sins in the midst of all that smiles and glitters around us; but if we will not heed it, we shall at length be forced to grieve for them from undergoing their fearful punishment."²³

We can admit that the doctrine on the cross does not appear evident to the world. "The doctrine of the Cross is not on the surface of the world. The surface of things is bright only, and the Cross is sorrowful; it is a hidden doctrine; it lies under a veil; it at first sight startles us, and we are tempted to revolt from it. Like St. Peter, we cry out, 'Be it far from Thee, Lord; this shall not be unto Thee' (Mt 16:22). And yet it is a true doctrine; for truth is not on the surface of things, but in the depths."²⁴ Similarly, true Christians do not tell everyone their secret, but live "in faith, faith in the Son of God who loved me and gave himself for me" (Gal 2:20). In addition, Christian fasting, for example, should be hidden in such a way that the other does not notice (Mt 6:17). In a similar way, the truth of the crucified Lord is, according to St. Paul, a mystery of the hidden "wisdom" of God (1 Cor 2:7), hidden from the world and hidden in the soul of the believer.

For these reasons, Newman calls the sublime doctrine of the cross "the heart of religion" and explains: "The heart may be considered as the seat of life; it is the principle of motion, heat, and activity; from it the blood

goes to and fro to the extreme parts of the body. It sustains the man in his powers and faculties; it enables the brain to think; and when it is touched, man dies. And in like manner the sacred doctrine of Christ's Atoning Sacrifice is the vital principle on which the Christian lives, and without which Christianity is not. Without it no other doctrine is held profitably; to believe in Christ's divinity, or in His manhood, or in the Holy Trinity, or in a judgment to come, or in the resurrection of the dead, is an untrue belief, not Christian faith, unless we receive also the doctrine of Christ's sacrifice."²⁵

Finally, Newman highlights the fact that Christianity is not a sad religion. It is true that the Christian faith prevents us from becoming superficial and losing ourselves in passing and vain enjoyments. The cross of Christ appears painful at first sight, but slowly, and also through suffering, it brings peace and consolation. The cross thus opens the way towards the resurrection, joy, and the paschal victory. Newman, therefore, affirms that we must neither trust the world nor take it as our starting point. Instead, he advises, "Let us begin with faith; let us begin with Christ; let us begin with His Cross and the humiliation to which it leads. Let us first be drawn to Him who is lifted up, that so He

may, with Himself, freely give us all things. Let us 'seek first the kingdom of God and His righteousness', and then all those things of this world 'will be added to us' (Mt 6:33). They alone are able truly to enjoy this world, who begin with the world unseen. They alone enjoy it, who have first abstained from it. They alone can truly feast, who have first fasted; they alone are able to use the world, who have learned not to abuse it; they alone inherit it, who take it as a shadow of the world to come, and who for that world to come relinquish it."²⁶

Conclusion

How does the humility of God reveal itself? In the spirit of Newman, we may profess that it is shown in the fact that the Omnipotent has become impotent, the Eternal has become the temporal, and the great God has become a small and crucified man. It is through his condescension resulting from his love for us that he draws us to himself, receives us as his children and gathers us in his Church. The cross is indeed the key to the understanding of our vocation in the world and the ladder to reach true and lasting happiness.

¹ JOHN HENRY NEWMAN, *Discourses to Mixed Congregations, Discourse 14: The Mystery of Divine Condescension*, Christian Classics, Westminster, Md. 1966, 284-304, here 284.

² *Ibid.*, 286-287.

³ *Ibid.*, 285.

⁴ *Ibid.*, 289.

⁵ *Ibid.*, 292.

⁶ KATHARINA STROLZ – PETER WILLI (ed.), *She Loved the Church. Mother Julia and the Beginnings of the Spiritual Family The Work*, Family Publications, Oxford 2009, 31.

⁷ JOHN HENRY NEWMAN, *Discourses to Mixed Congregations, Discourse 14: The Mystery of Divine Condescension*, xx, 284.

⁸ *Ibid.*, 298.

⁹ *Ibid.*

¹⁰ *Ibid.*, 299.

¹¹ *Ibid.*, 300.

¹² *Ibid.*, 301-302.

¹³ *Ibid.*, 302.

¹⁴ *Ibid.*, 304.

¹⁵ JOHN HENRY NEWMAN, *Parochial and Plain Sermons, Vol. vi, Sermon 7. The Cross of Christ the Measure of the World*, Christian

Classics, Westminster, Md. 1967, 83-93.

¹⁶ *Ibid.*, 84.

¹⁷ *Ibid.*, 85.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

²⁰ *Ibid.*, 86.

²¹ *Ibid.*

²² *Ibid.*, 87.

²³ *Ibid.*, 87-88.

²⁴ *Ibid.*, 88.

²⁵ *Ibid.*, 89.

²⁶ *Ibid.*, 93.

VATICAN BULLETIN

CONTINUED FROM PAGE 2

Studies on Marriage and Family, Italy; Msgr Jacques Suaudeau, France, spiritual assistant of the International Federation of Catholic Medical Associations; Msgr Robert W. Oliver, USA, secretary of the Pontifical Commission for the Protection of Minors; Msgr Luis Felipe Navarro Marfá, Spain, Rector Magnificus of the Pontifical University of the Holy Cross; Fr Jan Balik, Founder of the Youth Pastoral Service in the Czech Republic, Czech Republic; Prof. Roberto Colombo, professor of neurobiology and human genetics at the Catholic University of the Sacred Heart in Rome, Italy; Fr Ulrich Rhode, SJ, Federal Republic of Germany, lecturer at the Faculty of Canon Law of the Pontifical Gregorian University; Fr José Granados, of the Disciples of the Hearts of Jesus and Mary, Spain, vice rector and professor at the Pontifical John Paul II Theological Institute for Studies on Marriage and

Family; Fr Fabio Attard, SDB, Malta, member of the General Council of the Salesians, with responsibility for youth pastoral ministry; Sr Giovanna Maria Colombo, Loyola Community, Italy, lecturer in canon law at the Saint Augustin Major Seminary and judge at the Interdiocesan Tribunal of First Instance of Bamako, Mali; the spouses: Mr Léon Botolo Magoza and Mrs Marie-Valentine Kisanga Sosawe, founders and heads of the Communauté Famille Chrétienne, Democratic Republic of Congo; Mr Emmanuel and Mrs Marie Gabrielle Ménager, founders and presidents of the Theology of the Body European Center, France; the ladies and gentlemen: Mr Guilherme Vaz, member of the executive committee of the Catholic Council of India, India; Prof. Luigino Bruni, lecturer in political economy at the Libera Università Maria Santissima Assunta – LUMSA – Rome, Italy; Ms Maria Emmaus Voce, president of the Fo-

colare Movement, Italy; Ms María Ascensión Romero Antón, member of the managing team of the Neocatechumenal Way, Spain; Prof. Giuseppe Noia, president of the Italian Association of Catholic Obstetricians and Gynaecologists and Director of 'Hospice Perinatale' at Gemelli Hospital, Italy; Professor Thomas W. Hilgers, founder and director of the Pope Paul VI Institute for the Study of Human Reproduction, USA; Paul Metzloff, head of catechesis for World Youth Day and new movements in the Youth Pastoral Office of the German Episcopal Conference, Federal Republic of Germany; Mr Malcolm Hart, director of the Youth Pastoral Office of the Australian Episcopal Conference, Australia; Mrs Clare Jiayann Yeh, founder and director of the Pastoral Office for Marriage and the Family of the Chinese Regional Episcopal Council, Taiwan; Prof. Carmen Peña García, lecturer in marriage law at the Faculty of Can-

on Law of the Pontifical Comillas University of Madrid, Spain; Prof. Ana María Celis Brunet, lecturer at the Faculty of Law of the Catholic University at Chile, Chile.

CARDINAL TAKES POSSESSION

On Sunday, 7 October, Cardinal Angelo De Donatis, Vicar General of His Holiness for the Diocese of Rome, took possession of the Title of San Marco Evangelista al Campidoglio, Piazza San Marco, Rome.

NECROLOGY

Bishop José Lorenzo Sartori, Bishop emeritus of San Roque de Presidencia Roque Sáenz Peña, Argentina, at age 86 (2 Oct.)

Bishop Louis Anthony DeSimone, titular Bishop of Cillium, Auxiliary Bishop emeritus of the Archdiocese of Philadelphia, USA, at age 96 (5 Oct.)

Welcome and integration for migrants

In response to the spread of new forms of xenophobia, racism and populism

In the Clementine Hall on Thursday morning, 20 September, Pope Francis received in audience participants in the World Conference on "Xenophobia, racism and populist nationalism in the context of global migration". He decided to set aside his prepared remarks and instead spoke from the heart before greeting the participants individually. The following is a translation of the Holy Father's prepared discourse, which was consigned to those present.



Your Eminence,
Reverend Brothers in the Episcopate and in
the Priesthood,
Dear Brothers and Sisters,

I am happy to receive you on the occasion of the World Conference on the theme "Xenophobia, racism and populist nationalism in the context of global migration" (Rome, 18-20 September 2018). I cordially greet the representatives from the United Nations Organizations, the Council of Europe, Christian Churches, in particular the World Council of Churches, and those of other religions. I thank Cardinal Peter Turkson, Prefect of the Dicastery for Promoting Integral Human Development, for the kind words he addressed to me on behalf of all the participants.

We live in times in which feelings that to many had seemed to be outdated appear to be reemerging and spreading. Feelings of suspicion, fear, contempt and even hatred towards other individuals or groups judged to be different on the basis of their ethnicity, nationality or religion, and as such, believed not to be sufficiently worthy to participate fully in the life of society. These feelings, then, too often inspire real acts of intolerance, discrimination or exclusion that seriously harm the dignity of those involved as well as their fundamental rights, including the very right to life and to physical and moral integrity. Unfortunately in the political world too, it happens that one gives in to the temptation to exploit the fears and the objective difficulties of some groups and to make misleading promises out of short-sighted electoral interests.

The seriousness of these phenomena cannot leave us indifferent. We are all called, in our respective roles, to nurture and promote re-

spect for the inherent dignity of every human person beginning with the family – the place in which we learn from a very tender age the values of sharing, welcoming, brotherhood and solidarity – but also in the various social contexts we engage in.

I think first of all of formators and educators who are asked for a renewed commitment so that, in schools, universities and other places of learning, respect will be taught for each human person, accepting the physical and cultural differences that distinguish them, overcoming prejudice.

In a world in which access to information and communication tools is ever more widespread, a special responsibility falls to those who work in the field of social communication, who have the duty to put themselves at the service of truth and to broadcast information taking care to promote a culture of encounter and openness to others with mutual respect for diversity.

Those, then, who reap economic benefits from the climate of distrusting the foreigner, whose irregular or illegal residence fosters and feeds the system of precariousness and exploitation – which at times reaches a level that gives rise to real forms of slavery – should make a profound examination of conscience in the knowledge that one day they will be held accountable before God for the choices they have made.

In the face of the spread of new forms of xenophobia and racism, the leaders of all religions also have an important mission: that of spreading among the faithful the ethical principles and values inscribed by God on the heart of man, known as the natural moral law. It is about making and inspiring gestures which can contribute to building up societies founded on the principal of the sacredness of human life and on respect for the dignity of each person, on charity, on fraternity – which goes well beyond tolerance – and on solidarity.

In particular, may Christian Churches be humble and hardworking witnesses to Christ's love. Indeed for Christians, the above-men-

tioned moral responsibilities assume an even more profound meaning in the light of faith.

The common origin and the unique bond with the Creator makes all people members of a single family, brothers and sisters, created in God's image and likeness as taught in biblical Revelation.

The dignity of all men and women, the fundamental unity of mankind, and the call to live as brothers and sisters are confirmed and further strengthened in the measure to which one receives the Good News that all are equally saved and reunited by Christ, to the point that – as Saint Paul says – "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for [we] are all one in Christ Jesus" (Gal 3:28).

In this perspective, the other is not only a being to be respected by virtue of his or her inherent dignity but above all a brother or sister to be loved. In Christ, tolerance is transformed into fraternal love, into tenderness and active solidarity. This applies above all in regard to the least of our brothers and sisters, among whom we can recognize the stranger, the foreigner with whom Jesus identified himself. On the Day of Judgment, the Lord will recall "I was a stranger and you did not welcome me" (Mt 25:43). But today too he asks us: 'I am a foreigner, do you not recognize me?'

And when Jesus told the Twelve: "It shall not be so among you" (Mt 20:26), he was not referring solely to the dominion of the heads of nations with regard to political power, but to the entire Christian being. Indeed, being Christian is a call to go against the current to recognize, welcome and serve Christ himself, abandoned in our brothers and sisters.

Conscious of the many expressions of closeness, welcome and integration toward the foreigners already present, I hope that from the meeting that just ended, many other initiatives of cooperation may occur so that together we can build more just and supportive societies.

I entrust each one of you and your families to the intercession of Mary Most Holy, Mother of tenderness, and I impart my heartfelt Apostolic blessing to you and your loved ones.

Aid to a suffering population

Parts of Indonesia – particularly the island of Sulawesi – were devastated by violent earthquakes and a tsunami on 28 September which killed nearly 2,000 people and injured thousands more. Days later, Mount Soputan, a volcano on Sulawesi, began to erupt, threatening the already suffering population. Pope Francis, through the Dicastery for Promoting Integral Human Development, has sent a contribution of 100,000 dollars to aid them in this first emergency phase.

In a 4 October statement the Dicastery indicated that "this sum is intended to be an immediate expression of spiritual closeness and fatherly encouragement from the Holy Father towards the people and territories affected and will be shared, in collaboration with the Apostolic Nunciature, among the areas most affected by the catastrophe". The Dicastery's contribution, "which accompanies the Holy Father's prayer for the beloved Indonesian population, is part of the aid being activated throughout the Catholic Church",



A view of Palu City in Central Sulawesi hit by a massive earthquake (AP Photo)

involving numerous charity organizations and several Episcopal Conferences".

During the Angelus on Sunday, 30 September, Pope Francis prayed "for the many who sadly died, for the injured and for those who have lost their homes and their livelihoods", invoking the Lord's comfort and support for those working in the rescue efforts.

Persecuted Christians and migrants

Third General Congregation

Following the second General Congregation earlier in the day which included interventions by Briana Regina Santiago, of the "Apostles of the Interior Life", and Viktória Žolnová, on Thursday afternoon, 4 October, Delegates resumed their meeting in the third Congregation. The assembly heard the recommendation that young people should evangelize young people, thereby acting as protagonists in proclaiming the Gospel by bearing witness in life, not just in words.

Cardinal Desiré Tsarahazana, President Delegate of the session, introduced the day's themes, and 20 Synod Fathers shared their remarks, along with Pope Francis, who spoke briefly during the time allotted to free interventions.

During the exchange, participants also focused on the plight of Middle Eastern Christians who have been forced to abandon their homes rather than deny their faith, and on those killed for the same reason. Speaking about events that have taken place in his country, one of the Synod Fathers reported that over 1,200 Christians have been killed, including a bishop and five priests. It is the liturgy, he said, that has saved many faithful during their most tragic moments of persecution. The Church continues to encourage young people to be committed to building a



better world so that the message of salvation may reach all their peers. To this end, a proposal was made to establish a Pontifical Council dedicated to young people.

In addition to those persecuted for their faith, the Synod Fathers also spoke about the tragic circumstances of young people who have experienced war firsthand, of those who are unemployed, and those who are victims of this throwaway culture and, at times, of the slave trade. Attention was also given to young people forced to migrate in search of better lives and working conditions, and to the many problems they face in leaving their lands, including the delicate situation of women working to financially support their families back home. They are often uneducated

and have no professional training. Churches were invited to be open to this generation of immigrants to better enable them to participate in ecclesial life.

Interventions also touched upon helping young people understand the value of prayer and contemplation, especially so that they may find their vocation in the world. Young people have a prophetic dimension. Indeed, despite their many difficulties, they are able to maintain the fervor of their faith. The Church should thus offer them a solid spiritual, pastoral and intellectual formation, accompanying

them in the process of human and spiritual maturity through the personal encounter with Christ, encouraging them to offer charity to others and inspiring them to lead a virtuous life based on the example of young saints.

One Synod Father also observed that most parish communities are not attuned to young people, while another highlighted that bishops and priests lack the time to dedicate themselves to the new generations because they are too busy with bureaucratic and administrative matters. It was also noted that listening is a theological issue not a pedagogical one, and that the Church should be empathetic, that is, she should bridge distances by assuming an attitude that is not clerical, hypocritical or paternalistic.

Fourth General Congregation

With language for the digital age

In the fourth Congregation on Friday morning, 5 October, Synod participants addressed sensitive issues such as welcoming migrants and the so-called rejected 'young nobodies'. Cardinal Bo served as the session's President Delegate, and interventions were heard from 20 Synod Fathers, special guest Brother Alois of Tazizé, and eight auditors.

Paul VI once said, "there are many people who speak about the young, but few who speak to them". This thought echoed throughout the day's discussions, as young people shared their "positive experiences in the Church" and their dreams, suggesting proposals and innovation, thus giving voice to the peers they represent. They also expressed their opinions on the very serious issue of abuse, calling for justice and a more incisive role for women. Young people, the assembly heard, want to be committed at the forefront and in the first person to the Church as a vocation, and they wish to do so now.

The Synod Fathers welcomed the profound and provocative reflections with openness as they recognized in the new so-called 'liquid' generation, the enormous potential to do good in all fields be-

cause of their natural openness to change, joy and hope, and their generous connection to solid values. Knowledge of the social doctrine of the Church could give shape to their thirst for truth, peace and solidarity, and in the context of justice and solidarity, attention turned to young refugees who should be welcomed but also aided in their own countries of origin.

Discussions emphasized that young people should be considered a true and proper 'theological setting' rather than a simple 'pastoral area'. In this light, participants recognized the need for true listening, so essential to every intervention that a suggestion was made for a 'ministry of listening' to be entrusted also to lay people.

Young people need credible witnesses and authentic gestures more than words. They need to walk together with adults in order to truly experience the Church as a communion of love. They should feel they are not just welcomed but are protagonists. However, today there are not enough people capable of accompanying them and respecting each young person's sanctuary of conscience. Educators and formators should be updated

on the style and language of communication, dealing both with the Internet's positive aspects and the risks it entails, such as the 'abundance of solitude'. There is thus the need for a courageous missionary conversion in Catholic education structures. The Church's task of formation is obstructed today by both pervasive secularization which weakens its Catholic identity, and the financial crisis which prevents the poorest from having access to education.

Identifying young people as today's new poor, the assembly heard that a 'preferential option' should be discussed. A cultural vision of dialogue with young people is fundamental as is a careful analysis of the new ethical and social methods, and the use of a new language that is capable of truly speaking to those born in the digital age.

The centrality of the family including the need for responsible fatherhood was reaffirmed, as was the centrality of parishes which should not wait for young people to come knocking on their door. It was also suggested that catecheses and homilies should avoid tedium, and liturgies should be celebrated with attention to the beauty of music.

Francis meets with young people

Face to face

In March, the Pope and young people had met for the pre-Synod meeting, in which they discussed their dreams, their expectations and their wish to be protagonists in life and in the Church and, in particular their great expectations for the special event in October. And on Saturday afternoon, 6 October, at the end of the first week of the 15th Ordinary General Assembly, they gathered in the Paul VI Hall for the event "*Noi per. Unici, solidali, creativi*" organized by Cardinal Lorenzo Baldisseri, Secretary General of the Synod, and of the Congregation for Catholic Education. This time, however, the Pontiff was joined by the Synod Fathers. The young people introduced themselves to them and, through song, dance and testimony, shared their stories with the prelates, giving a face to the thousands of responses and claims written in the Pre-Synod phase which had merged in to the *Instrumentum Laboris*.

"There truly was a need for such a moment" – Cardinal Baldisseri said to *L'Osservatore Romano* – "in which the young people and Fathers could meet, look each other in the eye, get to know one another. It was important to tear down every barrier".

And, breaking down barriers as always, Francis, who spoke at the end of the meeting, went among them and, in an improvised discourse, took their questions and consigned them to the Synod Fathers, whom he asked to give careful reflection and precise responses, "without fear".

The Pope was joined by Cardinal Baldisseri and Bishop Fabene (Undersecretary of the Synod), Cardinal Versaldi and Archbishop Zani (Prefect and Secretary of the Congregation for Catholic Education), and Msgr Sapienza (Regent of the Prefecture of the Papal Household), and some 7,000 young people, comprised largely of Catholic school students but also families, priests, men and women religious and members of the military.

Fifth General Congregation

Reports from the 'circuli minores'

On Tuesday, 9 October, the fifth General Congregation brought forth reports from 'circuli minores', in which participants worked in language groups to reflect on Part One of the *Instrumentum Laboris*.

From among the presentations of several English language groups, Archbishop Eamon Martin of Armagh spoke on behalf of 'Circulus Anglicus A'. The group recommended, among other things, that "quotations from young people in the Aula and at the Pre-Synod would help to bring any final synod document to life, as well as providing examples of thriving 'peer to peer' youth movements in various parts of the world". They suggested that a reflection on the "digital world" could "include a treatment of the compulsive attraction of 'screen culture' including cinema, mini-series and video gaming", and "raised concerns about the exploitation of young people online, including the harvesting of their data, identity theft and scams".

Archbishop Martin's group also highlighted that "the context for vocational discernment has changed utterly" and emphasized especially that in the Synod document, "the issue of child sexual abuse in the Church cannot be skimmed over tangentially in a few short sentences". Indeed, the "shattered trust, the trauma and lifelong suffering of survivors; the catastrophic failures in case management; the continued silence and denial by some of these awful crimes and sins – these issues cry out to be named openly by the Synod". Thus, this Synod should provide an opportunity to speak from the heart "about how we, as Synod Fathers feel about this shocking betrayal of our youth and of all the faithful. We should not be afraid to do so". After such a breakdown of trust, the group asks, "What if now, out of our fragility, we seek the caress of God's mercy, and aim to find new ways to relate to young people, as a more humble Church, facing this reality? ... Perhaps the storms we are enduring in the Church can help us walk more humbly with our young people, to listen to them with understanding and with empathy".

Bishop Mark Stuart Edwards, OMI, Auxiliary of Melbourne, reported on the discussions of 'Circulus Anglicus B'. "Aware that the final document from the Synod is directed to the Pope", he said, the group "considered how the Synod might want to present itself to young people", in line with "the work of improved attentive engagement with young people that we are considering in this Synod". In this regard, they suggested that the Commission for Information issue weekly messages accessible to youth, incorporating video and pictures with brief texts. They recommended that "a message from the Synod to the Youth of the World" be prepared by two Synod Fathers and two Youth Auditors. "The message should be inspirational and missionary in character" and provide "a simple, direct, honest message" containing "elements such as "We want to listen to you; We are sorry for our failures; We love you and have faith in you; We want to walk with you in hope". They hope that the Holy Father will write "an Apostolic Exhortation which takes into account the experience of the Synod", which could incorporate a study guide for young people and an interactive format with, for example, "direct and open-ended questions that could help the youth in their reflections", and perhaps links to a special website.

Bishop Edwards' group also provided specific proposals for Part One, which focused on "enriching the reality presented in the text and occasionally providing some balance".

Bishop Thomas Dowd, Auxiliary of Montréal, served as the relator for 'Circulus Anglicus C'. Among the detailed recommend-

ations on myriad issues in Part One of the *Instrumentum Laboris*, group 'C' discussed some of the great challenges young people face involving the family. For example; the high number of young people coming from single-parent families; a lack of understanding of 'what it means' to be a parent; the need for 'communities that support families' and for the Church 'to be a family'. For many youth today, 'church' simply "means a holy building, not a community". The group noted that even the term 'traditional family' needs to be explained: "Does it mean nuclear family? A wider family? A family with man at the head? Did this come from an African setting, where it means extended family? Is it being used to oppose to 'non-traditional' families? Single parent? Grannies?". Cultural differences were also explored in more detail with regard to such issues as intergenerational relationships.

Speaking for 'Circulus Anglicus D', Bishop Robert Emmet Barron, Auxiliary of Los Angeles, recommended that rather than a sociological analysis, the final Document should begin with a Biblical narrative, such as "Jesus' encounter with the two disciples on the Road to Emmaus", which is ideal because "it beautifully demonstrates Jesus in both his listening and teaching manner. Further, the image of the disciples – still fascinated by the Lord and yet wandering in the wrong direction – aptly describes the condition of many of the young today".

Among other observations, the group noted that more attention must be given to "the situation of young people in those parts of the world where Christians suffer active persecution and are, quite literally, fighting for their lives". We must "take into account the struggles of those in many third world countries where economic and medical assistance from wealthier nations is frequently tied to an acquiescence to Western moral values in regard to sexuality and marriage". The group noted that "this ideological colonization, as Pope Francis has rightly characterized it, especially harms the young". In addition, "con-

temporary advertising, which teaches people to be dissatisfied with the goods that they have, contributes mightily to the throwaway culture so decried by Pope Francis. This dynamic is especially destructive in poorer countries".

This group too "spent a good deal of time discussing the sex abuse crisis in the Church, especially regarding its effect on the evangelization of the young. As is obvious to everyone", Bishop Barron noted, "this scandal has undermined the work of the Church in practically every way, precisely because it has compromised our credibility. A Church that cannot be trusted is simply incapable of reaching out to young people in an effective way". Thus, the treatment of this issue in the final Document should be "considerably expanded" to highlight not only the acknowledgment of "sorrow and guilt in this regard", but also "of the very positive and effective steps the Church has taken since 2002 to address this matter concretely". It should also be made clear that "the commitment to reform, in both matters sexual and financial, is operative at all levels of the Church's life".



Testimony from young people

Honour and responsibility

Among those offering testimony were two English-speaking young women who are participating in the Synod as auditors. From the United States, Briana Regina Santiago of the "Apostles of the Interior Life", is a 27-year-old university student who also took part in the Pre-Synod meeting in March. Viktória Zolnová, who comes from Slovakia, has been involved in youth ministry for over 10 years.

At the Second General Congregation on Thursday, 4 October, Briana explained that young people "are in search; search for the meaning of life, job search, search for our way or vocation, search for our identity". They "want dialogue, authenticity and participation". She was grateful that at the Pre-Synod meeting they "were welcomed by adults who were willing and eager to know what we carry in our hearts", and acknowledged that taking part in the Synod was "an honour and

for us also a great responsibility, to be transparent and aware of our fragility in order to help not only ourselves, but also the generations that will come after us". Briana also described her own experience and the meaningful accompaniment she had received from her parish priest, catechists and a consecrated woman "who took seriously everything that I was experiencing and accompanied me, helping me to pray and to develop my inner life". She shared her belief that "all young people need to be heard first, and then guided to enter more deeply into ourselves".

At the Sixth General Congregation on Tuesday, 9 October, Viktória explained that by being involved in youth ministry and "by serving God in my neighbour" she has "experienced being alive and an important part of the Church", aware that "He is the one who is leading me through my life, showing me step-by-step his plan with me". After completing her studies and

beginning her career, she realized that she "was not growing personally or professionally", and "was missing that deep satisfaction and joy that comes from well accomplished work". Through her prayer and her search "for new opportunities, God opened a door", Viktória continued, and she was grateful to him for answering her prayer, but also understood that she "needed further direction from someone". She was able to speak with a priest, and "was not afraid of being misunderstood by him even if I had so many questions and concerns". She realized, "after much consideration and prayer", that God was calling her "to something new and He was showing me the way". It was an unexpected call by which "God chose to rekindle the flame of my heart's desires". Young people, she said, "need someone to accompany them and support them in their discernment process as they seek to know and follow God's will".

Young people are priceless

An encounter with the Pope and Synod Fathers

On Saturday afternoon, 6 October, the Synod of Bishops brought young people together with the Pope and Synod Fathers in a meeting held in the Paul VI Hall. During the event, which featured testimonies and artistic and musical performances, the Pope delivered an off-the-cuff discourse in response to the questions of several young people. The following is a translation of his remarks.

Here are the written questions.... The responses will be given by the Synod Fathers. Because if I were to give answers here, I would nullify the Synod! The responses must come from everyone, from our reflection, from our discussion and, above all, they must be responses made without fear.

I will limit myself – with respect to all these questions – to just saying something that might be helpful, a few principles.

coherent in my life?”. This is a second principle. This is a second principle.

Then there is the problem of inequalities. We lose the true sense of power – this applies to the question about politics – we lose what Jesus told us, that power is service: true power is serving. Otherwise it is selfishness; it is humiliating the other, not allowing him to grow. It is controlling, making slaves, not mature people. Power is for helping people grow, for making ourselves servants of the people. This is the principle: regarding both politics and coherence in your questions.

Then, other questions.... I will tell you something. Please, you young people, boys and girls, you are priceless! You are not a commodity at auction! Please do not let yourselves be bought; do not let

you have given today, are about welcoming. Michel asked this question: “How can we overcome the increasingly widespread mentality that sees in the foreigner, in the different, in the migrant, a danger, a harm, an enemy to be chased away?”. This is the mentality of exploiting people, of making slaves of the weakest. It is about closing not only doors, but also closing hands. And today populism – which has nothing to do with what is popular – is somewhat in fashion. Popular is the culture of the people, the culture of each of your peoples which is expressed in art; it is expressed in culture; it is expressed in the science of the people; it is expressed in celebration! Every people celebrates in their own way. This is popular. But populism is the opposite: it is being closed to this based on a model.



To you, young people, who have spoken, who have given your testimony, who have taken a path, I say: this is the first response. Take your path. Be young people on the move, who look to the horizons, not in the mirror. Always looking forward, on the move, and not sitting on the couch. Many times I have thought to say this: a young person, a boy, a girl, who is on the couch, ends up retired at 24: this is terrible! And then, you said it well: that what helps me find myself is not the mirror, looking at my appearance. Finding myself is in doing, in going in search of good, of truth, of beauty. There I will find myself.

Then, on this path, another word that struck me is the last one. That last word was powerful, but it is true.... Who said it? You. It was powerful: coherence. Coherence in life. I am on a journey, but with coherence in life. And when you see an incoherent Church, a Church that reads you the Beatitudes and then falls into the most princely and scandalous clericalism, I understand, I understand.... If you are Christian, take the Beatitudes and put them into practice. And if you are a man or a woman who has given your life, consecrated it; if you are a priest – even a dancing priest [referring to a testimony] –, if you are a priest and want to live as a Christian, follow the path of the Beatitudes. Not the way of worldliness, the way of clericalism, which is one of the most awful perversions of the Church. Coherence in life. But you, too [addressing the young people], must be coherent on your path and ask yourselves: “Am I

yourself be seduced; do not let yourselves be enslaved by the ideological colonizations that put ideas in our heads and in the end we become slaves, dependent, failures in life. You are priceless. You must always repeat this to yourselves: I am not at auction, I am priceless. I am free, I am free! Fall in love with this freedom, which is what Jesus offers.

Then there are two things – and I would like to end with this – among the ideas that you have said and to which the Synod Fathers will respond in dialogue with your questions. The first is on the use of the web. It is true: the digital interconnection is immediate, it is effective, it is rapid. But if you get used to this, you will end up – and what I am about to say is real – you will end up like a family where, at the table, at lunch or dinner, everyone is on their mobile phone and talks with other people, or communicates with each other by mobile phone, without a concrete, actual relationship, lacking concreteness. To be reliable, every path you take must be concrete, like the experiences, so many experiences that you have mentioned here. None of the testimonies that you have given today were ‘liquid’: all were concrete. Concreteness. Concreteness is the guarantee for moving forward. If the media, if the use of the web leads you away from concreteness, makes you ‘liquid’, cut it out. Cut it out. Because if there is no concreteness there will be no future for you. This is certain; it is a rule of the road and of the journey.

And then, this concreteness also in welcoming. So many of your examples, which

We are closed, there is only us. And when we are closed we cannot move forward. Be careful. It is the mentality that Michel spoke of: “How can we overcome the increasingly widespread mentality that sees in the foreigner, in the different, in the migrant a danger, a harm, a danger to be chased away?”. It is overcome with an embrace, by welcoming, with dialogue, with love which is the word that opens all doors.

And in the end – I spoke of concreteness – each of you wants to take the concrete path in life, a path that bears fruit. Thank you [Giovanni Caccamo] for the photo with your grandfather: that photograph was perhaps this evening’s most beautiful message. Speak with the elderly, talk to grandparents: they are the roots, the roots of your concreteness, the roots of your growing, blossoming and bearing fruit. Remember: if the tree is by itself, it will not bear fruit. All that blossoms on the tree comes from what is underground. This expression is from a poet, it is not mine. But it is the truth. Stick to the roots, but do not remain there. Take the roots and bring them forth to bear fruit, and you too will become roots for others. Do not forget about the photograph, the one with grandfather. Talk to your grandparents; talk to the elderly and this will make you happy.

Thank you very much! These are guidelines. The responses are up to them! [indicating the Synod Fathers]. Thank you, thank you!