

L'OSSERVATORE ROMANO

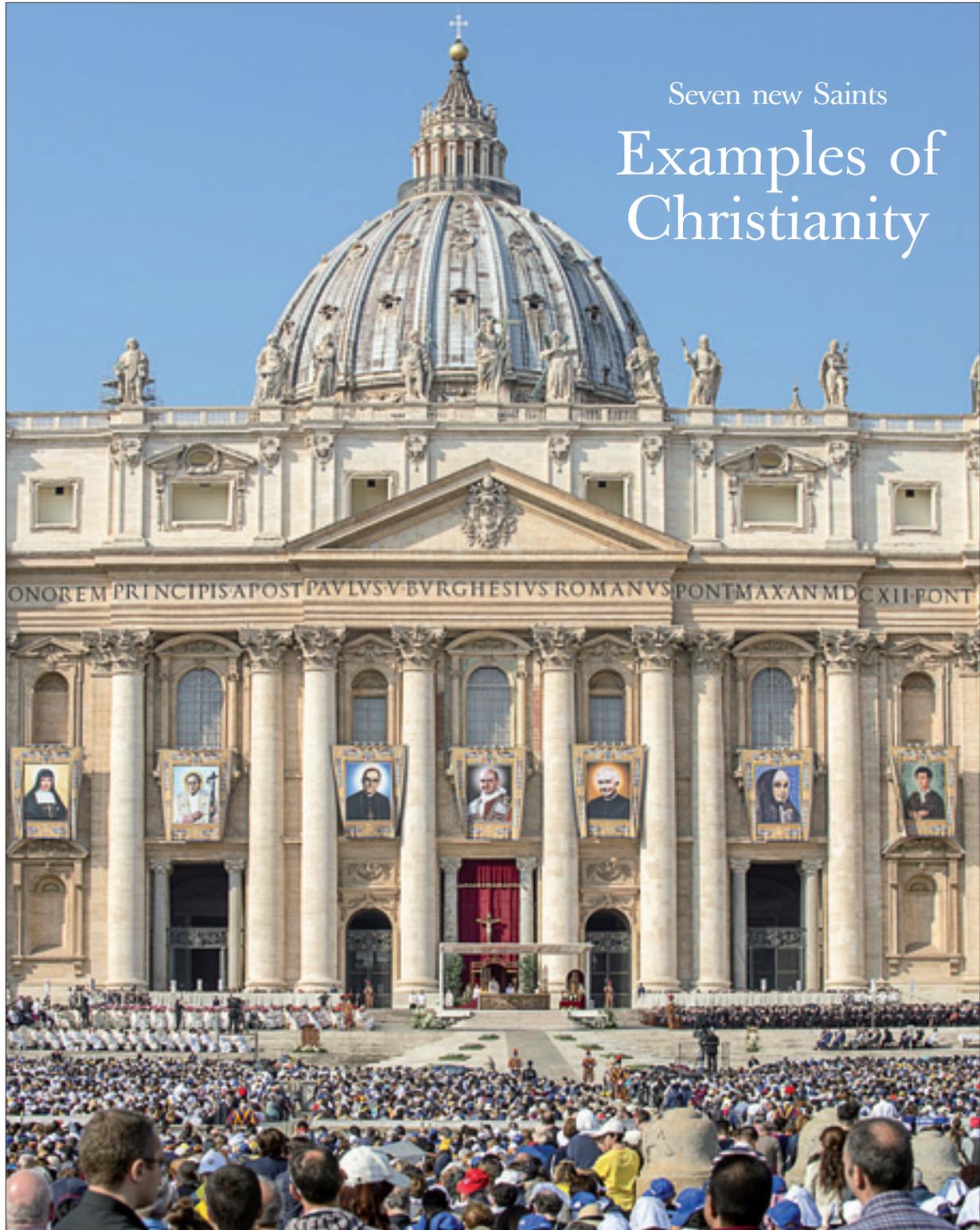
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General Audience

Even indifference can kill

PAGE 12

Message for World Food Day

The will to end hunger

PAGE 3

Canonization

The courageous choice

PAGES 5-9

Synod on young people

Instil trust

PAGES 10-11

VATICAN BULLETIN



AUDIENCES

Saturday, 13 October

H.E. Mr Sebastián Piñera Eche-
niqué, President of the Republic of
Chile, with his wife and entourage

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

Monday, 15 October

H.E. Mr Andrzej Duda, President
of the Republic of Poland, with his
entourage

Archbishop Augustine Kasujja, tita-
lar Archbishop of Caesarea in Nu-
midia, Apostolic Nuncio in Bel-
gium and in Luxembourg

CHANGES IN EPISCOPATE

The Holy Father appointed Fr
Hendrikus Marie Gerardus Smeets
as Bishop of Roermond, The Neth-
erlands. Until now he has served as
dean, parish priest of Venray and
Canon of the Cathedral Chapter of
Roermond (10 Oct.).

Bishop-elect Smeets, 54, was born
in Kerkrade, The Netherlands. He
holds a Master of Arts. He was or-
dained a priest on 13 June 1992. He

has served in parish ministry and as:
member of the Commission for the
appointment of priests and deacons
of the same Diocese; president of
the Limburg Pilgrimage Agency.

The Holy Father accepted the resig-
nation of Bishop Otacilio Luziano
da Silva of the Diocese of Catandu-
va, Brazil, at the same time ap-
pointing Archbishop Eduardo Benes
de Sales Rodrigues, Archbishop
emeritus of Sorocaba, as Apostolic
Administrator *sede vacante* of the
said Diocese (10 Oct.).

The Holy Father appointed Bishop
Miguel Ángel Sebastián Martínez,
MCCJ, as Bishop of Sarh, Chad. Un-
til now he has served as Bishop of
Lai, Chad (10 Oct.).

Bishop Sebastián Martínez, 68,
was born in Zaragoza, Spain. He
was ordained a priest on 7 June,
1975. He was ordained a bishop on
14 February 1999, subsequent to his
appointment as Bishop of Lai.

The Holy Father accepted the resig-
nation of Bishop Christian Blouin,
CMM, of Lae, Papua New Guinea (10
Oct.).

The Holy Father appointed Fr Ro-
zario Menezes, SMM, as Bishop of
Lae. Until now he has served as
General Counsellor of the Mission-
aries of the Company of Mary
(Montfort Fathers) (10 Oct.).

Bishop-elect Menezes, 49, was
born in Virajpet, India. He holds a
Bachelor's degree and completed
studies in philosophy and theology.
He was ordained a priest on 4
November 1999. He has served in
parish ministry and as: novice mas-
ter's assistant and treasurer of his
Congregation in India; missionary in
Papua New Guinea, on two separate
mandates; delegate superior and
head of the vocations apostolate and
formation of the Montfortians; pro-
jects manager for the Catholic Bish-
ops' Conference of Papua New
Guinea and Solomon Islands; pres-
ident of the Federation of Religious
in the Region; member of the col-
lege of consultors and of the senate
of priests of the Archdiocese of Port
Moresby; general counsellor of the
Company of Mary, Rome.

The Holy Father accepted the resig-
nation of Cardinal Donald William
Wuerl, Archbishop of Washington,
USA (12 Oct.).

faithful resident in Bulgaria and in
Romania Bishop Michel Aoun of
Byblos for Maronites (11 Oct.).

SECRETARIAT OF STATE

The Holy Father appointed Msgr
Gianfranco Rota Graziosi as Con-
sultor at the Section for Relations
with States (9 Oct.).

CARDINAL TAKES POSSESSION

On Saturday, 13 October, Cardinal
Toribio Ticona Porco, Bishop Pre-
late emeritus of the Territorial Pre-
lature of Corocoro took possession
of the Title of Santi Gioacchino ed
Anna al Tuscolano, Viale Bruno Riz-
zieri 120, Rome.

NECROLOGY

Bishop Laurence Forristal, Bishop
emeritus of Ossory, Ireland, at age
87 (10 Oct.).

Bishop Ireneo Alisla Amantillo,
CSSR, Bishop emeritus of Tandag,
the Philippines, at age 83 (11 Oct.).

Bishop Engelbert Siebler, titular
Bishop of Tela, Auxiliary emeritus of
Munich and Freising, Germany, at
age 81 (11 Oct.).

Bishop Ramón Darío Molina Jara-
millo, OFM, Bishop emeritus of
Neiva, Colombia, at age 83 (14
Oct.).

Archbishop Giovanni Battista Mo-
retti, titular Archbishop of Vartana,
former Apostolic Nuncio, at age 94
(16 Oct.).

APOSTOLIC VISITATOR

The Holy Father accepted the resig-
nation of Bishop François Eid,
OMM, from the office of Apostolic
Visitor for Maronite faithful resi-
dent in Greece, in Bulgaria and in
Romania (11 Oct.).

The Holy Father appointed as
Apostolic Visitor for Maronite
faithful resident in Greece Archbish-
op Youssef Antoine Soueif of
Cyprus for Maronites (11 Oct.).

The Holy Father appointed as
Apostolic Visitor for Maronite

Exchange of Instruments of Ratification of Agreement between the Holy See and the Republic of San Marino

On Monday, 1 October, in the Palazzo Begni in San Marino, Arch-
bishop Emil Paul Tscherrig, titular Archbishop of Voli and Apostolic
Nuncio in the Republic of San Marino, and H.E. Mr Nicola Renzi,
Secretary of State for Foreign Affairs of the Republic of San Marino,
exchanged the Instruments of Ratification of the *Agreement between the
Holy See and the Republic of San Marino for the teaching of the Catholic
Religion in public schools*, signed in San Marino on 26 June 2018.

The solemn act was attended by:
On the part of the Holy See: Msgr Giuseppe Laterza, advisor at the
Apostolic Nunciature;

On the part of the Republic of San Marino: H.E. Ms Maria Ales-
sandra Albertini, Ambassador to the Holy See.

The Agreement, composed of a preamble and four articles, redefines
the Statute on the teaching of the Catholic Religion within the public
education system.

The Agreement came into force on the same day of the exchange of
Instruments of Ratification.

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Lack of political will to end hunger

Holy Father's Message for World Food Day

"There is a fundamental lack of political will" to end hunger. Pope Francis shared this harsh observation in a 16 October Message to the Director General of the Food and Agriculture Organization of the United Nations. The occasion was World Food Day, whose theme this year is 'Our actions are our future: A zero hunger world by 2030 is possible'. The following is the English text of the Pontiff's Message.

To Professor
 JOSÉ GRAZIANO DA SILVA
 Director General of the
 Food and Agriculture Organization



Distinguished Director General,

1. The annual celebration of *World Food Day* emphasizes, in today's international context, the needs, yearnings and hopes of millions of persons who lack bread each day. Increasingly, there are more people who sadly make up part of that great number of human beings who have nothing, or almost nothing, to eat. It should be the opposite and yet recent statistics are a painful proof of how international solidarity appears to be cooling. And when solidarity is lacking, everyone today is conscious that technical solutions and projects, including the most developed, are not capable of facing up to the sadness and bitterness of those who are suffering because they cannot feed themselves sufficiently and in a healthy way.

The theme that concerns us this year, *Our actions are our future: A Zero Hunger world by 2030 is possible*, becomes an urgent call to responsibility on the part of all those actors who are in agreement with the objectives of the *2030 Agenda for Sustainable Development*, a rallying cry to wake us from the slumber that often paralyzes and inhibits us. It cannot be just another day, contenting ourselves with amassing information or satisfying our curiosity. We have to "become painfully aware, to dare to turn what is happening to the world into our own personal suffering and thus to discover what each of us can do about it" (*Laudato Si'*, 19). As a consequence, we are all invited, especially the FAO, its member States, the national and international organs and institutions, civil society and all persons of good will, to redouble our commitment so that no one lacks the necessary food, neither in quantity nor in quality.

2. The poor expect from us an effective help that takes them out of their misery, not mere propositions or agreements that, after studying in a detailed way the roots of their misery, bear as their fruit only solemn events, pledges that never materialize, or impressive publications destined only to enlarge library catalogues. In this twenty-first century that has seen considerable advances in the field of technology, science, communications and infrastructure, we ought to feel shame for not having achieved the same advances in humanity and solidarity, and so satisfy the primary needs of the most disadvantaged. Neither can we console ourselves simply for having faced emergencies and desperate situations of those most in need. We are all called to go further. We can and we must do better for the helpless. We must move to concrete action, so that the scourge of hun-

ger disappears completely. This requires policies of cooperation for development which, as the *2030 Agenda* indicates, are oriented towards the real needs of the poor. It is also necessary to give particular attention to the levels of agricultural production, access to food markets, involvement in initiatives and actions and, above all, to the realization that, when it comes to making decisions, countries are equal in dignity. It is also essential to understand that, when it is a question of effectively confronting the causes of hunger, grandiose declarations will not definitively eradicate this scourge. The struggle against hunger urgently demands generous financing, the abolition of trade barriers and, above all, greater resilience in the face of climate change, economic crises and warfare.

3. One of the principles that must guide our life and our commitment is the conviction that "time is greater than space" (*Evangelii Gaudium*, 222), which means that we have to drive forward, with clarity, conviction and tenacity, processes sustained over time. The future is not up somewhere in the clouds, but is rather built by promoting and accompanying processes of greater humanization. We can dream of a future without hunger, but this is only reasonable when we engage in tangible processes, vital relations, effective plans and real commitments. The *Zero Hunger 2030* initiative offers a favourable framework for this and, without doubt, will serve to fulfill the second of the *Sustainable Development Goals* of the *2030 Agenda*, which seeks "to end hunger, achieve food security and improved nutrition, and promote sustainable agriculture." Some may say that we still have twelve years ahead in which to carry this out. Nevertheless, the poor cannot wait. Their devastating circumstances do not allow this. That is why we must act in an urgent, coordinated and orderly way. An advantage of these proposals is that they provide specific goals, quantifiable objectives and precise indicators. We know that we have to combine harmoniously two ways of offering assistance, both long-term and short-term actions, in order to deal with the concrete realities of those who, today, suffer the distressing and painful onslaught of hunger and malnutrition.

4. If in past years the activities of the FAO and of other international institutions have been characterized by tension between the long and the short term, so that a variety of programs and interventions could come together in the same area, today we know well that it is equally essential to unite together both the global and the local levels in response to the challenge of hunger. In this sense, the *2030 Agenda*, with the *Sustainable Development Goals*, and the *Zero Hunger* initiative, require international entities, like the FAO, to engage responsibly the member States so that they can undertake and implement initiatives at the local level. Global indicators are of no use if our commitment does not correspond to the reality on the ground. It is vital, therefore, that the priorities and the measures enshrined in important programs should be firmly established and shared widely, so as to avoid individualistic approaches, facing together and in a determined way the challenge to combat hunger and misery. This must be done in the context of suitable institutional, social and economic support that offers fruitful initiatives and solu-



tions so that the poor do not feel overlooked yet again.

5. We do indeed have the adequate means and framework so that beautiful words and good wishes may become an action plan of substance that leads effectively to the eradication of hunger in our world. To this end we need joint efforts, upright hearts, and persistent concern to firmly and resolutely make the other's problem one's own. And yet, as with other pressing issues that affect humanity, we often encounter immense obstacles to solving problems. We find inevitable barriers that are the fruit of indecision or delays, and a lack of enthusiasm on the part of responsible political leaders who are often absorbed purely by electoral concerns or are focused on biased, transitory or limited perspectives. There is a fundamental lack of political will. What is needed is the willingness to end hunger, and this ultimately will not happen without a moral conviction that is shared by all peoples and all religious persuasions, where the integral good of the person is at the heart of all initiatives and consists in "doing to another what we would want done to ourselves." We are speaking of an action based on solidarity among all nations and of the means that express the disposition of the people.

6. To pass from words to action in order to eradicate hunger requires not only political decision-making and effective planning. It is likewise necessary to overcome a reactive approach by allowing room for a more proactive vision. A superficial and fleeting view, in the best of cases, can provoke instant reactions. In this way we overlook the structural aspects that shroud the tragedy of hunger: extreme inequality, poor distribution of the world's resources, consequences of climate change and the interminable and bloody conflicts which ravage many regions, to mention only some of its causes. We need to develop an approach that is more proactive and more sustained over time, we need an increase of funds destined to foster peace and the development of peoples. We need to suppress weaponry and the deadly arms trade in order to hear the voice of those who cry desperately, seeing themselves abandoned on the peripheries of life and progress. If we really want the world's population to adopt this perspective, it is imperative that civil society, media and educational institutions join forces in the right direction. From now

CONTINUED ON PAGE 4

Pontiff's Letter to Cardinal Wuerl

Sign of docility to the Spirit

The following is a translation of the Letter with which Pope Francis accepted the resignation of the Archbishop of Washington, USA.

every type of sterile division sown by the father of lies, who, seeking to wound the shepherd, wants only that the flock be scattered (cf. Mt 26:31).

You have sufficient elements to 'justify' your actions and to distinguish between what it means to cover up crimes or fail to address problems, and to commit errors. However, your nobility has led you not to use this means of defense. Of this I am proud and I thank you.

In this way you emphasize the intention to put God's Plan first, before any kind of personal plan, including what might be considered as beneficial for the Church. Your resignation is a sign of willingness and docility to the Spirit who continues to act in his Church.

In accepting your resignation I would ask you to continue as Apostolic Administrator of the Archdiocese until the appointment of your successor.

Dear Brother, I make my own the words of Sirach: "You who fear the Lord, trust in him, and your reward will not fail" (2:8). May the Blessed Virgin shelter you with her mantle and may the power of the Holy Spirit give you the grace to discern how to continue serving him in this new season that the Lord has given you.

Vatican, 12 October 2018

Franciscus

To our Venerable Brother
Cardinal DONALD
WILLIAM WUERL
Archbishop of Washington

On 21 September I received your request to accept your resignation from the pastoral leadership of the Archdiocese of Washington.

I am aware that this request rests on two pillars that have marked and mark your pastoral ministry: to seek in all things the greater glory of God and to secure the good of the people who have been entrusted to your care. A shepherd knows that the good and the unity of the People of God are precious gifts that the Lord implored and for which he gave his life. He paid a very high price for this unity, and our mission is to take care that the People not only remain united but become witnesses to the Gospel: "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (Jn 17:21). This is the horizon from which we are constantly invited to discern all our actions.

I recognize in your request the heart of a pastor who, by broadening his gaze so as to recognize a greater good that can benefit the whole body (cf. Apostolic Exhortation *Evangelii Gaudium*, 235), favours actions that support, encourage and cultivate the unity and mission of the Church above

Audience with the President of the Republic of Poland

On Monday morning, 15 October, Pope Francis received in audience H.E. Mr Andrzej Duda, President of the Republic of Poland, 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, which took place in the context of the 40th anniversary of the election of Saint John Paul II as Supreme Pontiff, the importance of Christian values in Poland's history was underlined, especially with regard to the formation of its cultural and religious identity. Attention then turned to various themes of common interest, such as the promotion of the family and welcoming the other.

Finally, mention was made of Poland's contribution to the European integration



project, as well as various international issues such as the conflict in Ukraine, the situation in the Middle East, migration, and the safeguard of creation in view of the United Nations Climate Change Conference which will be held in Katowice in December.

Will to end hunger

CONTINUED FROM PAGE 3

until 2030 we have 12 years to set up initiatives that are vigorous and consistent; not giving in to occasional spurts or intermittent and fleeting headlines, but rather facing up unremittingly to hunger and its causes in a spirit of solidarity, justice and consistency.

7. These, Director General, are some reflections that I wish to share with those men and women who do not allow themselves to succumb to indifference; who hear the cry of those who do not have the minimum needed to lead a dignified life. For her part, the Catholic Church, in the exercise of the mission with which her divine Founder has entrusted her, struggles daily throughout the world against hunger and malnutrition in multiple ways and through her

various structures and associations, remembering that those who suffer from misery are not different from us. They share our flesh and blood. They deserve, then, a friendly hand to help and support them, in such a way that no one is left behind, so that in our world fraternal solidarity may boast its own identity card and citizenship, beyond any flashy slogans void of substance.

I pray to the Almighty that this journey of pioneering and favouring concrete actions for a future marked by peaceful and fruitful co-existence may be filled with his blessings, for our good and the good of the generations to come.

From the Vatican, 16 October 2018

Franciscus

With the President of Chile

On Saturday morning, 13 October, the Holy Father received in audience the President of the Republic of Chile, H.E. Mr Sebastián Piñera Echenique, 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, satisfaction was expressed for the existing good relations between the Holy See and Chile. The Parties then went on to consider the situation of the country, with particular reference to the defence of life and the painful scourge of the abuse of minors, reiterating the commitment of all to collaborate



in combating and preventing the perpetration and concealment of such crimes.

Attention then turned to matters of common interest at the international and regional level, with particular regard to the reception of migrants.

Saints canonized by the Holy Father

Paul VI

Paul VI was beatified by Pope Francis during the extraordinary Synod on the Family on 19 October 2014. Four years later, on 14 October, he was canonized during the Synod on Youth. These two important events not only share the fact that they fell on two synodal occasions, but they also have in common the nature of the two miracles attributed to Montini's intercession that led to his Canonization.

The miracle examined by the Congregation for the Causes of Saints for the Beatification of Paul VI took place in California, USA in 2001. A pregnant woman's sonogram at 24 weeks gestation revealed a deficiency of amniotic fluid with a poor prognosis. Several doctors advised her to terminate the pregnancy, but she refused. A friend of the family, a Maltese nun who had met Paul VI in person, began praying for his intercession and encouraged the family and her own congregation of sisters to do the same. Ten weeks later medical tests showed marked improvement, and a healthy baby was born in the 39th week of pregnancy. Tests conducted throughout the following years have shown the child to be in perfect physical and psychological health.

The miracle attributed to Paul VI in the cause for his Canonization is even more inexplicable. It occurred in Verona, Italy on 23 September 2014. Another pregnant woman was hospitalized due to the risk of miscarriage resulting from premature rupture of membranes and the subsequent loss of amniotic fluid. Doctors did not expect the pregnancy to come to full term. Even after being discharged from the hospital, and although the baby continued to grow, the woman continued to lose blood and amniotic fluid, and she too was advised to undergo an abortion. However, the parents rejected that option and instead followed the advice of a gynaecologist who suggested imploring the intercession of Paul VI who was to be beatified the following day. The pregnant woman and her family went to pray at the Shrine of Our Lady of Graces in Brescia, where Paul VI had spent much time when he was growing up.

The situation did not improve however, and the woman was hospitalized several times with repeated complications. On 25 December she was admitted again to the hospital and delivered a baby girl at 26 weeks. After months of intensive neonatal care, the baby was released in April 2015. Medical checkups have consistently found her to be in good health.

As with other saints, there is a clear continuity between what characterized Paul VI's existen-



tial response to God's call and his intercession on behalf of these two families. Indeed, quoting from the Pastoral Con-

CONTINUED ON PAGE 8

Óscar Arnulfo Romero Galdámez



The Canonization of Archbishop Óscar Arnulfo Romero Galdámez is an extraordinary gift for the entire Catholic Church in this millennium. It is for all Christians too, as shown by the

attention of the Anglican Church which, in 2000, placed a statue of Archbishop Romero on the facade of Westminster Cathedral next to those of Martin Luther King and Dietrich Bonhoeffer. And it is also a gift to human society, as shown by the decision of the United Nations to declare 24 March – the date of his assassination – the International Day for the Right to the Truth Concerning Gross Human Rights Violations and for the Dignity of Victims.

Pope Francis wanted Paul VI and Romero to be united in the celebration of Canonization. It is a meaningful consonance. They are two great witnesses of the 20th century: two Saints of the Second Vatican Council. One, because he brought it to conclusion, and the other because he lived its spirit to the very end.

Romero met Pope Montini just after being appointed Archbishop of San Salvador. The accusations against him and his pastoral work, which had reached as far as Rome, were extremely cumbersome. The Archbishop presented to the Pontiff photographs of Jesuit Rutilio Grande, who had been assassinated along with two farmers; Paul VI blessed them and said to Romero: "take courage, you are the Archbishop, you are the one in charge. Lead your people".

The world has changed a great deal since 1980 when, to silence his voice, Romero was murdered at the altar. Now *monseñor* – as the common folk called him – speaks in an even loftier and more powerful way. This Canonization, under the Pontificate of the first Latin American Pope, imparts particular strength to Romero's witness: for his country, El Salvador, that it may defeat the violence of the *maras*; for all of Latin America, that it may find a path of new development; for the entire world, that it may fill the chasm between the many poor and the few rich.

Pope Francis' pastoral work firmly ties Romero's work to today's Church and her mission in the world. In a report sent to Rome, the Archbishop was 'charged' with the accusation: "Romero chose the people and the people chose Romero". A charge that in truth was the most beautiful commendation for a shepherd. Romero had the "odour of sheep" and the sheep recognized it and followed him. And it is moving to see that today farmers still speak with him while kneeling at his tomb!

In a certain sense, today Romero leads the long line of new 20th century martyrs. Indeed he understood the entire teaching of Vatican II from a

CONTINUED ON PAGE 9

Katharina Kasper



Katharina Kasper knew no confessional boundaries in loving others, in education and in the care of the sick. Born on 26 May 1820 in Derbach, Germany in what is now the diocese of Limburg, she was the seventh child of a large farming family. As a child she became well acquainted with the miserable living conditions of the rural people who tilled the poor soil, braving harsh weather to reap only a scant harvest. Faced with such poverty, quite early on, Katharina's main objective became actively helping the people around her in order to lessen their physical and spiritual misery. In addition to her own personal commitment, she founded an association whose aim, she explained, was "to spread virtue by example, education and prayer". Thus, on 15 August 1851, Katharina and four of her companions made their vows before the Bishop in Wirges.

One year later, on the occasion of the association's first exercises, the young women received their religious names. From then on Katharina was known as Maria, and the association as the Poor Handmaids of Jesus Christ. On 1 June its statutes were approved by the Vatican.

As Superior General, Sister Maria Katharina did not actively seek to expand the community along a clearly defined plan. On the contrary, she opened new houses only when she was invited to do so. By 1855, the Handmaids had spread beyond diocesan confines with the first house in the Archdiocese of Cologne.

At the time of her death on 2 February 1898, the Poor Handmaids of Jesus Christ numbered 1,725 women religious spread across 193 houses: 152 in Germany, 28 in America, four in Holland, two in England and seven in what is now the Czech Republic. Sister Maria never gave any importance to personal growth and the territorial interests of the Institute. What truly mattered to her was to live one's vocation by working with serenity, humility, simplicity and harmony, above all, for one's own sanctification because it is the only way to aid in the salvation of others.

In many ways she was ahead of her time. With great ease, she shared friendship and dialogue with representatives from other religions and even with atheists. Her bond with nature and its gifts also reveal a person who can still guide us today. Were she alive today, she might well take part in an environmental or pacifist movement.

Katharina Kasper was beatified by Paul VI on 16 April 1978.

A constellation of Saints

GIOVANNI MARIA VIAN

Seven Christians, including both women and men, were proclaimed Saints by the Pope during the great celebration that was held on the parvis of the Vatican Basilica. Under the October sun, with more than half the College of Cardinals and some 200 bishops from every part of the world, there were tens of thousands of faithful present, who had also come from afar, like the numerous festive people from El Salvador and Bolivia, from Campania and Lombardy.

A visible image of the variety and universality of the Church, precisely like that offered by the constellation of new Saints. They include a young workman exploited by labour and human cruelty, two courageous women, two priests close to their people, a martyred archbishop, a pope: Nunzio Sulprizio, Nazaria Ignacia March Mesa, Katharina Kasper, Vincenzo Romano, Francesco Spinelli, Oscar Arnulfo Romero Galdámez, Paul VI. These Canonizations highlight an essential fact in Christian Tradition, namely, that holiness is for everyone.

As the Pontiff explained while commenting on the Gospel passage on the rich young man, because "Jesus changes the perspective from commandments observed in order to obtain a reward, to a free and total love". But "the problem is on our part: our having too much, our wanting too much suffocates us, suffocates our hearts and makes us incapable of loving". Therefore we must "ask for the grace always to leave things behind for love of the Lord: to leave behind wealth, leave behind the yearning for status and power, leave behind structures that are no longer adequate for proclaiming the Gospel, those weights that slow down our mission, the strings that tie us to the world", Francis emphasized.

The example of the now canonized Christians shows that it is a courageous but possible choice. And "it is wonderful" that together with Paul VI "and the other new saints today, there is Archbishop Romero, who left the security of the world, even his own safety, in order to give his life according to the Gospel, close to the poor and to his people, with a heart drawn to Jesus and his brothers and sisters", the Pope said, along with a few spontaneous words about "our Abruzzese-Neapolitan young man, Nunzio Sulprizio: the saintly, courageous, humble young man who encountered Jesus in his suffering, in silence and in the offering of himself".

Without this courageous choice "our life and our Church become sick", repeated the Pontiff, who in a few words summarized the example of his Predecessor Montini, inspired by Saint Paul: "like him, Paul VI spent his life for Christ's Gospel, crossing new boundaries and becoming its witness in proclamation and in dialogue, a prophet of a Church turned outwards, looking to those far away and taking care of the poor. Even in the midst of tiredness and misunderstanding, Paul VI bore witness in a passionate way to the beauty and the joy of following Christ totally. Today he still urges us, together with the Council whose wise helmsman he was, to live our common vocation: the universal call to holiness". And, Francis added: "Not to half measures, but to holiness".

Holiness is found in neither "half measures" nor "calculations". This is the message inspired by the life of the seven witnesses to the faith, whom Pope Francis canonized in Saint Peter's Square on Sunday morning, 14 October. The following is the English text of his homily.

The second reading tells us that "the word of God is living and active, sharper than any two-edged sword" (Heb 4:12). It really is: God's word is not merely a set of truths or an edifying spiritual account; no – it is a living word that touches our lives, that transforms our lives. There, Jesus in person, the living Word of God, speaks to our hearts.

The Gospel, in particular, invites us to an encounter with the Lord, after the example of the "man" who "ran up to him" (cf. Mk 10:17). We can recognize ourselves in that man, whose name the text does not give, as if to suggest that he could represent each one of us. He asks Jesus how "to inherit eternal life" (v. 17). He is seeking life without end, life in its fullness: who of us would not want this? Yet we notice that he asks for it as an inheritance, as a good to be obtained, to be won by his own efforts. In fact, in order to possess this good, he has observed the commandments from his youth and to achieve this he is prepared to follow others; and so he asks: "What must I do to have eternal life?"

Jesus's answer catches him off guard. The Lord looks upon him and loves him (cf. v. 21). Jesus changes the perspective: from commandments observed in order to obtain a reward, to a free and total love. That man was speaking in terms of supply and demand; Jesus proposes to him a story of love. He asks him to pass from the observance of laws to the gift of self, from *doing for oneself to being with God*. And the Lord suggests to the man a life that cuts to the quick: "Sell what you have and give to the poor ... and come, follow me" (v. 21). To you, too, Jesus says: "Come, follow me!" *Come*: do not stand still, because it is not enough not to do evil in order to be with Jesus. *Follow me*: do not walk behind Jesus only when you want to, but seek him out every day; do not be content to keep the commandments, to give a little alms and say a few prayers: find in Him the God who always loves you; seek in Jesus the God who is the meaning of your life, the God who gives you the strength to give of yourself.

Again Jesus says: "Sell what you have and give to the poor." The Lord does not discuss theories of poverty and wealth, but goes directly to life. He asks you to *leave behind what weighs down your heart*, to empty yourself of goods in order to make room

Homily during the Canonization Mass in Saint Peter's Square

The courageous choice

for him, the only good. We cannot truly follow Jesus when we are laden down with things. Because if our hearts are crowded with goods, there will not be room for the Lord, who will become just one thing among the others. For this reason, wealth is dangerous and – says Jesus – even makes one's salvation difficult. Not because God is stern, no! The problem is on our part: our having too much, our wanting too much suffocates us, suffocates our hearts and makes us incapable of loving. Therefore, Saint Paul writes that "the love of money is the root of all evils" (1 Tim 6:10). We see this where money is at the centre, there is no room for God nor for man.

Jesus is radical. He gives all and he asks all: he gives a love that is total and asks for an undivided heart. Even today he gives himself to us as the living bread; can we give him crumbs in exchange? We cannot respond to him, who made himself our servant even going to the cross for us, only by observing

some of the commandments. We cannot give him, who offers us eternal life, some odd moment of time. Jesus is not content with a "percentage of love": we cannot love him twenty or fifty or sixty percent. It is either all or nothing.

Dear brothers and sisters, our heart is like a magnet: it lets itself be attracted by love, but it can cling to one master only and it must choose: either it will love God or it will love the world's treasure (cf. Mt 6:24); either it will live for love or it will live for itself (cf. Mk 8:35). Let us ask ourselves where we are in our story of love with God. Do we content ourselves with a few commandments or do we follow Jesus as lovers, really prepared to leave behind something for him? Jesus asks each of us and all of us as the Church journeying forward: are we a Church that only preaches good commandments or

a Church that is a spouse, that launches herself forward in love for her Lord? Do we truly follow him or do we revert to the ways of the world, like that man in the Gospel? In a word, is Jesus enough for us or do we look for many worldly securities? Let us ask for the grace always to leave things behind for love of the Lord: to leave behind wealth, leave behind the yearning for status and power, leave behind structures that are no longer adequate for proclaiming the Gospel, those weights that slow down our mission, the strings that tie us to the world. Without a leap forward in love, our life and our Church become sick from "complacency and self-indulgence" (*Evangelii Gaudium*, 95): we find joy in some fleeting pleasure, we close ourselves off in useless gossip, we settle into the monotony of a Christian life without momentum, where a little narcissism covers over the sadness of remaining unfulfilled.

This is how it was for the man, who – the Gospel tells us – "went away sorrowful" (v. 22). He was tied down to regulations of the law and to his many possessions; he had not given over his heart. Even though he had encountered Jesus and received his loving gaze, the man went away sad. Sadness is the proof of unfulfilled love, the sign of a lukewarm heart. On the other hand, a heart unburdened by possessions, that freely loves the Lord, always spreads joy, that joy for which there is so much need today. Pope Saint Paul VI wrote: "It is indeed in the midst of their distress that our fellow men need to know joy, to hear its song" (*Gaudete in Domino*, 1). Today Jesus invites us to return to the source of joy, which is the encounter with him, the courageous choice to risk everything to follow him, the satisfaction of leaving something behind in order to embrace his way. The saints have travelled this path.

Paul VI did too, after the example of the Apostle whose name he took. Like him, Paul VI spent his life for Christ's Gospel, crossing new boundaries and becoming its witness in proclamation and in dialogue, a prophet of a Church turned outwards, looking to those far away and taking care of the poor. Even in the midst of tiredness and misunderstanding, Paul VI bore witness in a passionate way to the beauty and the joy of following Christ totally.

Today he still urges us, together with the Council whose wise helmsman he was, to live our common vocation: the universal call to holiness. Not to half measures, but to holiness. It is wonderful that together with him and the other new saints today, there is Archbishop Romero, who left the security of the world, even his own safety, in order to give his life according to the Gospel, close to the poor and to his people,

with a heart drawn to Jesus and his brothers and sisters. We can say the same about Francesco Spinelli, Vincenzo Romano, Maria Caterina Kasper, Nazaria Ignacia of Saint Teresa of Jesus, and also our Abruzzese-Neapolitan young man, Nunzio Sulprizio: the saintly, courageous, humble young man who encountered Jesus in his suffering, in silence and in the offering of himself. All these saints, in different contexts, put today's word into practice in their lives, without lukewarmness, without calculation, with the passion to risk everything and to leave it all behind. Brothers and sisters, may the Lord help us to imitate their example.



Greetings before the Angelus

At the end of the Mass and before imparting the Blessing, the Pope addressed special greetings and led the recitation of the Angelus. The following is a translation of the Holy Father's greetings, which he shared in Italian.

Dear Brothers and Sisters,

Before concluding this Holy Mass, I would like to greet and thank you all.

I thank my brother Cardinals and the numerous Bishops and priests from every part of the world.

I offer my respectful appreciation to the official Delegations of many countries who have come to pay homage to the new Saints who contributed to the spiritual and social progress of their respective nations. In particular, I greet Her Majesty Queen Sofia, the President of the Republic of Italy, the Presidents of Chile, El Salvador and Panama.

I address a special thought to His Grace, Archbishop Rowan Williams and to the Delegation of the Archbishop of Canterbury, with deep gratitude for their presence.

My greeting goes to all of you, dear pilgrims, as well as to all those who are following along by radio and television. In particular I greet the large ACLI group, who are most grateful to Pope Paul VI.

And now let us turn in prayer to the Virgin Mary, foremost and perfect disciple of the Lord, that she help us follow the example of the new Saints.



Saints canonized by the Holy Father

Francesco Spinelli

Born on 14 April 1853 in Milan, Italy, Francesco Spinelli received a solid cultural and spiritual education and later studied theology at the Seminary of Bergamo. He was ordained a priest on 17 October 1875. While visiting Rome for the Jubilee that same year, he had a profound mystical experience in the Basilica of Saint Mary Major. As he knelt in prayer before the crib of the Child Jesus, he had a vision of a group of young women in Adoration before the most Blessed Sacrament.

On his return to Bergamo he began to dedicate himself wholly to pastoral ministry. In addition to running an evening school and assisting the poor, he taught religion classes and served as spiritual guide to several women's religious communities.

In 1882 Fr Spinelli met Caterina Comensoli, a young woman who wished to be consecrated. Together they decided to found a new congregation, and the Institute of Sisters Adorers of the Blessed Sacrament was established on 15 December of the same year.

Capable of discernment and of reading the signs of the times, Fr Spinelli structured the new religious family as an innovative, flexible institute that included a proper business activity: textile production. This enabled him to provide dignified employment to vulnerable people who would have had great difficulty finding work elsewhere. The fledgling Institute expanded rapidly and its houses soon welcomed the poor, the sick and those with physical and mental challenges.

Due to a series of serious misunderstandings, lack of support and administrative carelessness, the Institute suffered a financial collapse and in 1889 Fr Spinelli was forced to step aside and leave Bergamo. Sr Comensoli remained at the Institute with a group who later took the name Sacramentine Sisters. Meanwhile, Fr Spinelli moved to Rivolta d'Adda in the Diocese of Cremona. He was followed by a group of sisters who continued to call themselves Adorers of the Blessed Sacrament, taking vows of perpetual adoration and service to society's most marginalized and rejected.

Fr Spinelli offered a plan for an unadorned religious life that was centred on love of God and neighbour and nourished by constant prayer.

Widely renowned as a most holy man, Fr Spinelli died on 6 February 1913. He was beatified by John Paul II on 21 June 1992.



Paul VI

CONTINUED FROM PAGE 5

stitution *Gaudium et Spes*, in his last homily on the occasion of the 15th anniversary of his Pontificate, Paul VI spoke about the importance of protecting human life, reminding the faithful of the responsibility we all share: "God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life.... and so we have made it a programme of our Pontificate to defend life in all the forms in which it can be threatened, disturbed or even suppressed", he stressed. "The defence of life", he added, "must however begin at the very source of human existence". Thus, "from the moment of its conception life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes".

Seen in this light, the two miracles attributed to Paul VI explain why he is widely seen as the protector of unborn life.

Vincenzo Romano was truly a "priest clothed with righteousness", as Psalm 132 says, a cause for joy for his faithful. It was Paul VI who elevated him to the honours of the altars in the Vatican Basilica on 17 November 1963, between the first and second sessions of the Second Vatican Council. On Sunday, both were proposed to the Church as Saints during the same Rite.

Fr Vincenzo, parish priest of Santa Croce in Torre del Greco, Italy, was a country priest, an expression of the territory's best moral and cultural qualities, able in his turn to teach in a Christian way, to evangelize and sanctify the environment in which he lived. He spent his entire life in the town between Vesuvius and the sea, in his paternal home on Via Piscopia, where he was born on 3 June 1751 and which today is a shrine beloved by the locals. He shared the joys and sorrows, hopes and worries of his compatriots. He followed a pastoral itinerary seemingly circumscribed by the small intersection of streets and alleys of his village, but which in fact was open to the universal and per-

Nazaria Ignacia March Mesa

Born in Madrid, Spain on 10 January 1889, Nazaria Ignacia March Mesa migrated to Mexico with her family when she was 17. During her journey, she met two sisters who belonged to the Little Sisters of the Abandoned Elderly, whose prayerful simplicity deeply impressed her. Her desire to consecrate herself to the Lord became ever stronger until, at the feet of the Blessed Virgin of Guadalupe, she decided to join the Little Sisters of the Abandoned Elderly in the Matias Romero hospice in Mexico City. After returning to Spain to complete her novitiate in Palencia and to make her first vows, she was sent on mission along with several other religious to the mining town of Oruro, Bolivia. After assuming the habit, she took the name Nazaria Ignacia of Saint Teresa of Jesus.

Oruro was afflicted by political and social struggles, and became home to many poor people fleeing starvation. Bolivia had not yet been evangelized and there were no priests. Nazaria Ignacia went there to spread the Word of God in the mines, the farms of the *Indios*, the prisons and the marketplaces. She supported the workers' cause and promoted the advancement of women. Moved by the desperate conditions of the poverty-stricken people, she helped them claim their work rights and founded the first women's trade union.

Sr Nazaria Ignacia strived to lift the people of Oruro from their state of prostration. Her message of love for the Church was so clear and her apostolic zeal so strong that many were profoundly moved by her charisma. She opened soup kitchens and provided housing for orphans and women uprooted by the Chaco war,



as well as small schools to teach the illiterate how to read.

Between 1908 and 1925, Ignacia experienced great intimacy with Jesus while at the same time seeking alms for the elderly she looked after. Her fidelity to following in Christ's footsteps grew ever firmer until, on 27 January 1925, she received the Lord's revelation of his plans for her: to establish a congregation of women that would be distinguished by their love for the Church and the desire to spread the Good News at any cost, even to the point of sacrificing their lives if necessary. When her project was approved with the name Missionaries of the Crusade, she dedicated herself fully to her new congregation. Within just 18 years, the congregation spread to Argentina, Uruguay and Spain.

Sr Nazaria Ignacia died in Buenos Aires, Argentina on 6 June 1943 and at her request was buried in Oruro. She was beatified by John Paul II on 27 September 1992.

Vincenzo Romano



ennial prerogatives of priestly ministry.

Born in a family of common folk, he lived for the people, seeking the spiritual and material good of the community. Immediately after his priestly ordination in the Cathedral of Naples on 10 June 1775, he began intensive pastoral work, focusing on the ministry of the Word and the Gospel of charity, priorities which inspired his mission.

The young priest opened a school in his own home, offering a free education to local children. He thus instilled in new generations the culture he had learned from his studies in Naples, but more importantly he set the example of a life given entirely to God.

He dedicated special care to coral fishers, whose work comprised Torre del Greco's largest industry. Coral boats set out to face the dangers of the sea with the solemn blessing and comforting words of the parish priest. In the fishermen's nine-month absence Fr Vincenzo took care of their families and saw to their needs.

In one of his many visits to the bedsides of the sick and dying, he contracted typhus, which nearly killed him. In his proverbial generosity, he gave all he had, such that his relatives had to keep watch to make sure he was not left without bed sheets. Thus his parishioners' affection and esteem for him grew, and today they still say that "every Torrese has the sea in his home and Fr Vincenzo in his heart".

Nunzio Sulprizio

Nunzio Sulprizio was born on 13 April 1817 to a poor but joyful couple in Pescosansonesco, in the Abruzzi region of Italy. By the time he was just six years old, Nunzio had lost both his parents and was entrusted to the loving care of his maternal grandmother.

His grandmother taught the boy to love the consecrated Host in which Jesus, friend of souls and consolation of the suffering, could be found. Every day, Nunzio knelt before the tabernacle in his parish church and prayed to the Lord, which filled him with a joy that never abandoned him even in the many trials and suffering he was to endure in life.

After the death of his grandmother when he was just nine years of age, he was entrusted to a surly and violent uncle who took him on as an apprentice blacksmith and forced him into hard labour, working long hours, often on an empty stomach. He was not allowed to go to church, was punished with beatings and curses, and sometimes went hungry for weeks at a time. As he grew weaker, Nunzio fell gravely ill, and a deep wound opened up on his left ankle, the first sign of bone tuberculosis.

Despite his suffering and mistreatment, Nunzio never failed to be joyful. His health worsened considerably, prompting kind neighbours to contact one of his uncles who sent for him from Naples. He was taken to the home of Felice Wochinger, a warm-hearted nobleman and colonel in the Royal Guard who became like a father to the boy.

Oscar Romero

CONTINUED FROM PAGE 5

martyrial perspective. He would often state that the Council asked today's Christians to be martyrs. He explained this in the homily for one of his priests killed by the death squads: "Not everyone, the Second Vatican Council affirms, will have the honour of giving their physical blood, of being killed for the faith. But God asks of all who believe in him the spirit of martyrdom, that is, that we all must be willing to die for our faith, even if the Lord does not grant us this honour; yes, let us be willing, so that, when the time comes for our accounting, we can say: 'Lord, I was willing to give my life for you. And I gave it'. Because giving your life does not only mean being killed; giving your life, having the spirit of martyrdom is giving in duty, in silence, in prayer, in the honest fulfilment of duty; in that silence of everyday life; giving your life little by little. As it is given by a mother, who fearlessly, with the simplicity of maternal martyrdom, gives birth, nurses, raises and looks after her child with affection. This is giving your life..."

When Nunzio's condition became more serious, he was sent to the Hospital of the Incurables. He spent 21 months in treatment there, and was frequently able to receive the Holy Eucharist which had been denied to him for so long.

While in the hospital, Nunzio dedicated himself to the poorest patients, giving them food and comfort, and helping the nurses in their duties. At night, outstretched on the floor, he prayed for forgiveness of his sins and those of others. One night, he changed the bandages of a man who was dying

of cancer and prayed with him till dawn. When the doctors came to discharge the man so that he could die at home, they discovered the cancer had completely disappeared.

Nunzio had hoped to become a priest but his illness continued its inexorable course until he died on 5 May 1836 at the age of 19. Hearing of Nunzio's passing, crowds gathered at his home, calling for his sainthood. Numerous miraculous episodes have since been attributed to his intervention. He was beatified by Paul VI on 1 December 1963.



Processes for Beatification of two Carmelite priests

India rejoices

The Church of India, especially the Kerala Catholic Church, rejoices on the occasion of the official beginning of the Beatification and Canonisation process of two Carmelite Missionaries – Archbishop Aloysius Maria Benziger, OCD and Rev. Fr. Adeodatus of St. Peter, OCD. They are duly raised as Servants of God from the day the officials for the Process take the oath in a simple ceremony in the Trivandrum Latin Archbishop's House and Neyyattinkara Bishop's House respectively. The Thanksgiving Holy Mass is to be celebrated at Carmel Hill Monastery Church, Trivandrum on Saturday, 20 October 2018. Their mortal remains were interred in this century old and uniquely-built Monastery Church. His Grace Most Rev. Dr. Soosa Pakiam, the Archbishop of Trivandrum will officiate the Holy Mass. The Archbishop of Thiruvalla and Bishops of Kollam, Neyyattinkara, Punaloor, Kottar and Kuzhithurai will be the main concelebrants.

Both Bishop Benziger, OCD and Fr. Adeodatus, OCD belonged to the Flanders Province of the Discalced Carmelites in Belgium. Bishop Benziger came to Kerala in 1890 specifically to teach in the Puthenpally Seminary, from which originated the present Mangalapuzha Seminary. His teaching career was short-lived as he became the Secretary to the Apostolic Visitor Msgr. Ladislaus Zaleski and in 1900 became the Coadjutor Bishop of the undivided Quilon Diocese (known in the vernacular as Kollam). In 1905 he became the Bishop of Kollam. He was a passionate missionary and shepherd until he voluntarily resigned in 1931 and retired to Carmel Hill Monastery, Trivandrum, which is the Mother House of the Malabar Province of the Discalced Carmelites. Bishop Benziger lived in Carmel Hill Monastery until his death on 17 August 1942.

The life and pastoral activities of Bishop Benziger were absolutely unparalleled and unprecedented. On the one hand, the exemplary life of an unadulterated Carmelite gave spiritual anchorage to the vast Kollam Diocese and, on the other hand, his indomitable missionary and pastoral zeal guaranteed an all-encompassing growth and development of the Kollam Diocese. His activities with prophetic vision for the future enabled the later bifurcation of the Kollam Diocese into the Archdiocese of Trivandrum and the Dioceses of Kottar, Punaloor, Neyyattinkara and Kuzhithurai. In his 31 years as Bishop, some 1750 Churches were built. The number of Christians tripled. Spiritual, pastoral, social and educational development took place which transformed the social life of Kerala. The Holy Cross Sisters were brought from Switzerland to serve at the Trivandrum General Hospital where even today the Sisters continue their service. The Congregation of the Carmelite Religious was requested and encouraged to engage in education, especially of girls in the Dioceses. Many other religious congregations such as the Franciscan Sisters of the Immaculate Heart of Mary were invited to be involved in the spiritual wellbeing and social uplifting of the people of the Diocese. One of the most unique contributions of Bishop Benziger was

his role in the Reunion Movement. The reunion of the Syro-Malankara Catholic Church was enabled and facilitated by Bishop Benziger. The King of the Region, with whom Bishop Benziger had a very good relationship, stated that "Bishop Benziger is the holiest person in my kingdom".

Likewise, Fr. Adeodatus of St. Peter, OCD was a true Carmelite and a true missionary. A retired soldier who took part in the first world war and secured freedom from German captivity, he became a Carmelite with the intention of becoming at the same time a missionary. Immediately after his Priestly Ordination in July 1927, he left for India and reached Carmel Hill Monastery, Trivandrum where he served for 20 years as Formator and Bursar, and exercised pastoral ministry of various sorts. In 1946, he opted to continue his life as a missionary and was appointed the parish priest of Muthiyavila which presently is in the Neyyattinkara Diocese. An extremely vast area of land with hostile terrain with little or no conveyance had to be managed on foot or bicycle. There was only one parish and one rectory – Muthiyavila – and he built many station Churches. None of them had a proper place for the priest to live. While covering the extensive area, he would stay at different homes, or even in the forest. He learned the vernacular, Malayalam, and even made a dictionary in Malayalam for the people's practical use. Along with being an extremely spiritual pastor and zealous missionary, he too was very much a social reformer, providing ways and means for financial self-sufficiency and educational infrastructures. He was called a Saint by the faithful in his own lifetime. Most of his letters to his families or friends in Belgium ended with a request to pray and support the faithful in his area. The pension he received from his service was used largely for the good of the people.

Overworked and overburdened, this zealous missionary died of a heart attack on his way to celebrate the Holy Mass on Mission Sunday, 20 October 1968.

It is opportune to note that in Switzerland, Benzigers were the official papal Publishers in the 19th century. Today, the Discalced Carmelites of the Malabar Province run the Carmel International Publishing House, which publishes the English Edition of *L'Osservatore Romano* for India and Australia, as well as its Malayalam Edition, the first and the only non-Latin Script Edition of *L'Osservatore Romano*.

These two Carmelite servants of God represent the dedicated missionary service the Discalced Carmelites have carried out and the spiritual patrimony they have shared with India, especially the whole of Kerala. The fact that they are raised to be Servants of God gives a renewed importance to missionary, pastoral and spiritual life which every Christian is expected to embrace in his life. The spiritual accompaniment of these two Servants of God will smooth the extremely hard terrain the present day Church in India is treading, and will provide the most needed strength to the innumerable Indian missionaries serving here and outside the country.

Instil trust

Seventh General Congregation

During his meditation at the start of the seventh congregation on Wednesday morning, 10 October, Cardinal Rāi spoke of the importance of offering trust and the "courage to move from a ministry 'for young people' to a ministry 'with young people'". There is a need for the delicate and difficult art of accompaniment in order to help young people discern God's voice among the many voices to which they are constantly subjected in today's society, he pointed out.

Presided by Cardinal Sako, the congregation heard from 20 Synod Fathers and eight auditors, and continued examining the second part of the *Instrumentum Laboris*, focusing on discernment.

Trust was the main theme linking the morning's activities, which began with morning prayers led by Cardinal Baldisseri, followed by the announcement of results from a round of voting on Tuesday afternoon to elect members for the commission that will be responsible for drafting the final document. The following members were chosen: Cardinal Turkson for Africa, Cardinal Aguiar Restes for America, Cardinal Gracias for Asia, Archbishop Forte for Europe and Bishop Comensoli for Oceania. In addition to Cardinal Baldisseri, the members

will be joined by two special secretaries and three members appointed by the Pope: Archbishop Shevchuk, Fr Awi Mello and Fr Gonzalo Redondo.

During the interventions the Synod Fathers said they were aware that young people seek a Church that is enthusiastic and alive with the fire of the Spirit and that they wonder whether the Church today has these characteristics. Those who accompany them must thus be aware of their own limitations – including sins that scandalize and distance people – in order to know how to accept the limitations of young people and to create together a new spring in the life of the Church. There is a need to make demanding proposals and to be bold as young people are bold and generous, but also to remember that the personal encounter with God always remains at the core. And on this journey, young people are not just the future but also the present.

Meanwhile, the auditors called for trust and for consistent teachers who do not take decisions in their place. They expressed their hope to be accompanied by people who do not scandalize the Church with sin, but rather, who scandalize the world with their holiness.



Discourse of Cardinal Reinhard Marx

Finally the voice of women

During the General Congregations, Cardinal Reinhard Marx, President of the German Bishops' Conference, added his voice to those calling for the greater involvement of women in decision-making roles in the Church and in the Vatican.

Cardinal Marx focused first on the *Instrumentum Laboris* (128), which highlights the rage of young people in the face of rampant corruption, growing structural inequality, contempt for human dignity and minorities, human rights violations, organized violence, injustice and discrimination against women even in the Church. Since 2013, the Cardinal stressed, German bishops have significantly increased the number of women "in roles of responsibility that are accessible to all the laity in the Church", and have promoted pastoral ministry that is "attentive to the gender difference in theology and in practice".

Reflection on enhancing the roles of women in the Church led the Conference to issue a document on being a collective Church, and to provide mentoring programmes for women in the Church, preparing nearly 100 of them for leadership positions. In 2018, German Bishops also commissioned a study on sexual abuse committed by deacons and Catholic religious. The Cardinal observed that the results indicated that clerical structures and clericalism contributed to the spread of sexual abuse in the Church and to its cover-up. And here, he noted that "women in positions of responsibility have a decisive role in breaking up closed clerical circles".

If the Church wants to uphold the dignity of women as the *Instrumentum Laboris* solicits (cf. n. 158), the Cardinal concluded, it is not enough to repeat the relevant magisterial texts. The often uncomfortable and impatient questions of young people



Amit Das, "Thinking Women"

on the equal rights of women in the Church, he added, must be faced. It is necessary therefore to relearn a culture of dialogue and to be present in public debate on the fundamental issues of human existence such as sexuality, the roles of women and men, and human relationships. And for the Church to be credible, there need to be many more women in leadership roles at all levels of the Church, from the parish to the diocesan level, the Episcopal Conference and the Vatican itself.

A big family

"We feel that the one faith of the Church is here, and that we are one big family", said Bishop John Baptist Yang Xiaoting and Bishop Joseph Guo Jincui to the Chinese service of Vatican Radio – Vatican News on Friday, 12 October. The two Bishops from China are the first from their country to participate in an Ordinary General Assembly of the Synod.

Describing the warm welcome they have received, the two prelates from Continental China indicated that the spirit of communion and great affection they have been shown over the past two weeks have moved them deeply. They noted that "together with the Pope, the cardinals and bishops from the whole world, we have spoken about the problems facing young people, vocational discernment, and how to respond to the challenges of our times". The two bishops agreed that the Synod offers a valuable opportunity "to listen": listen to the Pope who has often intervened, to the Synod Fathers and to the young people. The Synod, they observed, also offers a practical and pastoral methodology for examining the topics at hand. They expressed satisfaction with the attention afforded to young people and to the many challenges they face in terms of faith, family and marriage. These are also issues, the Chinese prelates said, that must be addressed in the Church's pastoral response in their homeland, where meetings are organized to assist in vocational discernment and much attention is given to pre and post-marital formation.



At the Synod the two Chinese Bishops donated to the Holy Father a plate depicting the "Good Shepherd"

“Go and announce to all that Jesus loves us, and that with Him all fear disappears!”. In a video message, Pope Francis entrusted this task to participants in Madagascar’s National Youth Day, which was celebrated in Mahajanga from 8-14 October. The following is a translation of the Holy Father’s message, which was recorded in French.

Dear Young People,

I am glad to speak to you live. You are in my heart and in that of the Bishops of the Synod as our attention is turned towards you, young people. You came from every corner of your beautiful island for this meeting on the theme: “Do not be afraid, Mary, for you have found favour with God”.

This word of the angel to Mary is today for everyone, for each one of you. God addresses it to you. Just as the Lord looked at Mary and gave her grace, he looks at you with love, respect and tenderness. He knows your fears, your weak-



Video message to youth of Madagascar

God knows your weaknesses

nesses. With him everything is possible. Mary put everything in his hands: do as she does; welcome this gift of God by opening your heart to the fullest. The grace of God is a treasure that we can eas-

ily forget. Because the Lord never imposes himself! He always tells us, “If you want, if you want ...”. Take the time to listen to his invitation and to respond to it with all your heart and with your generosity! What a joy to answer the call of Jesus! So many priests and consecrated persons can testify to it: Jesus gives meaning to our whole life.

You are not alone! The Church is a great family in which you will always find support and comfort; in your parishes and in your groups, through prayer, the sacraments, friendship, and the accompaniment of priests and other baptized people.

Go and announce to all that Jesus loves us, and that with him all fear disappears! Realize your dreams and work together to build your future, and your country’s future, by always seeking good for each other. I send you as messengers of peace and hope in your cities, in your villages, where you live and work. May God bless you and bless your families! I pray for you and I also ask you to pray for me and for all your bishops.

Prayer for the Church

Holy Father’s intention for the month of October

The Holy Father asks everyone to “pray the Rosary every day in October, ending with the antiphon ‘We fly to thy patronage’ and the Prayer to St Michael the Archangel, to repel the attacks of the Devil who wants to divide the Church”. Pope Francis has reiterated this plea in the video presenting his prayer intention for the month of October, entrusted to the Worldwide Prayer Network (www.thepope-video.org).



“The Devil presents himself with great power. He brings you gifts. But you don’t know what’s inside”, the Pontiff warns, renewing his request that, through prayer, all the faithful invoke protection for the Church in these difficult times.

Translated into 9 languages, the video was produced and distributed by La Machi agency, in collaboration with Vatican Media, which recorded it.

Tenth General Congregation

Closeness to persecuted Christians

One of the main reasons young people feel vulnerable is that they have not received an adequate catechesis and therefore do not feel sufficiently prepared to discuss certain aspects of their faith with others. This was one of the concerns raised during the Synod of Bishops’ working session presided by Cardinal Tsarahazana in the presence of Pope Francis on Thursday afternoon, 11 October.

Before beginning the session, Pope Francis spent some time conversing with young auditors.

During the Congregation, it was observed that without adequate catechetical formation, young people can fall into the trap of religious fundamentalism. Some youth, particularly the unemployed and those who have nothing to lose, can be susceptible to a sort of brainwashing, leading to deeper radicalization.

One Synod Father noted that in the past, it was the task of the local Christian community to accompany youth, whereas today, the parish and the family have this responsibility. Another Synod Father observed that, in terms of power, the notion of a male-oriented Church should be considered out-

dated if the voices of young women are to be heard.

The six auditors then presented their experiences to the Synod Fathers. Safa Al Abbia of the Chaldean Church recalled the 1,224 Christians, half of them young people, who lost their lives during the recent bloodshed in Iraq. He recounted how he himself narrowly missed being killed in one of the many bombings on Christian churches. He also recalled that during the offensive on Mosul and the Ninevah Plain, more than 120,000 Christians were driven from their homes in a single night.

Since 2003 the number of Christians in Iraq has plummeted from 1.5 million to 400,000. Young Iraqi Christians’ fear of the future, he said, in turn influences their attitudes towards education and marriage. Thus there was a call for prayer for young people and the faithful in Iraq and in all those countries where Christianity is a minority.

Yadira Vieyra, researcher and aid worker for immigrant families in the United States, called for a Church which, like Jesus on the side of the oppressed, helps young people

and their families and develops adequate responses to situations of adversity.

Joseph Sapati Moeono-Kolio from Samoa, a member of Caritas Internationalis in Oceania, spoke of the special relationship of trust, wisdom and partnership which has been built up over centuries between young people and elders as the former would row the canoe and the latter would navigate by the stars and currents. Today too, he said, there is a need to rediscover this relationship of trust in order to follow Christ’s light together.

Henriette Camara, a member of Catholic Scouts in Guinea, spoke of young people living in difficult family circumstances and of those who have converted from another faith. There was a recommendation that a group be formed to reflect on how to assist those who are persecuted or who wish to enter consecrated life. It was also suggested that a youth symposium be organized to carry the torch of Christ and peace around the globe.

Cardinal Filoni presented the Synod Fathers a text prepared by the Fides news agency on young lay people, priests, nuns and seminarians killed between 2000 and 2017.

General Audience

Even insult, contempt and indifference can kill, Pope Francis said at the General Audience on Wednesday morning, 17 October. Addressing the many faithful who had gathered in Saint Peter's Square, he continued his reflection on the Fifth Word of the Decalogue, "You shall not kill". The following is a translation of the Holy Father's catechesis, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning!

Today I would like to continue the catechesis on the Fifth Word of the Decalogue, "*You shall not kill*". We have already emphasized how this Commandment reveals that in God's eyes human life is precious, sacred and inviolable. No one can have contempt for his own or another's life; indeed, man bears God's image within and is the object of His infinite love, in whatever condition he was called into existence.

In the Gospel passage we listened to a short time ago, Jesus reveals to us an even deeper meaning of this Commandment. He affirms that, before God's tribunal, even ire



Even contempt and indifference kill

The Holy Father on the Fifth Commandment

of contempt, of hatred: Jesus equates them to killing.

What does Jesus mean by extending the field of the Fifth Word to this point? Man has a noble, very sensitive life, and has a hidden 'I' no less important than his physical being. Indeed, an inopportune phrase is enough to offend the innocence of a child. A cold gesture can suffice to wound a woman. To break a young person's heart, it suffices to rebuff his confidence. To annihilate a man, it suffices to ignore him. Indifference kills. It is like telling the other person: 'you are dead to me', because you have killed him in your heart. Not loving is the first step to killing; and *not killing* is the first step to loving.

At the beginning of the Bible, we read the terrible phrase that issues from the lips of the first murderer, Cain, after the Lord asks him where his brother is. Cain responds: "I do not know; am I my brother's keeper?" (Gen 4:9).¹ This is how assassins speak: 'it is not my concern', 'that is your business', and similar assertions. Let us try to answer this question: are we our brothers' keepers? Yes, we are! We are each other's keepers! And this is the path to life; it is the path of not killing.

Human life needs love. And what is authentic love? It is what Christ showed us, namely, mercy. The love we cannot forego is forgiveness, which accepts those who have wronged us. None of us can survive without mercy; we all need forgiveness. Therefore, if to kill means to destroy, terminate, eliminate someone, then *not to kill* would mean to care for, appreciate, include. And also forgive.

No one can delude him or herself: 'I am fine because I do nothing wrong'. A mineral or plant has this type of existence, however, man does not. A person – man or woman – does not. More is asked of a man or woman. There is good to be done, prepared for each of us, each his or her own, which makes us ourselves at the core. '*You shall not kill*' is an appeal to love and mercy; it is a call to live according to the Lord Jesus, who gave his life for us and rose for us. Once, here in the Square, we all repeated together a Saint's expression about this. Perhaps it will help us: 'It is good to do no wrong, but it is wrong

to do no good'. We must always do good; go a step further.

The Lord, who by becoming flesh sanctified our existence; he, who with his blood made our life invaluable; he, "the Author of life" (Acts 3:15), thanks to whom each one is a gift of the Father. In him, in his love stronger than death, and by the power of the Spirit whom the Father gives us, we can accept the Word "*You shall not kill*" as the most important and essential appeal: that is, 'you shall not kill' signifies a call to love.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, particularly those from England, Scotland, Denmark, Iceland, Norway, Ghana, Nigeria, South Africa, Uganda, Indonesia, Canada and the United States of America. In this month dedicated to praying the Rosary, may Our Lady of the Rosary accompany you, and upon all of you and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you!

I address a special thought to *young people, to the elderly, to the sick and to newlyweds*. Today we observe the liturgical memorial of Saint Ignatius of Antioch, a bishop and martyr in Rome. Let us learn from this holy bishop of ancient Syria to courageously bear witness to our faith. By his intercession, may the Lord give each of us the strength of perseverance in spite of adversities and persecution.

¹ Cf. *Catechism of the Catholic Church*, 2259: "In the account of Abel's murder by his brother Cain, Scripture reveals the presence of anger and envy in man, consequences of original sin, from the beginning of human history. Man has become the enemy of his fellow man. God declares the wickedness of this fratricide: 'What have you done? The voice of your brother's blood is crying to me from the ground. And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand' (Gen 4:10-11)".



*When we listen to the Word of God,
we obtain the courage and
perseverance to offer
the best of ourselves to others.*

(@Pontifex)

against a brother or sister is a form of murder. This is why the Apostle John would write: "Anyone who hates his brother is a murderer" (1 Jn 3:15). But Jesus does not stop at this, and in the same logic he adds that even insult and contempt can kill. And we are used to insulting, it is true. We tend to insult like exhaling. And Jesus tells us: 'Stop, because an insult does harm; it kills'. Contempt. 'But I detest these people, this person'. And this is a way of killing a person's dignity. It would be nice if this teaching of Jesus were to enter the mind and heart, and each of us would say: 'I will never insult anyone'. It would be a fine objective, because Jesus tells us: 'Look, if you harbour contempt, if you insult, if you hate, this is murder'.

No human code equates such different acts, assigning them the same level of justice. And consistently, Jesus actually exhorts us to interrupt the offering of sacrifice in the temple if we remember that we have offended a brother, in order to go and find him and reconcile with him. Also, when we go to Mass, we should have this attitude of reconciliation with the people we have had differences with. Even if we have thought ill of them, we have insulted them. But many times, while we are waiting for the priest to come and say Mass, we gossip a little and speak ill of others. But we cannot do this. Let us think about the gravity of an insult,