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VATICAN BULLETIN

AUDIENCES

Saturday, 3 November
Cardinal Marc Ouellet, P.S.S., Prefect of the Congregation for Bishops

Monday, 5 November
H.E. Mr Mario Abdou Benitez, President of the Republic of Paraguay, with his wife and entourage
Archbishop Salvatore Pennachietti, titular Archbishop of Montemarzino, Apostolic Nuncio in Poland
Bishop Bernardo Johannes Balthmann, OFM, of Oshkosh, Brazil
H.E. Mr Farid Elias El-Khazen, Ambassador of Lebanon, for the presentation of his Letters of Credence

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Cardinal Laurent Monsengwo Pasinya as Archbishop of Kinshasa, Democratic Republic of Congo. He is succeeded by his coadjutor, Archbishop Frédéric Ambongo Besungu, OFM Cap. (1 Nov.)
Archbishop Ambongo Besungu, OFM, was born in Boto, Democratic Republic of Congo (1961). He was ordained a priest on 14 August 1988.

New Ambassador of Lebanon

On Monday morning, 5 November, the Holy Father received in audience H.E. Mr Farid Elias El-Khazen, the new Ambassador of Lebanon, on the occasion of the presentation of the Letters by which he is accredited to the Holy See.

With the President of Paraguay

On Monday, 5 November, in the Vatican Apostolic Palace, the Holy Father received in audience H.E. Mr Mario Abdou Benitez, President of the Republic of Paraguay, who subsequently met with Cardinal Pietro Parolin, Secretary for Relations with States.

During the cordial discussions, satisfaction was expressed for the existing good relations between the Holy See and Paraguay, and the importance of Christian values in the history and present of the country was emphasized. In this context, the significant contribution of the local Church in favour of all Paraguayan society was highlighted. The topics focused on the situation of the country, with special reference to social development and support for the family, and combating poverty, corruption and drug trafficking. Attention then turned to themes of common interest at international and regional levels.

He was ordained a bishop on 6 March 2005, subsequent to his appointment as Bishop of Bokungu-Ikela, DR Congo. On 15 November 2016 he was appointed Archbishop of Mbandaka-Bikoro, DRC, and as Apostolic Administrator of Bokungu-Ikela. On 6 February 2018 he was appointed coadjutor of Kinshasa.

The Holy Father accepted the resignation from his office as Auxiliary of the Archdiocese of Melbourne, Australia of Bishop Peter John Elliott, titular Bishop of Manaccaenser (3 Nov.)

The Holy Father appointed Fr Franco Moscone, CRS, as Archbishop of Manfredonia-Vicere-San Giovanni Rotondo, Italy. Until now he has served as Prepositor General of the Clerics Regular of Somasca (3 Nov.)

Archbishop-elect Moscone, 60, was born in Alba, Italy. He holds degrees in theology and literature. He made his perpetual profession on 26 September 1982 and was ordained a priest on 6 June 1984. He has served in parish ministry and as organizer of seminarians; teacher and animator of university students at the Collegeo Emiliani of Genova-Nervi. In 1995 he was sent to Toruń, Poland to establish the foundation in that country and was appointed superior of the House in Toruń as well as Provincial Delegate of Poland. On his return to Italy he was appointed superior of the Collegio Emiliani community; provincial vicar of the Ligur-Piemontese Province; vicar general and First Counsellor.

The Holy Father accepted the resignation of Cardinal Orlando Beltran Quevedo, OMI, Archbishop of Cotabato, the Philippines (6 Nov.)

The Holy Father appointed Bishop Angelito Rendon Lampson, OMI, as Archbishop of Cotabato. Until now he has served as titular Bishop of Valliposita and Vicar Apostolic of Jolo, the Philippines (6 Nov.)

Bishop-elect Lampson, 68, was born in M'lang, the Philippines. He was ordained a priest on 3 April 1977. He was ordained a bishop on 6 January 1988, subsequent to his appointment as titular Bishop of Valliposita and Vicar Apostolic of Jolo.

The Holy Father appointed the Bishop Jesús García Burillo de Ávila, Spain (6 Nov.)

The Holy Father appointed Fr José María Gil Tamayo as Bishop of Ávila. Until now he has served as Secretary General of the Episcopal Conference of Spain (6 Nov.)

Bishop-elect Gil Tamayo, 61, was born in Zalamaca de la Serena, Spain. He holds degrees in theology and information sciences. He was ordained a priest on 7 September 1980. He has served in parish ministry and as director of the delegation for communications and of the diocesan information office; director of the Secretariat of the Commission for Social Communications of the Episcopal Conference of Spain.

The Holy Father appointed Fr Timoteo Solórzano Rojas, MSC, as titular Bishop of Dumo and Auxiliary Bishop of the Archdiocese of Trujillo, Peru. Until now he has served as parish priest of Santiago Apostol Parish of the Territorial Prelature of Caravelí (6 Nov.)

Bishop-elect Solórzano Rojas, 49, was born in Chicusco, Peru. He made his perpetual vows for the Congregation of the Missionaries of the Sacred Heart on 15 August 1986 and was ordained a priest on 3 January 2001. He studied philosophy and theology and holds a specialization in religious formation. He has served in parish ministry and as vicar forane of the Archdiocese of Trujillo; director of formation at the Provincial Seminary of the Missionaries of the Sacred Heart in Peru.

Eastern Churches

The Holy Father has abolished the titular See of Strumnizza following the creation of the Eparchy of “Beata Maria Vergine Assunta in Strumica-Skopje” for Byzantine Rite Catholics residing in the former Yugoslav Republic of Macedonia (31 Oct.).

The Holy Father has assigned the titular Episcopal See of Tamalluma to Bishop Method Kiliaini, Auxiliary Bishop of Bukoba, Tanzania. Until now he has served as titular Bishop of the titular See of Strumnizza (31 Oct.).

Bishop Kiliaini, 70, was born in Katoma, Tanzania. He was ordained...
Ownership is a responsibility

The Pope speaks of the universal destination of goods

Dear Brothers and Sisters,

Continuing the explanation of the Decalogue, today we come to the Seventh Commandment: "You shall not steal". What does it mean? Let us listen to what the Catechism says: "In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits. The goods of creation are destined for the whole human race" (n. 2402). Moreover: "The universal destination of goods remains prordial, even if the promotion of the common goods requires respect for the right to private property and its exercise" (n. 2403).1

But it is worth opening ourselves up to a broader interpretation of this Word, focusing on the theme of the ownership of goods in the light of Christian wisdom.

The Social Doctrine of the Church speaks of the universal destination of goods: What does it mean? Let us listen to what the Catechism says: "In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits. The goods of creation are destined for the whole human race" (n. 2402). Moreover: "The universal destination of goods remains prordial, even if the promotion of the common good requires respect for the right to private property and its exercise" (n. 2403).1

Providence, however, did not create a world 'of series'; there are differences, different conditions, different cultures, so one can live by providing for one another. The world is rich in resources to ensure the basic necessities for everyone. Yet many live in scandalous indigence and resources, used indiscriminately, are dwindling. But there is only one world! There is only one humanity! Today the world's wealth is in the hands of the minority, of the few, and poverty, or rather misery and suffering, is in those of the many, of the majority.

If there is hunger on earth it is not for lack of food! Rather, due to market demands it is wasted. What is lacking is free and forward-looking entrepreneurship, which ensures proper production in a solidarity framework, which ensures equitable distribution. The Catechism also states: "In his use of things man should regard the external goods he legitimately owns not merely as exclusive to himself but common to others also, in the sense that they can benefit others as well as himself" (n. 2404). All wealth, in order to be good, must have a social dimension.

The positive and broad meaning of the commandment "you shall not steal" appears in this perspective. "The ownership of any property makes it his steward of Providence" (ibid.). No one is the absolute owner of goods; he is a steward of goods. Ownership is a responsibility. "But I am rich in everything... - this is a responsibility that you have. And every good subtracted from the logic of God's Providence is betrayed; it is betrayed in its most profound sense. What I truly own is what I am able to give. This is the measure to evaluate how I am able to manage riches, whether good or bad; this phrase is important: what I truly own is what I am able to give. If I am able to give, I am open, then I am rich not only in what I own, but also in generosity, generosity also as a duty to give.

Praying means knocking at the door of a friend. God is our friend. (@Pontifex)

God bless you!

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from Denmark, Japan, the Philippines and the United States of America. I offer a special greeting to the participants in the first International Men’s Meeting here in Rome. Upon all of you, and your families, I invoke the Lord’s blessings of joy and peace. God bless you!

I address a special thought to young people, to the elderly, to the sick and to the poor.

The day after tomorrow we shall celebrate the Dedication of the Lateran Basilica, the Cathedral of the Bishop of Rome. Pray for me, that I may always confirm my brothers and sisters in the faith.

1 Cf. Encyclical Laudato Si’, n. 67: “Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. The earth is the Lord’s” (Dt 10:14); to him belongs "the earth with all that is within it" (Dt 10:14). Thus God rejects every claim to absolute ownership: "The land shall not be sold in perpetuity, for the land is mine, for you are strangers and sojourners with me" (Lev 25:32).

2 Cf. Paul VI, Encyclical Populorum Progressio, n. 17: “Each man is also a member of society; hence he belongs to the community of man. It is not just certain individuals but all men who are called to further the development of human society as a whole... We are the heirs of earlier generations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men. Therefore we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations”.

1 Cf. Encyclical Laudato Si’, n. 67: “Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations. The earth is the Lord’s” (Dt 10:14); to him belongs "the earth with all that is within it" (Dt 10:14). Thus God rejects every claim to absolute ownership: "The land shall not be sold in perpetuity, for the land is mine, for you are strangers and sojourners with me" (Lev 25:32).
A new embrace

The Holy Father on the covenant between young people and the elderly

I have a very beautiful memory: when I was in the Philippines the people greeted me by calling me Lolo Kiko! "Grandpa Francis!" Lolo Kiko, they shouted! I was truly happy to see that they felt I was close to them like a grandfather.

Our society has deprived grandparents of their voice. We have taken away their place and opportunity to tell us about their experiences, their stories, their lives. We have set them aside and we have lost the benefit of their wisdom. We want to remove our fear of weakness and of vulnerability, but in doing so we add to the elderly's anguish at being barely tolerated and neglected. It's our duty to renew the civil sense of gratitude, of appreciation, of hospitality that can make the elderly feel they are a living part of your community. By setting grandparents aside, we are throwing away the opportunity to be in contact with the secret that permitted them to advance, to make their way through the adventure of life. And thus we lack role models, first-hand experiences. We are lost. We lack the testimony of perience. Still today, I carry in my breviary the words that my grandma Rosa gave to me in writing on the day of my ordination to the priesthood; I read them often and they do me good.

For some time I have carried a thought in my heart. I feel that this is what the Lord wants me to say: there is a covenant between young and old. This is the time in which grandparents must dream, so that the young may have visions. I became certain of this by meditating on the book of the prophet Joel, where he says: "I will pour out my spirit upon all mankind. And your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions" (3:3).

What does this mean? Only if our grandparents have dreams, we young people to prophesy great things will our society progress. If we want 'visions' for the future, let us allow our grandparents to tell us, to share with us their dreams. We need grandparents who dream! It is they who can inspire young people to run forward with creativity.

On life's great questions

On Tuesday afternoon, 23 October, during the final week of the General Assembly of the Synod of Bishops, Pope Francis met with young people and the elderly of various countries in the Asia Major section of the Augustinianum in Rome. It was a moment of face-to-face dialogue to emphasize the bridge between generations for which Pope Francis so often expresses his hope.

Among the participants was Archbishop José Domingo Ulloa Mendieta, OSA, of Panama, President of the organizing committee for the next World Youth Day, and Fr Antonio Spadaro, sj, Editor-in-Chief of 'La Civiltà Cattolica'. The event included the presentation of a book edited by Fr Spadaro, entitled Francesco. La Saggezza del tempo. In dialogo con Papa Francesco sulle grandi questioni della vita (Francis. The Wisdom of Time. In dialogue with Pope Francis on life's great questions, Venice, Marsilio, 2018). The book offers a collection of 250 interviews given in more than 30 countries, thanks to "Sharing the Wisdom of Time", a project realized by a group of publishing houses coordinated by Loyola Press in the USA, with the help of the non-profit organization "Unbound", and of the Jesuit Refugee Service. It is a choral narrative composed of words and images of the stories and faces of the elderly from all the continents: the Pope comments on them and shares personal memories of his own experiences with the elderly. The accompanying text is a translation of the preface written by the Pontiff.

people who have not only persevered in time, but have preserved in their heart gratitude for all they have experienced. And, on the other hand, how awful is the cynicism of elderly people who have lost the meaning of their witness, who despise young people, who always complain. In this manner their wisdom of life is no longer passed on. It becomes fruitless nostalgia.

How beautiful, however, is the encouragement that the elderly may communicate to a young woman or young man in search of the meaning of life! This is the mission of grandparents. A true vocation, as attested, for example, by these exhortations of the Holy Father on the covenant between young people and the elderly in order to have hope, to have a tomorrow. Thus the elderly and the young journey together and need each other. When the Child Jesus is taken to the Temple he is recognized by the aged, they reconfirmed their dreams. Simeon had "dreamed" and the Spirit had promised that he would see the Lord. Simeon and Anna had awaited the coming of God every day, with great faithfulness, for many years. They wanted to see that day: that constant anticipation — despite, perhaps, fatigue and frustration — continued to occupy their whole life. So, when Mary and Joseph arrived at the Temple to fulfill the Law, Simeon and Anna leapt to their feet and moved, enlivened by the Spirit. They recognized the Child and discovered a new inner strength that enabled them to bear witness. Simeon waxed poetic and sang his Canticle. Anna became the first preacher of Jesus, speaking of the God who had been promised especially to those who were awaiting the redemption of Jerusalem.

The absence of grandparents capable of being like Simeon and Anna, however, does not allow the younger generations to have visions. And thus they remain idle. Today more than ever, when the future creates anxiety, insecurity, doubt, fear, without the dreams of the elderly the projects of the young have neither roots nor wisdom. Only the witness of the elders will help them to lift their gaze to the horizon and to heaven, to glimpse the stars. Just knowing that it was possible to fight for something worthwhile will help young people to face the future.

What do I ask of the elderly, whom I define — with a nonexistent expression — "history's memorials". We, grandfathers and grandmothers, must form a chorus. I see us elders as a permanent choir of a great spiritual sanctuary, where the prayer of supplication and the singing of praises sustains the community that works and struggles in the "field" of life.

But I ask them to act too! To have the courage to oppose in every way the "throw-away culture" that is being imposed on us at a global level. There is something cowardly in this addictive throw-away culture. Precisely when we become elderly we experience the gaps in society hinged on the parameter of efficiency. We can teach the Lord for the many benefits received and fill the void of the ungratefulness that surrounds us. Not only that: we can give dignity to memory and to the sacrifices of the past. We can remind today's young people, who think they are present-day heroes, full of ambitions and insecurities, that a life without love is a barren life. We can tell fearful young people that anxiety about the future can be overcome. We can teach the young people overly enamoured of themselves that there is more joy in giving than in receiving, and that love is not shown only in words but with actions. It is clear: we elders must also somewhat invent this period of life for ourselves, because old age as it is experienced today is a new phenomenon. But this spurs us to be creative.

And what do I ask of young people? I feel sorry for a young person whose dreams...
Francis recalls the raid on the Roman Ghetto and Kristallnacht

Ban anti-Semitism

“We are called to commit ourselves to ensure anti-Semitism is banned from the human community.” Pope Francis made this appeal in an address to a Delegation of the World Congress of Mountain Jews, who had come to Rome from various countries of the Caucasus. The Pontiff received the group in an audience on Monday morning, 5 November, in the Hall of Popes. The following is the English text of the Holy Father’s address.

Dear Friends,

I offer a warm welcome to you, the delegates of the World Congress of Mountain Jews from different countries. It is the first time that Jewish brothers and sisters belonging to your ancient tradition have come as a group to visit the Pope. For this reason too, our meeting today is a reason for joy.

Most recently, I met with a Jewish community in Lithuania on 23 September last. It was a day devoted to the commemoration of the inscription on the monument to the victims of the murder of thousands of Jews. I prayed before the monument to the victims of the Holocaust and I asked the Most High to comfort his people. The Holocaust must be commemorated so that there will be a living memory of the past. Without a living memory, there will be no future, for if the darkest pages of history do not teach us to avoid the same errors, human dignity will remain a dead letter.

Speaking of the Shoah, I would like to recall two other tragic events. Another dramatic seventy-fifth anniversary took place on 6 October last: that of the raid on the Roman Ghetto. Just a few days from now, 9 November will mark the eightieth anniversary of the Kristallnacht, when many Jewish places of worship were destroyed, not least with the intent of uprooting from the hearts of individuals and a people that which is absolutely inviolable: the presence of the Creator. The attempt to replace the God of goodness with the idolatry of power and the ideology of hatred ended in the folly of exterminating creatures. Consequently, religious freedom is a supreme good to be safeguarded, a fundamental human right and a bulwark against the claims of totalitarianism.

Sadly, anti-Semitic attitudes are also present in our own times. As I have often repeated, a Christian cannot be an anti-Semite; we share the same roots. It would be a contradiction of faith and life. Rather, we are called to commit ourselves to ensure anti-Semitism is banned from the human community.

I have always sought to emphasize the importance of friendship between Jews and Catholics. It is based on a fraternity grounded in the history of salvation and it finds concrete expression in concern for one another. Together with you, I would like to offer thanks to the Giver of every gift for the blessing of our friendship, which is a reason and an impetus to mutual dialogue. In these times, we are called to promote and to expand interreligious dialogue for the sake of humanity.

In this regard, I readily think back with you to the moving interreligious encounter in Azerbaijan two years ago, where I remarked that the religions can be builders of harmony “based on personal relations and on the good will of those responsible”. This is indeed our path: “a path of dialogue with others and a path of prayer for all. These are our means of turning ‘spears into pruning hooks’ (cf. Is 2:4), so as to give rise to love where there is hatred, and forgiveness where there is offence, without ever growing weary of imitating and tracing the ways of peace”. For “now is not the time for violent or abrupt solutions, but rather an urgent moment to engage in patient processes of reconciliation” (3 October 2018). It is to this fundamental task that we are called.

I ask the Almighty to bless our journey of friendship and trust, so that we can dwell always in peace and be, wherever we find ourselves, artisans and builders of peace.

Shalom aleichem!

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Celebration at the British Embassy to the Holy See

Fifty years of L’Osservatore Romano in English

L’Osservatore Romano’s weekly edition in English observes its 50th anniversary this year. The jubilee was celebrated at the British Embassy to the Holy See on Tuesday evening, 6 November, at the invitation of British Ambassador to the Holy See, Mrs Sally Jane Axworthy. During their discourses, both Ambassador Axworthy and Prof. Giovanni Maria Vian, editor-in-chief of L’Osservatore Romano, highlighted the importance and purpose of the English edition, which was established in the spring of 1968 at the request of Paul VI and many English-speaking Bishops who had participated in the Second Vatican Council and the first-ever Assembly of the Synod of Bishops.

Among the attendees at the 50th anniversary celebration were the Ambassadors from Australia, Georgia, Israel, the United States of America and Hungary; Cardinal James Michael Harvey, Archbishop Paul Richard Gallagher; Archbishop Arthur Roche; Paolo Ruffini, Prefect of the Dicastery for Communication; Nataša Govekar, Arthur Roche; Paolo Ruffini, Prefect of the Dicastery for Communication; Fr Federico Lombardi, sj, former Director of the Holy See Press Office; Fr Antonio Spadaro, editor-in-chief of La Civiltà Cattolica; Lucetta Scaraffia, editor-in-chief of “Women, Church, World”; Gaetano Vallini, senior editor of L’Osservatore Romano; along with various local journalists and the staff of the weekly edition.

Led for its first 22 years by Fr Lambert Greenan, OP, today L’Osservatore Romano’s weekly edition in English is printed not only at the Vatican, but also in the United States and India, where it is also translated into Malayalam. The publication is currently distributed in 129 countries.
Remembrance and hope

The Pope at Rome’s Laurentian Cemetery

A day of remembrance and hope, for a day that is sacred to our past. This is the meaning Pope Francis attached to his visit to the cemetery of the faithful departed, which he celebrated on Friday morning, 2 November, with a Mass at Rome’s Laurentian Cemetery. "The following is the Holy Father’s homily, which he delivered extensively in Italian.

Today's liturgy is sacred, it is sacred. It shows us the three-dimensional framework of life, those dimensions that even children understand: the past, the future, the present. Today is a day to commemorate the past, a day to remember those who have walked before us, who have also accompanied us, who have given us life. To remember is to commemorate. Remembrance helps us understand that we are not alone, we are a people; a people with a history, with a past, with a life. Remembering who we have shared a journey with, as it is always said, is very difficult but it is essential to be a community; it is essential to be a community because we are people who live in a history, with a past, with a life. Remembering so many who have shared a journey with us, and they are here [pointing to the graves], helps us understand that we are not alone, we are a people: a people with a past, with a history, with a life. Remembrance helps us understand that we are not alone. Remembrance is a task that is sacred, and it is sacred because it is one of the most essential of our lives.

Friday afternoon, 2 November, Pope Francis paused here, in an area known as the “Garden of Angels”, for a moment of silent prayer. After placing two bouquets of white roses among the crosses and the headstones, the Pope spent a few minutes with several parents who had come to pray at their children’s graves. “The ‘Garden of Angels’, for the children whose death was the result of abortion, is a place of pain, a place of pain that is sacred, a place of pain that is also a place of hope. The pain of the parents, the pain of the children, the pain of the Pope himself, is a pain that is sacred, because it is a pain that is also a place of hope. The hope that the Pope feels in this place is the hope that we need to recover, the hope that we need to recover because it is the hope that we all need.

The Pope left a sharp message for the parents, the Pope left a sharp message for the parents: "We are not alone, we are not alone. We are a people who live in a history, with a past, with a life. Remembrance helps us understand that we are not alone, we are a people: a people with a past, with a history, with a life. Remembrance helps us understand that we are not alone."

Small pinwheels rotating in the wind, colourful teddy bears and dolls adorn the graves in a special area of Rome’s Laurentino Cemetery dedicated to children and in particular to those who died between October 2017 and October 2018. Secretary of State Cardinal Pietro Parolin joined 28 other Cardinals, 13 Bishops and Archbishops and Bishops died between October 2017 and October 2018. Secretary of State Cardinal Pietro Parolin joined 28 other Cardinals, 13 Bishops and Archbishops, and many parents and members of the Roman Curia in conducting the liturgy, which was accompanied by the Swiss Church Choir. The following is the English text of the Holy Father’s homily.

In the parable of today’s Gospel, we heard that the Beatitudes, all seem to be a kind of prayer, a kind of prayer for the world, a kind of prayer for the future: “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the land. Blessed are those who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will receive mercy. Blessed are the clean of heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”

Every day of our lives is a preparation for the wedding banquet. It is not easy to understand what the Gospel tells us is the one essential thing for the Beatitudes: “Here is the Beatitudes. They are the Beatitudes. They are the Beatitudes.”

Along with this first feature — not what we gained but what we gave away — there is another, more important, feature: “Here is the Beatitudes, the Beatitudes, the Beatitudes.”

Let us ask ourselves: do I live as someone preparing to meet the Beatitudes? In the ministry, until all our meetings, activities and paperwork, we must ensure that the thread that holds the entire fabric together: our expectation of the Beatitudes. The centre of it all can only be: love in heart, in heart. It is love that accompanies us as we do not see it there is no light. What does this mean? That in the Lord’s eyes what matters is not appearances but the heart (cf. Mt 6:23). In the parable of today’s Gospel, we heard that the Beatitudes, all seem to be a kind of prayer, a kind of prayer for the world, a kind of prayer for the future. What does this mean? That in the Lord’s eyes what matters is not appearances but the heart.

It shows us the three-dimensional frame-
Teaching how to welcome

The Pontiff on the Scalabrinian mission

Pope Francis received participants of the General Chapter of the Missionsaries of Saint Charles (Scalabrinians) in the Consistory Hall on Monday morning, 29 October. After a greeting from the new Superior General, Fr Leonir Chiarello, the Pontiff consigned to him his prepared text and delivered off-the-cuff remarks to the Congregation. The following is a translation of the extemporaneous address, which he delivered in Italian and in Spanish.

I prepared some words to share with you but I consider these to the General Father and I prefer to speak from my heart and, if there is time, to offer the opportunity to ask some questions. First of all, I would like to thank you for what you do. I had the grace of knowing you before I was Archbishop of Buenos Aires because they were studied in our faculty. They were very good! Then as Archbishop I had your assistance in that city that had many immigration issues. Thank you very much! And now thank you for having given us one of the two Undersecretaries for Migrants. Both of them work very well.

"I am a stranger": This word stirred a communion in me when you uttered it. It is easier to welcome a stranger than to be welcomed, and you have to do both things. You have to teach, to help welcome the foreigner, and to provide the nations that have everything or have enough with every opportunity in order to use these few words which you expressed: how to welcome strangers. The Word of God truly strongly: this is already emphasized in the Old Testament. We welcome the stranger "because remember that you were once a stranger". It is true that today, there is a wave of closure to foreigners, and there are also many situations of human trafficking of foreigners: foreigners are exploited. I am the son of immigrants and I remember in the postwar period – I was a boy of 10 or 12 years – when some Polish people, all of them migrants, came to work where my father worked, and how they were well received. Argentina has this experience of welcoming because there was work and there was also a need. And Argentina – in my experience – is a cocktail of migration waves, you know this better than I. Because immigrants build a country as we do. Because Europe was not born like this. Europe was made by many waves of migration throughout the centuries.

You once used a very ugly word: ‘welshbeing’. But being is suicide. Because it leads you to two things: to closing doors so as not to be disturbed; only those who are useful for my well-being can come in. And on the other hand, to being unproductive, due to wellbeing. And we have this tragedy today: of a demographic winter and a closing of doors. This should help us somewhat to understand this problem of welcoming the foreigner. Yes he is a stranger, he is not one of us, he is someone who comes from outside. But how does one welcome a stranger? And this is the work that you do and that you help others to do: to form consciences in order to do this well. And I thank you for this.

But there is another dimension. We are not the masters who say: “Oh, if you are foreigners, come here.” We too are foreigners. And if we do not try to be welcomed by people, by those who are migrants and by those who are not, then there is another part missing in our conscience: we will become ‘masters’, masters of immigration, those who know more about migrants than migrants. This is a need to have this experience of you, of you too being migrants, at least cultural migrants. This is why I have always liked that your formation path, making the students travel, studying theology here, philosophy there … so they may get to know various cultures. Be a stranger. And this is very important. From one’s own experience of having been a stranger, whether through one’s studies or postings, one’s knowledge of how to welcome a stranger grows.

These two things, these two directions are very important and I want you to do these well. This is the first thing I wanted to say.

You also used another word: pray. A migrant prays. He prays because he needs to address so many things. And he prays in his own way, but he prays. It would be a danger – for all of us men and women of the Church, but more so for you, because of your vocation – to have no need of prayer. “Yes yes, I think, I study, I do things but I do not know how to beg: I do not know how to ask to be welcomed by the Lord, as I too am a migrant to the Lord”. This is why I liked when you spoke about prayer: prayer which often is boring or brings you anguish. But being before the Lord and knocking on the door as does a migrant who knocks on the door. As did that ‘migrant’ in Israel – the Syro-Phoenician woman – who even managed to argue with the Lord (cf. Mt 15:21-28).

Knocking on the door of prayer. To be migrants within the experience of migration, as you do in your postings, and to be migrants in prayer, knocking on the door of the Lord: this is a very important help.

And another phenomenon of migrants – let us think about the caravan that is travelling from Honduras to the United States – is “clustering”. Usually the migrant tries to move in a group. Sometimes he has to go alone but it is normal to cluster together because it makes us feel stronger in migrating. And in this, there is community. In soccer there is a possibility of ‘sweepers’ who can move according to circumstances, but there is no possibility with you. The ‘sweepers’ on your side fail. Always the community. Always in community precisely because your vocation is for migrants who group together. May you feel as migrants do. Yes, feel like you are migrants, migrants facing needs, migrants before the Lord, migrants among you. And for this reason, the need to cluster.

These three things came to my mind while you were speaking. These ideas which may help you. I thank you for what you do. You are an example. And you are also courageous because you often exceed limitations; you take risks. And taking risks is also a characteristic of migrants. They take risks. At times they even risk their lives. And this is something that helps: courageous, they know how to take risks.

The prudence in you has a different tone from the prudence of a cloistered monk. They are different forms of prudence. Both are virtues but with different hues. Take risks.

Consagrated address

At the service of migrants

In the Consistory Hall on Monday morning, 29 October, as Pope Francis delivered an extemporaneous address to participants in the General Chapter of the Congregation of Scalabrinians, his prepared text was set aside and consigned to them. The following is a translation of the Holy Father’s consigned discourse.

Dear Brothers,

I am pleased to meet you on the occasion of your General Chapter and to address my cordial greeting to each one, beginning with the new Superior General, whom I thank for his words and to whom I wish all the best for his ministry.

At the heart of your reflection in these days you have placed the theme Encounter and journey: “Jesus walked with them” (cf. Lk 24:15). The reference is to the narrative of the disciples of Emmaus, who encounter the Risen Jesus along the road. He approaches them to welcome them and to explain the Scriptures to them. The Chapter represents a privileged moment of grace for your religious, whom I called to assume this twofold manner of the divine Master in regard to those who are the objects of your pastoral care: to proclaim the Word to them and to walk with them. It is about finding ever new ways of evangelization and of closeness in order to achieve – with dynamic fidelity – your charism, which you place at the service of migrants.

Faced with today’s very extensive and complex migratory phenomenon, your Congregation draws the necessary spiritual resources from the Founder’s prophetic, ever current witness, and from the experience of many confessors who have worked with great generosity, since your origins 152 years ago, up to today. Today, as yesterday, your mission is carried out in difficult contexts, at times characterized by attitudes of suspicion and prejudice, if not outright rejection, toward the stranger. This spices you ever more to a courageous and dedicated apostolic enthusiasm, in order to bring Christ’s love to those who, far from their homeland and family, are at risk of also feeling distant from God.

The biblical icon of the disciples of Emmaus shows that Jesus explains the Scriptures as he walks with them. Evangelization is done while walking with people. First and foremost it requires listening to people, listening to the history of the communities, above all the dashed
To the Congregation of the Missionaries of Saint Charles

There is still some time. I do not know if anyone would like to ask some questions to enrich the encounter. Come on!

I would first of all like to thank you for this encounter, even though the Superior General has already done so. To thank you on behalf of many migrants who asked me today to tell you that they love you very much. He would like to thank you for all your teachings, to thank you especially for what you do — the Superior recalled this today — and do not ask you to never tire of asking the Church and us Scalabrinians, especially today, to be "evangelizers with Spirit", as you said very well in "Evangelii Gaudium" and in "Gaudete et Exsultate". Thank you and always ask this of us!

Thank you! Another courageous one?

Your Holiness in your perspective, which is universal, where should we go?

You are not so numerous as to go wherever you need. Today, there is need everywhere. The choice of location is made with discernment, discernment before the Lord and before the needs there are in the world. And it is not easy, it is not easy to choose this. There are two words that might help me to give you an answer to the very precise question. One is always the magic: always more, always more, because God attracts in this way. To go without ever tiring of going further, further, towards new frontiers. This is a dimension of a good choice. And the other is a phrase which, in the first Summa Theologica Saint Thomas says, a "motto", in Latin: is "Non coerces a maximo, contineri tamen a minimo divinum est". ("Not to be con-fined by the greatest, yet to be contained within the smallest, is divine"). And it is not easy to make choices amid this tension. "Non coer-ces a maximo" no, to have a horizon without being afraid but to "contineri tamen a minimo": "this is divine". And this is what God does because God is the Creator of the universe, of the his-tory of salvation, he is the Maximum. He is the God of the sacrifice of the Cross: the maximum in love. And he is also the God who cares for each person, each person's present. He is capable of opening the door of Paradise to a thief.

With these two criteria: the magic and also this tension, I believe you can make some good choices.

And a good choice is the ability to say goodbye. This does not happen only to you but also to others. One of the most difficult things that God asks for obedience to Him, or obedience through superiors, to say goodbye: do it. Saying goodbye is not easy. There are good-fares: you are happy to leave the position of Superior General today. You are happy. But saying goodbye is difficult because one becomes accustomed to the work, and gets used to the community, used to the people, one gets accustomed... And to say no and go back-wards, it takes a lot of courage and holiness to do well. The ability to say goodbye when it is God's will, whether for obedience, for other reasons, for inspiration that tells you "enough". This helps us make good choices. Do I know if I have responded but those two principles will help enough.

I am from here, but since I was 16, I grew up in the United States, and I know work with Latin American immigrants, especially Mexicans. After 20 years in the United States, their greatest suf-fering is not being able to return to bury their fathers. I would like a message for them.

It is the work of mercy which is probably the least understood. It is the one, please allow me the use of the word, which is most underes-timated: to bury the dead. We underestimate it because generally the elderly die and we say, "well at last he has stopped suffering and at last he has stopped being a cause of concern for me. And all forms of selfishness are com-bined here.

Forgive me, I am speaking in Spanish.... But when we are facing these people who suffer because they cannot go to bury their parents, we are faced with the greatness of our faithful people because behind this there is, not only the work of mercy, there is also the Fourth Commandment and the faithful People of God love the fourth Commandment. They have the sense to know that there is also a blessing there. The not-so-faithful Catholics, those who like to look forward, may have the temptation to forget their parents and to not support them. Once, while explaining the commandments — I was a child — my grand-mother told me a story: there was a very Cath-olic family, very good you as an answer. One is al-ways more, because God attracts in this way. To go without ever tiring of going further, further, towards new frontiers. This is a dimension of a good choice. And the other is a phrase which, in the first Summa Theologica Saint Thomas says, a "motto", in Latin: is "Non coerces a maximo, contineri tamen a minimo divinum est". ("Not to be con-fined by the greatest, yet to be contained within the smallest, is divine"). And it is not easy to make choices amid this tension. "Non coer-ces a maximo" no, to have a horizon without being afraid but to "contineri tamen a minimo": "this is divine". And this is what God does because God is the Creator of the universe, of the his-tory of salvation, he is the Maximum. He is the God of the sacrifice of the Cross: the maximum in love. And he is also the God who cares for each person, each person's present. He is capable of opening the door of Paradise to a thief.

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Declarations by US Bishops

Seeking asylum is not a crime

As Catholic agencies assisting poor and vulnerable migrants in the United States and around the world, we are deeply saddened by the violence, injustice, and deteriorating economic conditions forcing many people to flee their homes in Central America. Thus, in response to the current situation, U.S. Bishops and representatives of Catholic aid agencies have issued a statement urging “compassion towards those migrating north and seeking refuge from violence and poverty”.

The 19 October statement, issued by Bishop Joe S. Vasquez of Austin, Chairman of the U.S. Conference of Catholic Bishops’ Committee on Migration, Mr. Sean Callahan, President and CEO of Catholic Relief Services and Sister Rio Con Laurel, OP, PhD, President and CEO of Catholic Charities USA, affirms that “seeking asylum is not a crime” and further stresses that all people must be treated humanly. It calls on “all governments to abide by international law and existing domestic laws that protect those seeking safe haven and ensure that all those who are returned to their home country are protected and repatriated safely”.

The statement further “strongly advocates continued U.S. investments to address the underlying causes of violence and lack of opportunity in Central America.” The signatories of the statement assert “that migration is a regional issue that requires a comprehensive, regional solution” and that “an enforcement-only approach does not address nor solve the larger root causes that cause people to flee their countries in search of protection.”

As Christians, the representatives stress, “we must answer the call to act with compassion towards those in need and to work together to find humane solutions that honor the rule of law and respect the dignity of human life.”

Christian woman in Pakistan

Asia Bibi death sentence overturned

After serving eight years on death row, Asia Bibi has been released from a Pakistani prison on 31 October, Pakistan’s Supreme Court overturned the death sentence which had been imposed on the Christian mother of five as a result of a 2010 conviction of blasphemy against the prophet Mohammed.

Following widespread violent protests which have swept through Pakistan in the wake of the acquittal, Bibi was forbidden to leave the country while the courts considered the prosecution’s appeal. Meanwhile, Bibi’s husband Ashiq Masih, who met Pope Francis on two occasions during his wife’s imprisonment, has appealed to the international community and to several individual nations for political asylum for his family. In a message to the AFP news agency on Wednesday, 7 November, Bibi’s attorney, Saiful-Malook, who had fled the country after receiving death threats, announced that his client had been freed and boarded a plane to an undisclosed destination. Authorities say she remains in the country in a safe location.

With the husband and daughter of Asia Bibi at the General Audience on Wednesday, 15 April 2015.

The Pope recalls the prophetic witness of Scalabrinians

Continued from page 8

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The theme running throughout is the change of heart needed to achieve peace: “Let us pray together”, Pope Francis asks, “that the language of love and dialogue may always prevail over the language of conflict”. Because “we all want peace. It is desired above all by those who suffer its absence”. Sadly, as the Pontiff points out, “we can speak with splendid words, but if there is no peace in our heart, there will be no peace in the world”. The recipe to achieve it is simple: “with zero violence and 100 percent tenderness, let us build the evangelical peace that excludes no one”.

The video is translated into nine languages and is distributed and produced in cooperation with Vatican Media, which recorded it.

With the language of love

Prayer intention for November

Two men, one black and one white, are seen arguing in front of a wall that separates them from a bombed-out city, spent bullets scattered at their feet. Suddenly, two men notice the wall. They bend down and pick up two cans of blue spray paint, and connect the dots – a barrage of holes that pepper the wall. Unexpectedly on the scene appears a dove with an olive branch in its mouth. This is the scene in the video “In the service of peace” which accompanies the Pope’s prayer intention for the month of November, which is available on the Worldwide Prayer Network (www.thepopevideo.org).

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The Pontiff expresses sorrow after an attack on the Coptic Orthodox Church in Egypt

Killed for being Christian

At the Angelus in Saint Peter’s Square on Sunday, 4 November, the Holy Father spoke about the day’s passage from the Gospel of Mark, focusing on the Commandment of love. After the Marian prayer he expressed his sorrow over the terrorist attack that had struck the Coptic Orthodox Church in Egypt. The following is a translation of the Pope’s reflection, which he shared in Italian.

Dear Brothers and Sisters, Good morning!

At the heart of this Sunday’s Gospel passage (cf. Mk 12:28b-34), there is the commandment of love: love of God and love of neighbour. A scribe asks Jesus: “Which commandment is the first of all?” (v. 28). He responds by quoting the profession of faith with which every Israelite opens and closes his day, and begins with the words “Hear O Israel: The Lord our God, the Lord is one Lord” (Deut 6:4). In this manner Israel safeguards its faith in the fundamental reality of its whole creed: only one Lord exists and that Lord is yours in the sense that he is bound to us by an indissoluble pact; he loved us, loves us, and will love us for ever. It is from this source, this love of God, that the twofold commandment comes to us: “you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength... You shall love your neighbour as yourself” (Mk 12:30-31).

In choosing these two Words addressed by God to his people and by putting them together, Jesus taught once and for all that love for God and love for neighbour are inseparable; moreover, they sustain one another. Even if set in a sequence, they are two sides of a single coin: experienced together they are a believer’s strength! To love God is to live of him and for him, for what he is and for what he does. Our God is unmitigated grace; he is unlimited forgiveness; he is a relationship that promotes and fosters. Therefore, to love God means to invest our energies each day to be his assistants in the unmitigated service of our neighbour, in trying to forgive without limitations, and in cultivating relationships of communion and fraternity.

Mark the Evangelist does not bother to specify who the neighbour is, because a neighbour is a person whom I meet on the journey, in my days. It is not a matter of pre-selecting my neighbour: this is not Christian. I think my neighbour is the one I have chosen ahead of time: no, this is not Christian, it is pagan, but it is about having eyes to see and a heart to want what is good for him or her. If we practice seeing with Jesus’ gaze, we will always be listening and be close to those in need. Of course our neighbour’s needs require effective responses, but even beforehand they require sharing. With one look we can say that the hungry need not just a bowl of soup, but also a smile, to be listened to and also a prayer, perhaps said together. Today’s Gospel passage invites us all to be projected not only toward the needs of our poorest brothers and sisters, but above all to be attentive to their need for fraternal closeness, for a meaning to life, and for tenderness. This challenges our Christian communities: it means avoiding the risk of being communities that have many initiatives but few relationships; the risk of being community ‘service stations’ but with little company, in the full and Christian sense of this term.

God, who is love, created us to love and so that we can love others while remaining united with him. It would be misleading to claim to love our neighbour without loving God; and it would also be deceptive to claim to love God without loving our neighbour. The two dimensions of love, for God and for neighbour, in their unity characterize the disciple of Christ. May the Virgin Mary help us to welcome and bear witness in everyday life to this luminous lesson.

After the Angelus the Pontiff added:

Dear brothers and sisters, I express my pain at the terrorist attack that hit the Coptic-Or-

VATICAN BULLETIN

CONTINUED FROM PAGE 2

a priest on 18 March 1972. He was ordained a bishop on 18 March 2000, subsequent to his appointment as titular Bishop of Strumnizza and Bukoba, Tanzania. On 5 December 2009 he was appointed Auxiliary of Bukoba, Tanzania.

START OF MISSION

On 21 August, Archbishop Fortunatus Nwachukwu, titular Archbishop of Acquaviva, began his mission as Apostolic Nuncio in Barbados with the presentation of his Letters of Credence to H.E. Dame Sandra Mason, Governor General of Barbados.

NECROLOGY

Bishop Antônio Possamai, SDB, Bishop emeritus of Ji-Paraná, Brazil, at age 89 (7 Oct.)

Bishop Roger Victor Solo Rakotondrajao of Mahajanga, Madagascar, at age 58 (5 Nov.)

The Pontiff expresses sorrow after an attack on the Coptic Orthodox Church in Egypt two days ago. I pray for the victims, pilgrims killed for the sole fact of being Christians, and I ask Mary Most Holy to console the families and the entire community. Let us pray together to Our Lady: Hail Mary... Yesterday, in the Basilica of Saint John Lateran, Mother Clelia Merloni was beatified. The Foundress of the Apostles of the Sacred Heart of Jesus was a woman wholly abandoned to God’s will, zealous in charity, patient in adversity, and heroic in forgiveness. Let us give thanks to God for the luminous evangelical witness of the new Blessed and let us follow her example of goodness and mercy. A round of applause for the new Blessed.

I greet all of you, Romans and pilgrims, in particular the students from Vienna, the young people of the ‘Opera Giorgio La Pira’ in Florence, the young families from Raldon, Verona, the faithful from Milan, Petrosino, Civitanova Marche, from the Diocese of Ozieri, the Oratory of Carugate, the young confirmands from Longare and Modena. I wish everyone a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch! Arrivederci!
Today we celebrate the feast of holiness. Let us strengthen the bonds of love and communion with all the Saints who are already in God’s presence. (@Pontifex)

“A family celebration
The Holy Father at the Angelus on All Saints’ Day

Dear Brothers and Sisters,
Good morning and happy Feast Day!

Today’s first reading, from the Book of Revelation, speaks to us about heaven and sets before us “a great multitude”, innumerable, “from every nation, from all tribes and peoples and tongues” (Rev 7:9). They are the saints. What do they do up there in heaven? They sing together, they joyfully praise God. It would be beautiful to hear their song... But we can imagine it: do you know when? During Mass, when we sing “Holy, Holy, Holy Lord God of hosts...”. It is a hymn, the Bible says, which comes from heaven, what the saints, who did not use half-measures here, but of following, each day, this way that leads us home. Thus today we glimpse our future and we celebrate what we were born for: we were born so as to die no more; we were born to enjoy God’s happiness! The Lord encourages us and says to those setting out on the path of the Beatitudes: “Rejoice and be glad, for your reward is great in heaven” (Mt 5:12). May the Holy Mother of God, Queen of Saints, help us to decisively follow the road to holiness, may she, who is the Gate of Heaven, introduce our departed loved ones into the heavenly family.

After the Marian prayer, the Holy Father greeted the many faithful gathered in Saint Peter’s Square, and directly addressed participants in the ‘Race of Saints’, whose proceeds will be allocated to works of charity.

Dear brothers and sisters, I warmly greet you all, pilgrims from Italy and other countries, families, parish groups, associations and school groups.

I address a special greeting to the participants in the Corsa dei Santi (“Race of Saints”) sponsored by the Missions of Don Bosco in order to experience All Saints Day in a dimension of popular celebration. Thank you for your fine initiative and for being here!

Tomorrow afternoon I will visit Rome’s Laurentino Cemetery. I invite you to accompany me with prayer on this day of suffrage for those who have gone before us in the sign of faith and who rest in peaceful slumber.

I wish you all a happy Feast Day in the company of the Saints. And please, do not forget to pray for me. Enjoy your lunch! Arrivederci!

Today’s second reading, from the Letter to the Romans, emphasizes: “The Lord asks everything of us, and in return he offers us true life, the happiness for which we were created” (Apostolic Exhortation Gaudete et Exsultate, 1). Thus, either holiness or nothing! It is good for us to let ourselves be spurred by the saints, who did not use half-measures here, and are ‘cheering us on’ from there, so that we may choose God, humility, meekness, mercy, purity, so that we may be impassioned by heaven rather than earth.

Today our brothers and sisters do not ask us to listen to another fine Gospel passage, but to put it into practice, to set out on the way of the Beatitudes. It is not a matter of doing extraordinary things, but of following, each day, this way that leads us to heaven, leads us to family, leads us home. Thus today we glimpse our future and we celebrate what we were born for: we were born so as to die no more; we were born to enjoy God’s happiness! The Lord encourages us and says to those setting out on the path of the Beatitudes: “Rejoice and be glad, for your reward is great in heaven” (Mt 5:12). May the Holy Mother of God, Queen of Saints, help us to decisively follow the road to holiness, may she, who is the Gate of Heaven, introduce our departed loved ones into the heavenly family.

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