

L'OSSERVATORE ROMANO

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Centenary of the end of the First World War

Let us all invest in peace



On Sunday, 11 November, the world marked the centenary of the armistice which ended the fighting in World War I. At “the eleventh hour of the eleventh day of the eleventh month” – the precise moment in 1918 that the Armistice of Compiègne entered into force – church bells throughout the world rang out in remembrance of the solemn occasion.

Pope Francis explained to the faithful who had gathered that day for the Angelus in Saint Peter's Square that the bells of the Vatican Basilica would ring in unison with those around the globe to commemorate the end of what his “Predecessor Benedict XV defined as ‘useless slaughter’”. He called on the faithful to recognize the “historical page” of WWI as “a severe warning to reject the culture of war and to seek every legitimate means to put an end to the wars that still draw blood in many regions of the world”. Indeed, he exclaimed, “let us invest in peace, not in war!”.

Meanwhile, some 70 world leaders gathered in Paris for a memorial service at the Tomb of the Unknown Soldier at the Arc de Triomphe. In his address to commemorate the resolution of the ‘war to end all wars’, French President Emmanuel Macron stressed to the political leaders the need to “combine our hopes instead of pitting our fears against each other!”. Emphasizing that the threats of “global warming, poverty, hunger, disease, inequality and ignorance” could also be overcome “together”, he said: “We’ve begun this battle, and can win it: let’s continue with it, because victory is possible!”.

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VATICAN BULLETIN



AUDIENCES

Wednesday, 7 November

Cardinal Angelo Becciu, Prefect of the Congregation for the Causes of Saints

Thursday, 8 November

H.R.H. Crown Prince Frederick of Denmark and H.R.H. Princess Mary, with their entourage

Cardinal Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith

Mr Gerardo Ángel Bugallo Ottone, Ambassador of Spain, on a farewell visit

Mr Mikayel Minasyan, Ambassador of Armenia, on a farewell visit

Members of the Bishops' Conference of Romania and Moldova on their visit *ad limina Apostolorum*:

- Archbishop György-Miklós Jakubinyi of Alba Iulia, Romania; Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Ordinariate for Armenian Rite Catholics living in Romania with Auxiliary Bishop József Tamás, titular Bishop of Valabria

- Archbishop Ioan Robu of București with Auxiliary Bishop Cornel Damian, titular Bishop of Iziriana

- Bishop Petru Gherghel of Iași with Auxiliary Bishop Aurel Percă, titular Bishop of Mauriana

- Bishop László Böcskei of Oradea Mare for Latins

- Bishop Jenő Schönberger of Satu Mare

- Bishop József-Csaba Pál of Timișoara

- Bishop Florentin Crihălmeanu of Cluj-Gherla for Romanian Rite Catholics

- Bishop Alexandru Mesian of Lugoj for Romanian Rite Catholics

- Bishop Vasile Bizău of Maramureș for Romanian Rite Catholics

- Bishop Mihai Cătălin Frățilă of Saint Basil the Great of Bucharest for Romanian Rite Catholics

- Bishop Claudiu-Lucian Pop, titular Bishop of Mariamme, Curial Bishop of Făgăraș și Alba Iulia for Romanian Rite Catholics

- Bishop Anton Coșa of Chișinău, Moldova

- Bishop Virgil Bercea of Oradea Mare for Romanian Rite Catholics

Friday, 9 November

H.E. Mr Derek Hannon, Ambassador of Ireland, for the presentation of his Letters of Credence

Saturday, 10 November

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

Archbishop Christophe Pierre, titular Archbishop of Gunela, Apostolic Nuncio in the USA

Monday, 12 November

H.E. Mr Alain Berset, President of the Swiss Confederation, with his wife and entourage

Bishops of the Episcopal Conference of Croatia on a visit *ad limina Apostolorum*:

- Archbishop Želimir Puljić of Zadar

- Archbishop Đuro Hranić of Đakovo-Osijek

- Bishop Antun Škorčević of Požega

- Archbishop Ivan Devčić of Rijeka

- Bishop Zdenko Kržić, OCD, of Gospić-Senj

- Bishop Ivica Petanjak, OFM Cap., of Krk

- Bishop Dražen Kutleša of Poreč i Pula

- Archbishop Marin Barišić of Split-Makarska

- Bishop Mate Uzinić of Dubrovnik

- Bishop Petar Palić of Hvar

- Bishop Tomislav Rogić of Šibenik

- Cardinal Josip Bozanić, Archbishop of Zagreb with Auxiliary Bishop, Ivan Šaško, titular Bishop of Rotaria

- Bishop Vjekoslav Huzjak of Bjelovar-Križevci

- Bishop Nikola Kekić of Križevci for Byzantine Rite faithful

- Bishop Vlado Košić of Sisak

- Bishop Josip Mrzljak of Varaždin

- Bishop Jure Bogdan, Military Ordinary

CHANGES IN EPISCOPATE

The Holy Father appointed as Bishop of San Miguel, Argentina, Fr Damián Nannini from the clergy of the Archdiocese of Rosario. Until now he has served as Director of the

CEBITEPAL (Biblical School), Colombia (7 Nov.).

Bishop-elect Nannini, 57, was born in Rosario, Argentina. He holds a license in Sacred Scripture from the Pontifical Biblical Institute in Rome. He was ordained a priest on 15 December 1989. He has served in parish ministry and as: formator, lecturer and rector at the Metropolitan Seminary; assessor of Catholic Action; expert for the Episcopal Commission for Faith and Culture of the Episcopal Conference of Argentina; coordinator of the Archdiocesan biblical animation team; secretary to the Biblist Association of Argentina and member of the editorial boards of the magazines: *Revista Bíblica Argentina* (Argentinian Biblical Magazine) and *Pastore* (Shepherd).

The Holy Father accepted the resignation of Archbishop Luiz Mancilha Vilela, SS.CC., of Vitória, Brazil (7 Nov.).

The Holy Father appointed Bishop Dario Campos, OFM, as Metropolitan Archbishop of Vitória. Until now he has served as Bishop of Cachoeiro de Itapemirim, Brazil (7 Nov.).

Archbishop Campos, 70, was born in Castelo, Brazil. He was ordained a priest on 8 December 1977. He was

ordained a bishop on 26 September 2000 subsequent to his appointment as Coadjutor Bishop of Araçuaí.

The Holy Father accepted the resignation of Archbishop Luis Felipe Gallardo Martín del Campo, SDB, of Veracruz, Mexico (12 Nov.).

The Holy Father appointed Bishop Carlos Briseño Arch, OAR, as Bishop of Veracruz. Until now he has served as titular Bishop of Tricala and Auxiliary of the Archdiocese of Mexico (12 Nov.).

Bishop Arch, 58, was born in Mexico City. He was ordained a priest on 27 September 1986. He was ordained a bishop on 17 June 2006, subsequent to his appointment as titular Bishop of Tricala and Auxiliary of Mexico.

ROMAN ROTA

The Holy Father appointed as Substitute Promoter of Justice of the Vatican City State Court of Appeal Mr Enrico Ferrannini, official at the Tribunal of the Roman Rota (8 Nov.).

The Holy Father appointed as Defender of the Bond of the Tribunal of the Roman Rota Ms Maria Fratangelo, attorney of the Rota (8 Nov.).

The Holy Father appointed as legal secretaries (referendaries) of the Supreme Tribunal of the Apostolic Signatura Msgr Giacomo Incitti, lecturer at the Pontifical Urban Uni-

CONTINUED ON PAGE 5

New Ambassador of Ireland

On Friday morning, 9 November, the Pontiff received in audience H.E. Mr Derek Hannon, Ambassador of Ireland, for the presentation of the Letters by which he is accredited to the Holy See.

H.E. Mr Hannon, 58, holds a degree in English and history, and a master's in history from University College, Dublin.

He has held the following offices: third secretary at the Department for Political Affairs of the Department of Foreign Affairs and Trade (DFAT) (1986-1987); third secretary at the DFAT Department of Economic Affairs (1987-1988); third secretary at the Embassy to the Holy See (1988-1992); third secretary at the DFAT Department of Economic Affairs (1992-1994); first secretary at the DFAT Department for Cultural Affairs (1994-1995); first embassy secretary in Budapest (1995-1999); first secretary at the DFAT Department for Anglo-Irish



Affairs (1999-2004); first embassy secretary in London (2004-2008); first secretary at the DFAT Department for Disarmament and Non-Proliferation (2008-2011); first embassy secretary in Washington DC (2011-2015); and first secretary at the DFAT Department for the European Union (2015-2018).

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GENERAL AUDIENCE

"Truth is not expressed so much in speech; it is a way of life, a way of living, and is seen in every single action". Pope Francis emphasized this message at the General Audience in Saint Peter's Square on Wednesday, 14 November. Continuing the series of reflections on the Decalogue, the Pontiff spoke about the Eighth Commandment, "You shall not bear false witness against your neighbour". The following is a translation of the Holy Father's catechesis, which he gave in Italian.



Where there are lies there is no love

The Holy Father speaks of the Eighth Commandment

Dear Brothers and Sisters,
Good morning!

In today's catechesis we will address the Eighth Word of the Decalogue: *"You shall not bear false witness against your neighbour"*.

This Commandment – the Catechism says – "forbids misrepresenting the truth in our relations with others" (n. 2464). To live with false communication is serious because it impedes relationships and, therefore, impedes love. Where there are lies there is no love; there can be no love. And when we speak about interpersonal communication we do not mean words alone, but also gestures, attitudes, even silence and absence. A person *speaks* with all that he is and does. We are always communicating. We all live by communicating and we are always poised between truth and lies.

But what does it mean to *tell the truth*? Does it mean being sincere? Or precise? In fact, this is not enough, because one can be genuinely mistaken, or one can be precise in the details but not grasp the overall sense. At times we justify ourselves by saying: 'But I said what I felt!'. Yes, but you have presented your point of view as an absolute. Or: 'I only told the truth!'. Perhaps, but you revealed personal or private matters. How much gossip destroys communion by inopportune comments or lack of sensitivity! Indeed, gossip kills, and James the Apostle said this in his Letter. Those who gossip are people who kill: they kill others because the tongue kills as much as a knife. Be careful! Those who gossip are like terrorists because their tongues throw a bomb and then they calmly walk away, but what they say with that bomb destroys the reputation of others. Do not forget: gossiping kills.

So: what is truth? This is the question Pilate asked, just as Jesus, standing before him, fulfilled the eighth Commandment (cf. Jn 18:38). Indeed, the words "you shall not bear false witness against your neighbour" pertain to forensic language. The Gospels culminate in the narrative of Jesus' Passion, Death and Resurrection; and this is the narrative of a process, of the execution of the sentence and of an unprecedented consequence.

As he is interrogated by Pilate, Jesus says: "For this I was born, and for this I have come into the world, *to bear witness to the truth*" (Jn 18:37). And Jesus bears this "witness" through his passion and through his death. The Evangelist Mark recounts that "the centurion, who stood facing him, saw that he thus breathed his last, [and] said: "Truly this man was the Son of God!" (15:39). Yes, because he was consistent. He was consistent: in the way that he dies, Jesus manifests the Father, his merciful and steadfast love.

Truth is fully realized in the very person of Jesus (cf. Jn 14:6), in his *way* of living and of dying, fruit of his relationship with the Father. This existence as children of God. He, the Risen One, gives it to us too, sending the Holy Spirit who is the Spirit of truth, who attests to our heart that God is our Father (cf. Rom 8:16).

In every action, man, people, either affirm or deny this truth. From the little everyday situations to the most binding choices. But the logic is always the same: what our parents and grandparents teach us when they tell us not to tell lies.

Let us ask ourselves: to what truths do our – we Christians' – deeds, our words, our choices, attest? Everyone can ask them-

selves: am I a witness of truth, or am I more or less a liar disguised as *true*? Everyone ask themselves. We Christians are not exceptional men and women. However, we are children of the heavenly Father, who is good and does not disappoint us, and instills in our hearts love for our brothers and sisters. This truth is not expressed so much in speech; it is a way of life, a way of living, and is seen in every single action (cf. Jas 2:18). This man is a *true* man, that woman is a *true* woman: one can see it. But how, if they do not open their mouths. But they behave like *true* men and women. They tell the truth, they act with truth. It is a good way for us to live.

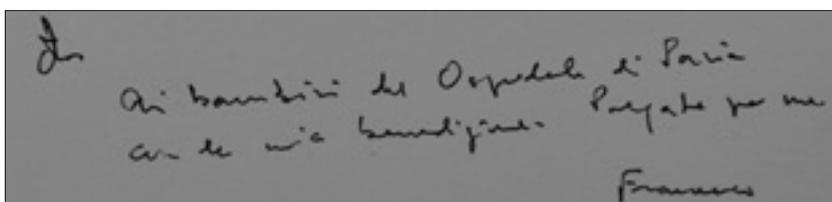
The truth is the marvelous revelation of God, of his Fatherly face; it is his boundless love. This truth corresponds to human reason, but infinitely transcends it, because it is a gift descended to the earth and embodied in Christ crucified and Risen; it is made visible by those who belong to him and demonstrate his same disposition.

Not bearing false witness means living as children of God, who never, ever contradict themselves, never tell lies; living as children of God, letting shine forth in every deed the supreme truth: that God is Father and that we can trust in him. I trust God: this is the great truth. From our trust in God – who is Father and who loves me, loves us – springs *my* truth, being truthful and not a liar.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from England, Denmark, the Netherlands, Australia, Indonesia, Japan, the Philippines, Canada and the United States of America. I also welcome the many groups of students present, particularly those from the Australian Catholic University. 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 newlyweds*. I wish for all of you that the pilgrimage to Rome may strengthen the bond with the City of the Apostles and the joy of belonging to the Catholic Church!



At the General Audience, the Holy Father gave a hand-written blessing to a group of pediatric cancer patients from Pavia, Italy, to bring back to their peers who were too sick to travel to Rome.

Pope meets with Catholicos Patriarch of the Assyrian Church of the East

We share the suffering of many in Iraq and Syria

On Friday morning, 9 November, His Holiness Mar Gewargis III, Catholicos Patriarch of the Assyrian Church of the East, paid a visit to Pope Francis. After the private meeting in the library of the Apostolic Palace, the Delegations were introduced and the two Church leaders delivered addresses and exchanged gifts. The Pontiff and the Catholicos Patriarch then prayed

together in the Redemptoris Mater Chapel, and afterwards signed a Common Statement. The Catholicos Patriarch was accompanied by members of the Joint Commission for Theological Dialogue between the Catholic Church and the Assyrian Church of the East. The following is the English text of Pope Francis' address.



Your Holiness,
Dear Brothers,

“Peace and love with faith, from God the Father and the Lord Jesus Christ” (Eph 6:23). With these words of the Apostle Paul, I greet you and, through you, the members of the Holy Synod, the bishops, the clergy and all the faithful of the beloved Assyrian Church of the East.

Two years have passed since our first encounter, but in the meantime I had the joy of again meeting Your Holiness in Bari last 7 July, at the Day of Reflection and Prayer for Peace in the Middle East, which you too had so greatly desired. Indeed, we share the great suffering resulting from the tragic situation endured by so many of our brothers and sisters in the Middle East, who are victims of violence and frequently forced to leave the lands in which they have always lived. They tread the *via crucis* in the footsteps of Christ and, though belonging to different communities, they are forging fraternal relationships among one another and thus becoming, for us, witnesses of unity. Shortly we shall join in prayer for an end to all this suffering and implore from the Lord the gift of peace for the Middle East, above all for Iraq and Syria.

We share a particular reason for thanksgiving to God: the Joint Committee for Theological Dialogue between the Catholic Church and the Assyrian Church of the East. Just one year ago, I had the joy of receiving its members on the occasion of the signing of the Common Statement on ‘Sacramental Life’. The Committee, itself the fruit of dialogue, shows that practical and disciplinary differences are not always an obstacle to unity, and that certain differences in theological expression can be considered complementary rather than conflicting. I pray that the work of the Committee, which in these days enters a third phase of study on ecclesiology, will help us to take one more step on our journey towards the much-desired goal of being able to celebrate the Sacrifice of the Lord at the same altar.

This journey propels us forward, yet it also demands that we continue to preserve our historical memory, in order to draw inspiration from the witnesses of the past. This year the Assyrian Church of the East, together with the Chaldean Church, celebrates the seven-hundredth anniversary of the death of Abdisho bar Berika, Metropolitan of Nisibis, one of the most famous authors of the Syro-Oriental tradition. His works, particularly in the area of canon law, are still fundamental texts of your Church. I rejoice that Your Holiness and the distinguished Members of your Delegation are taking part in the international colloquium organized on this occasion by the Pontifical Oriental Institute. May the study of this great theologian help to make better known the richness of the Syriac tradition and to receive it as a gift for the entire Church.

Your Holiness, dear brother, with affection I wish to express my gratitude for your visit and for the gift of being able to pray together for one another today, making our own the prayer of the Lord: “that they may all be one ... so that the world may believe” (Jn 17:21).

Coworkers for peace

Gewargis III emphasizes commitment to dialogue and cooperation

Embracing Francis, his “coworker for the Gospel of Christ”, Catholicos Patriarch Gewargis III thanked the Pope on behalf of the Christians of Iraq, Syria and the entire Middle East for all of the Holy See’s efforts to foster peace in the region.

The Catholicos noted that the meeting at the Vatican confirmed their “common dedication” and “common commitment in favour of religious freedom throughout the world as one of the most essential human rights”. He added that their voices raised together “express a common and sincere concern for our Christian brothers and sisters in the region of the Middle East, who continue to suffer various forms of persecution for love of our Lord Jesus Christ in that very part of the world where Christianity was born and the Gospel message was proclaimed for the first time”.

Gewargis III made clear that “our common dialogue

and pilgrimage as brothers in Christ our Lord urges us as shepherds to recall before the world community the suffering that the Christians of the Middle East continue to experience”. Moreover, he continued, “the many decades of war, violence, religious hostilities and sectarianism have had immeasurable and, sadly, irreversible effects on the ancient Christian communities of the East”. Indeed, he stated, “what we have seen in Iraq and Syria in the last 15 years is a living testament of this painful situation of involuntary exodus and forced migration, both internal and external, of millions of Christians of the region of the Middle East”.

Furthermore, he denounced “the upsurge of religious fundamentalism and sectarianism” which “has left its scar on almost two generations of children and young people, who no longer know what peace and justice are. They have grown up believ-

ing that war and religious violence are not only an integral part of everyday life”, he said, “but also a principle dictate of religion. In addition, many others – women, men and elderly – have suffered psychological and physical violence, each in their own way”.

The Catholicos Patriarch observed that “the greatest sin consists in the fact that the human heart and soul have been irreparably damaged and altered”. Thus, he said, the “hospitality” and “religiosity” of the peoples of the Middle East have been replaced by suffering, lack of charity, religious intolerance”. This requires a commitment to do “everything possible to alleviate” the suffering of Christians, to help them “begin a new life”, and avoid the risk of “extinction”. Moreover, he emphasized, “the Middle East without Christians would no longer be the Middle East”.

With Jewish Lawyers and Jurists



In the Hall of Popes on Friday morning, 9 November, the Holy Father met members of the International Association of Jewish Lawyers and Jurists.

Common Statement of the two Church leaders

Voice of persecuted Christians

The following is the English text of the Common Statement signed by Pope Francis and Catholicos Patriarch Mar Gewargis III on Friday morning, 9 November, after praying together in the Redemptoris Mater Chapel.

1. Praising the Most Holy Trinity, Father, Son and Holy Spirit, we, Pope Francis and Catholicos Patriarch Mar Gewargis III, raise our minds and hearts in thanksgiving to the Almighty for the increasing closeness in faith and love between the Assyrian Church of the East and the Catholic Church. Our meeting today as brothers echoes the words of the blessed Apostle Paul: "Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ" (*Eph 6:23*).

2. In recent decades, our Churches have grown closer together than they have ever been over the centuries. From the time of their first meeting in Rome in 1984, our Predecessors of blessed memory, Pope Saint John Paul II and Catholicos Patriarch Mar Dinkha IV, embarked on a journey of dialogue. We are most grateful for the fruits of this dialogue of love and truth, which confirm that a diversity of customs and disciplines is in no way an obstacle to unity, and that certain differences in theological expressions are often complementary rather than conflicting. It is our prayerful hope that our theological dialogue may help us to smooth the path to the long-awaited day when we will be able to celebrate together the Lord's sacrifice on the same altar. In the meantime, we intend to move forward in mutual recognition and shared witness to the Gospel. Our common Baptism is the solid foundation of the real communion that already exists between us: "in one Spirit we were all baptized into one body" (*1 Cor 12:13*). Walking together in trust, we seek the charity that "binds everything together in perfect harmony" (*Col 3:14*).

3. On our pilgrimage towards visible unity, we experience a common suffering, arising from the dramatic situation of our Christian brothers and sisters in the Middle East, especially in Iraq and Syria. The significance of the Christian presence and mission in the Middle East was once more clearly highlighted at the Day of Prayer and Reflection held in Bari on 7 July 2018, when the Heads of Churches and Christian communities of the Middle East gathered to pray and speak with one another. The Good News of Jesus, crucified and risen out of love, came from the Middle East and has won over human hearts down the centuries, due not to worldly power but the unarmed power of the Cross. Yet for decades now, the Middle East has been an epicentre of violence where entire populations endure grievous trials every day. Hundreds of thousands of innocent men, women and children suffer immensely from violent conflicts that nothing can justify. Wars and persecutions have increased the exodus of Christians from lands where they have lived side by side with other religious communities since the time of the Apostles. Without distinction of rite or confession, they suffer for professing the name of Christ. In them, we see the Body of Christ which, today too, is afflicted, beaten and reviled. We are profoundly united in our prayer of intercession and in our charitable outreach to these suffering members of Christ's body.

4. Amid such suffering, whose immediate end we implore, we continue to see brothers and sisters who tread the way of the cross, meekly following in Christ's footsteps, in union with him who reconciled us by his cross "and thus put hostility to death in himself" (*cf. Eph 2:14-16*). We are grateful to these brothers and sisters of ours, who inspire us to follow the path of Jesus in order to defeat enmity. We are grateful to them for the witness they give to the Kingdom of God by the fraternal relationships existing among their various communities. Just as the

blood of Christ, shed out of love, brought reconciliation and unity, and caused the Church to flourish, so the blood of these martyrs of our time, members of various Churches but united by their shared suffering, is the seed of Christian unity.

5. In the face of this situation, we stand together with our persecuted brothers and sisters, to be a voice for the voiceless. Together we will do all we can to alleviate their suffering and help them to find ways to start a new life. We wish to affirm yet again that it is not possible to imagine the Middle East without Christians.



This conviction is founded not simply on religious grounds, but also on social and cultural realities, since Christians, with other believers, greatly contribute to the specific identity of the region: a place of tolerance, mutual respect and acceptance. The Middle East without Christians would no longer be the Middle East.

6. Convinced that Christians will remain in the region only if peace is restored, we lift up our earnest prayers to Christ, the Prince of Peace, asking for the return of that essential "fruit of justice" (*cf. Is 32:17*). A truce maintained by walls and displays of power will not lead to peace, since genuine peace can only be attained and preserved through mutual listening and dialogue. We therefore call once again upon the International Community to implement a political solution that recognizes the rights and duties of all parties involved. We are convinced of the need to guarantee the rights of

every person. The primacy of law, including respect for religious freedom and equality before the law, based on the principle of "citizenship", regardless of ethnic origin or religion, is a fundamental principle for the establishment and preservation of a stable and productive coexistence among the peoples and communities of the Middle East. Christians do not want to be considered a "protected minority" or a tolerated group, but full citizens whose rights are guaranteed and defended, together with those of all other citizens.

7. Finally, we reaffirm that the more difficult the situation, the more necessary is interreligious dialogue grounded in an attitude of openness, truth and love. Such dialogue is also the best antidote to extremism, which is a threat to the followers of every religion.

8. As we meet here in Rome, we pray together to the Apostles Peter and Paul that through their intercession God may bestow his abundant blessings on the Christians of the Middle East. We ask the Most Holy Trinity, model of true unity in diversity, to strengthen our hearts so that we may respond to the Lord's call that his disciples be one in Christ (*cf. Jn 17:21*). May the Almighty who has begun this good work in us bring it to completion in Christ Jesus (*cf. Phil 1:6*).

From the Vatican, 9 November 2018

VATICAN BULLETIN

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versity, and Fr Sebastiano Pacifola, O.Cist, lecturer at the Pontifical Lateran University, Rome (9 Nov.).

VATICAN CITY STATE

The Holy Father appointed as chaplain to the Directorate of the Security and Civil Protection Services of Vatican City State, Fr Alberto Lorenzelli, SDB, Superior of the Salesian community of the Vatican (10 Nov.).

PONTIFICAL ACADEMY OF SCIENCES

The Holy Father appointed as Ordinary Member of the Pontifical Academy of Sciences, Prof. Krzysztof Wielecki, lecturer of Sociology and Psychology at the Cardinal Stefan Wyszyński University in Warsaw, Poland (7 Nov.).

SPECIAL ENVOY

The Holy Father appointed Cardinal Pietro Parolin, Secretary of State, as his Special Envoy to the celebrations of the 130th anniversary of the Church in Mali to be held at the Marian Shrine of Kita from 17 to 18 November (8 Nov.).

START OF MISSION

On 14 September, Archbishop Santo Rocco Gangemi, titular Archbishop of Umbriatico, began his mission as Apostolic Nuncio in El Salvador with the presentation of his Letters of Credence to H.E. Mr Salvador Sánchez Cerén, President of El Salvador.

On 17 September, Archbishop Alfred Xuereb, titular Archbishop of Amantea, began his mission as Apostolic Nuncio in Mongolia with the present-

ation of his letters of Credence to H.E. Mr Khaltmaagiin Battulga, President of Mongolia.

NECROLOGY

Archbishop John Njenga, Archbishop emeritus of Mombasa, Kenya, at age 89 (4 Nov)

Bishop Robert Anthony Brucato, 87, titular Bishop of Temuniana and Auxiliary Bishop emeritus of New York, USA, at age 87 (7 Nov.)

Bishop José Fortunato Álvarez Valdez de Gómez Palacio, Mexico, at age 50 (7 Nov.)

Bishop Friedrich Heimler, SDB, Bishop emeritus of Cruz Alta, Brazil, at age 76 (7 Nov.)

Archbishop Pedro Aranda Díaz-Muñoz, Archbishop emeritus of Tulancingo, Mexico, at age 85 (11 Nov.)

Academic year opens with the institution of a new study programme

To teach the culture of peace

Francis' Letter to the Pontifical Lateran University



To my Venerable Brother
His Eminence
Cardinal ANGELO DE DONATIS
Grand Chancellor of the Pontifical
Lateran University

1. The desire for peace expressed by the human family has always seen the Church expend herself generously in making every effort to contribute to freeing men and women from the horrors of war and to alleviate its dangerous consequences. Even in the present time, with the increasing need to prevent and resolve conflicts, the Church, in the light of the Gospel, feels called on to inspire and support every initiative that aims to ensure the diverse Peoples and Countries a path to peace, the fruit of that authentic dialogue capable of extinguishing hatred, of abandoning selfishness and self-referentiality, of overcoming any ambition for power or to oppress the weakest and the least.

This intention presupposes first and foremost a disciplined effort to listen and to understand, but also to learn and to study the legacy of values, of the ideas and instruments capable of overcoming tendencies toward isolation, closure, and the logic of force that lead to violence and destruction. Means of reconciliation, forms of transitional justice, guarantees of sustainable development, protection and the care of creation are some of the instruments that can open the way to forms of peaceful conflict resolution, to eradicate careerism and dominating attitudes and thereby form people dedicated unreservedly to the service of the cause of mankind.

In order to be a credible mediator in the face of global public opinion, the Church is called to foster "solutions to problems affecting peace, social harmony, the land, the defence of life, human and civil rights" (Apostolic Exhortation *Evangelii Gaudium*, n. 65). A task that is also carried out through the work that the Holy See conducts in the International Community and in its institutions by employing the instruments of diplomacy to overcome conflicts with peaceful means and mediation, the promotion and respect of fundamental hu-

man rights, the integral development of Peoples and Countries.

2. In pursuit of this goal the university world has a central role as the symbolic place of that integral humanism that constantly needs to be renewed and enriched, so as to be able to produce a courageous cultural renovation that the current moment requires. This challenge also addresses the Church which, with her global network of ecclesial Universities, can "offer the decisive contribution of heaven, salt and light of the Gospel of Jesus Christ and the living Tradition of the Church, which is ever open to new situations and ideas", as I recently recalled in reforming the rules of academic studies in ecclesial institutions (cf. Apostolic Constitution *Veritatis Gaudium*, n. 2). This certainly does not seek to change the institutional meaning and consolidated traditions of our academic institutions, but rather to direct the function in the perspective of a more markedly "outgoing" and missionary Church. Indeed it is possible to meet the challenges of the contemporary world with a capacity of response that offers appropriate content and compatible language to address, first and foremost, the new generations. Thus, this is the task that is entrusted to us: to embody the Word of God for the Church and for humanity of the third millennium. And, in doing so, it is important that students and teachers feel they are pilgrims called to proclaim the Good News to all peoples, unafraid to take risks and to dream of peace for all people and all nations.

3. Therefore, enlivened by the desire to introduce this patrimony of values and actions into an academic sphere and to vest it with a scientific approach, I institute at this Pontifical University, which in a specific way participates in the mission of the Bishop of Rome, an academic programme in *Peace Studies*, as a course of study which coincides with the theological, philosophical, juridical, economic and social spheres according to the criterion of an *inter-disciplinary* and *cross-disciplinary* approach (cf. *Ibid.*, n. 4 c.). The curricular structure will therefore employ a combination of courses taught by the Faculties and the Institutes of the Lateran University in order to award the academic degrees of Baccalaureate and License at the conclusion of, respectively, an initial three-year pro-

gramme, and a two-year specialization course.

4. Through you, Your Eminence, I entrust the new academic programme to the university, assigning it to the direction of the Rector Magnificus, in order to guarantee a specific scientific formation of priests, consecrated and lay people. Diocesan Bishops, Military Ordinaries, Episcopal Conferences, men and women Superiors of the various forms of consecrated life, leaders of lay associations and movements, and all those who so desire, may look to the Peace Studies programme with confidence, in order to promote an appropriate preparation for current and future peace workers.

With this task I hope that, in daily service to the See of Peter, the entire community of the Lateran University – professors, students and all staff members – may feel involved in sowing the seeds of the culture of peace. A task that begins with listening, professionalism and dedication, always accompanied by humility, meekness, and the will to be everything to everyone.

To the protection of my two Predecessor Saints, John XXIII and Paul VI, genuine heralds of peace in the world and who have so greatly contributed to the development of the Magisterium in this sphere, I commit this new fruit of the Church's solicitude, entrusting it to Mary *Queen of Peace*, that she may help us to understand and to live that fraternity that her Son's heart asks and from which true peace derives.

From the Vatican, 12 November 2018
Memorial of Bl. John of Peace



Pablo Picasso, "Dove of Peace"

A ceremony was held on Monday morning, 12 November, at the Pontifical Lateran University, for the opening of the academic year. After a greeting by Cardinal Vicar Angelo De Donatis, Grand Chancellor of the University, Bishop Marcello Semeraro, Secretary to the Council of Cardinals, held the *lectio magistratilis* (translated below) dedicated to the Apostolic Constitution which reforms the Roman Curia. Following a discourse by Rector Vincenzo Buonomo, Archbishop Edgar Peña Parra, Substitute of the Secretary of State, read aloud the letter (translated on page 6) with which Pope Francis has instituted a new academic course of study, "Peace Studies".



Giuseppe Marzù, "Foglie"

Proposal for reform of the Roman Curia

MARCELLO SEMERARO

Along with the announcement of the establishment of a Council of Cardinals to advise him on the governance of the universal Church (13 April 2013), Pope Francis had also announced the commencement of a reform of the Roman Curia. Although the journey that began then is not in its final stage, it has however reached an important turning point. I will not retrace the various stages in which I have personally had the opportunity to intervene in different circumstances.¹

Current state of the proposal

In a briefing held in the Holy See Press Office this past 12 September regarding the 26th meeting of the Council of Cardinals, the following declaration was issued: "the majority of the Council's work was dedicated to the final adjustments to the draft of the new Apostolic Constitution of the Roman Curia, provisionally entitled *Prædicare Evangelium*. The Council of Cardinals has already submitted to the Holy Father the provisional text which will, however, undergo a stylistic revision and canonical review."² "Stylistic revision" and "canonical review" are the two expressions that indicate the current condition of the proposed text: they are two necessary phases, considering the modality of the work and the time frame in which it has been written. Stylistic revision means giving the text that improved "literary" consistency that is only possible when the work is completed; the same can be said of the canonical review, given the juridical nature of the document.³

It should not be forgotten, however, that novel occurrences have already intervened during these five years. In his address to the Roman Curia on 22 December 2016, Francis himself listed them, starting from 2013 to that date. He recalled, among other things, the establishment of the Council and

of the Secretariat for the Economy with the relative practical documents; in the Secretariat of State the establishment of the Third Section for Pontifical Representations and the Dicasteries for: the Laity, Family and Life; for Promoting Integral Human Development; for Communication.

One can now foresee a consultation of the Council of Cardinals on the proposed text, similar to what took place with the Apostolic Constitution *Pastor Bonus*. "The preparation of the text of the constitution was long" – noted Patrick Valdrini – "because John Paul II wanted to submit the work both to the preparatory Commission for the reform and to the various consistories of cardinals".³

As for the continuation of the work regarding the current proposal of the Council of Cardinals, it will naturally be the Pope who decides. One will notice, however, that there have already been more than a few consultations during these five years: the first, in the summer and fall of 2013, held by the single Cardinal members of the Council on behalf of the initially indicated geographic areas and by Cardinal Giuseppe Bertello on behalf of the Dicasteries of the Roman Curia; the consultation that occurred through the reform processes already concluded; the ongoing consultation of more than a few other dicasteries.⁴ It should also be recalled that a Consistory of Cardinals specifically dedicated to the topics of reform of the Roman Curia was held on 12-13 February 2015.

The 12 September 2018 briefing also announced the title of the proposed Apostolic Constitution: *Prædicare Evangelium*. As it is, its choice dates back to the summer of 2015. It is not that it had not been considered before: no author, however, writes a detailed "foreword" of his work before having concluded the various chapters. *The primus in intentione!* It

was, however, more than appropriate to choose a general perspective quite early on, as had already been done in the Apostolic Constitutions immediately preceding the current project. Indeed, having celebrated the Second Vatican Council and referring explicitly to expressions recommended by the Council Fathers,⁵ with the Constitution *Regimini Ecclesiae Universæ* (1967) Paul VI ordered and accomplished a first reform of the Curia. Subsequently, John Paul II promulgated the Apostolic Constitution *Pastor Bonus* (1988) so that communion would be instilled ever increasingly in the entire organization of the Church.⁶

The choice of a perspective

Precisely in the initial phase, however, Francis published his Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), a document which is indispensable for understanding the reform process that Pope Francis was seeking. In light of this, it was immediately understandable that for the reform of the Roman Curia to occur, it would have to be included in a much broader plan of reform. In fact, at n. 25 of that Apostolic Exhortation, the Pope conveyed to the Church his hope that all communities would effectively work at "advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are", because "mere administration" can no longer be enough.⁷

To appropriately understand what Francis intends when he speaks of the missionary transformation of our ministry, it will be helpful to refer to what he himself said on 28 July 2013 during his visit to Rio de Janeiro for the 28th World Youth Day. During his meeting with CELAM's Coordinating Committee, the Pope had distinguished two dimensions of mission: the "programmatic" and the "paradigmatic". He explained that "the programmatic mission, as its

name indicates, consists in a series of missionary activities. The paradigmatic mission, on the other hand, involves setting in a missionary key all the day-to-day activities of the Particular Churches".

This distinction is very important and is implied in *Evangelii Gaudium* where the Pope writes that he dreams "of a 'missionary option' (the paradigmatic mission) 'capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures' (the programmatic mission) 'can be suitably channeled for the evangelization of today's world rather than for her self-preservation' (n. 27). The structural changes, in other words, must result from a pastoral choice and this also applies, obviously, to the Roman Curia.⁸

Thus, the provisional title of the proposed Apostolic Constitution responds to this inspiration. It was already implicitly noted in the 25 April 2018 communiqué of the Holy See Press Office, which states that among the various topics that will form the new document, it should be noted that "the announcement of the Gospel and the missionary spirit" would be the "perspective that characterizes the work of the whole Curia".⁸

With regard to the expression *Prædicare Evangelium* (which is intentionally linked to that of *Evangelii Gaudium*), it is drawn – as it is easy to see – from Mark 16:15: a mandate which, as Saint John Paul II had written in *Redemptoris Missio*, constitutes "the primary service which the Church can render to every individual and to all humanity in the modern world" (n. 2).

Several guiding principles of the proposed reform

Pope Francis has consistently accompanied the work of the Council of Cardinals not only with his

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Proposal for reform of the Roman Curia

CONTINUED FROM PAGE 6

presence at all the working sessions, but also by guiding their work especially through his speeches – well known – at the traditional pre-Christmas meeting with the Roman Curia.

In the 22 December 2016 discourse, in particular, he recalled some 12 guidelines of the reform (individual responsibility, pastoral concern, missionary spirit, organizational clarity, improved functioning, modernization, sobriety, subsidiarity, synodality, catholicity, professionalism, gradualism). I will pause on a few.

The principle of subsidiarity was expressed for the first time in the Social Doctrine of the Church at n. 80 of *Quadragesimo Anno* and was recognized by Pius XII as also valid for the social life of the Church. “For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them”, as Pius XII stated in his allocution to the new Cardinals on 20 February 1946, specifying, however, that this should be interpreted “without prejudice to the hierarchical structure” of the Church.⁹ An allusion to this principle is found in art. 3 § 3 of the “Statute” of the new Dicastery for Promoting Integral Human Development, where it states: “The Dicastery strives to ensure that local Churches provide effective and appropriate assistance both material and spiritual – if necessary also by means of suitable pastoral structures – to the sick, refugees, exiles, migrants, the stateless, circus workers, nomads and other itinerant populations”.

Related to this principle is that of centralization. Considering the fact that the Successor of Peter “is the perpetual and visible principle and foundation of unity of both the bishops and of the faithful” (*Lumen Gentium*, n. 23; cf. n. 18) the Roman Curia is not only an instrument “at the service of the Roman Pontiff”, but also “of the particular Churches”. Francis made an explicit reference to the concept of decentralization in *Evangelii Gaudium* n. 16, where it states: “It is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory. In this sense, I am conscious of the need to promote a sound ‘decentralization’”. A little further ahead, after recalling the function of the Bishops’ Conferences, Francis added this consideration: “Excessive centralization, rather than proving helpful, complicates the Church’s life and her missionary outreach”. He reiterated the term decentralization in a discourse on 17 October 2015, commemorating the 50th anniversary of the Synod of Bishops.

Another guideline is that of gradualism. Francis explains [in the 22 December 2016 address] that “gradualism has to do with the necessary discernment entailed by historical processes, the passage of time and stages of development, assessment, correction, experimentation, and approvals *ad experimentum*. In these cases, it is not a matter of in-

decisiveness, but of the flexibility needed to be able to achieve a true reform”. One should not rule out that this criterion (essential to preserving the Roman Curia’s character of ‘service’) remains even after promulgation!

An important principle for the work of the Council of Cardinals in regard to the reform of the Roman Curia is also that of tradition, which is the principle of fidelity to history and of continuity with the past. It is precisely according to this principle that it would be misleading to consider a reform to revolutionize the entire curial framework. In the Curia, in fact, there are Dicasteries concerned with fundamental actions of ecclesial management, such as proclaiming the Gospel, safeguarding the faith and preserving customs, liturgical life, the service of the *communio* and of charity... Meanwhile, other Dicasteries are concerned with people and the states of life in the Church. All that must necessarily be preserved even if, as for every service-oriented structure, it always needs a permanent sort of ‘maintenance’.

On the other hand and almost equally, one will consider the principle of innovation. In this case, it is easy to illustrate at least one example of it: the Dicastery for Communication, established by Francis with the Motu Proprio “*For the Establishment of the Secretariat for Communication*” of 27 June 2015. This Dicastery developed around two focal points: the need to reevaluate the use of economic resources in new contexts, on the one hand, but then, especially, the actual changing scenario of modern media. Francis explicitly referred to it in his discourse on 4 May 2017 in which he spoke about this Dicastery as a test for the reform of the Roman Curia: “In this case, in fact, it is not a matter of coordination or a fusion of previous Dicasteries, but of constructing a genuine institution *ex novo*”. The choice and appointment, last July, of a lay faithful as Prefect of the Dicastery for Communication falls within this criterion of innovation. It was not an impromptu decision on the part of the Pope, but rather, specifically studied with the contribution of experts in the field. A choice, however, in some way ‘anticipated’ one month earlier by an analogous appointment of the Rector Magnificus of this University.

A further principle followed by the Council of Cardinals for the reform of the Roman Curia is that of concentrating on what is truly necessary for the universal Church. It could also be called a principle ‘of simplification’, and is what was previously suggested for inclusion in several Dicasteries of past pontifical councils and, in the Council of Cardinals’ proposal, is also envisaged for several other curial entities.

Reform of the Curia as a ‘process’

I will refer, for this topic, to what Francis wrote in the Apostolic Exhortation *Evangelii Gaudium* regarding the principle (as he states) that “time is greater than space”.

“This principle”, the Pope explains, “enables us to work slowly but surely, without being obsessed with immediate results. It helps us patiently to endure difficult and adverse situations, or inevitable changes in our plans.... Giving priority to time means being concerned about initiating processes rather than possessing spaces. Time governs spaces, illumines them and makes them links in a constantly expanding chain, with no possibility of return. What we need, then, is to give priority to actions which generate new processes in society and engage other persons and groups who can develop them to the point where they bear fruit in significant historical events. Without anxiety, but with

wards, however, also recalling Francis’ last Christmas address, Cardinal Parolin added: “a reason that continually returns in the Magisterium of Pope Francis when it regards the Curia is that it is not so much a matter of insisting on structural reforms, communicating new laws, new norms, appointments, and so forth ... as, rather, on the profound spirit that must also animate every reform of the Curia and is the fundamental dimension of Christian life, namely, conversion”.

Considered from this perspective, the days of “spiritual exercises” – which Francis wished to be held in a secluded place and on days entirely dedicated to them – are also important moments for the reform of the Roman Curia; the same can be said for the days of “spiritual retreat”, which for several years have been added to other traditional moments of meditation and take place in proximity to Christmas, Easter and Pentecost. They are “exercise” days which, in Ignatian tradition, have an athletic and combative spiritual character, or of “motion”, movement (a concept to which Francis also refers with regard to the reform of the Roman Curia).¹¹

Ignatian inspiration appears in the 22 December 2016 address when Francis recalls the adage *deformata reformare, reformata conformare, conformata confirmare et confirmata transformare*. They are progressive stages that recall the four-week journey of *Spiritual Exercises*, where the first corresponds to the so-called “purgative way” (*deformata reformare*), the second to the one called “illuminative way” (*reformata conformare*), the third and fourth weeks correspond to the “unitive way” (*conformata confirmare et confirmata transformare*).

In these stages the word “form”, with the different meanings indicated by the different prefixes, has the significance of allowing oneself to be formed by God, as in the beginning He did with Adam. The spiritual exercises, in fact, are precisely this: “disposing the soul to rid itself of all the disordered tendencies, and, after it is rid, to seek and find the Divine Will as to the management of one’s life for the salvation of the soul” (*Spiritual Exercises*, p. 12).¹² So, the first echo that the word “reform” inspires in Francis’ soul is a reform of one’s own life.

All this is harmoniously linked with what he himself means when he speaks of *Ecclesia semper reformanda*. As in Florence on 10 November 2015, at the fifth National Convention of the Italian Catholic Church: “The reform of the Church then – and the Church is *semper reformanda* – is foreign to Pelagianism. She is not exhausted in the countless plans to change her structures. It instead means being implanted and rooted in Christ, allowing herself to be led by the Spirit. Thus everything will



Jacob Willemszoon de Wet, “*The Calling of St Peter and St Andrew*” (17th century)

clear convictions and tenacity” (n. 223).

The Pope is faithful to this principle even in the case of the reform of the Roman Curia. To think otherwise, for Francis, would be to prefer “spaces and power ... to time and processes”. The reform of the Curia, on the contrary, “is a delicate process that has to take place in fidelity to essentials, with constant discernment, evangelical courage and ecclesial wisdom, careful listening, persevering action, positive silence and firm decisions. It requires much prayer, profound humility, farsightedness, concrete steps forward and – whenever necessary – even steps backward, with determination, vitality, the responsible exercise of power, unconditional obedience, but above all by abandonment to the sure guidance of the Holy Spirit and trust in his necessary support. Hence, prayer, prayer, prayer”.¹⁰

Cardinal Pietro Parolin, Secretary of State and member of the Council of Cardinals, translated this very well in an interview with Vatican News on 11 January 2017 when he said that in the curial reform work there have been “several important steps forward”; immediately after-

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To the Plenary Session of the Pontifical Academy of Sciences

Lack of political will

"There is a lack of will and political determination to halt the arms race and to put an end to wars, in order to pass urgently to sources of renewable energy, programmes aimed at ensuring water, food and health for all, and investing for the common good the enormous capital that remains inactive in fiscal paradises". This message lay at the heart of the Pope's address to participants in the Plenary Session of the Pontifical Academy of Sciences during an audience in the Consistory Hall on Monday morning, 12 November. The following is the English text of the Holy Father's address.

Distinguished Ladies and Gentlemen,

I am pleased to meet the full complement of the Pontifical Academy of Sciences. I offer cordial welcome to the new Members and I am grateful to the former President, Professor Werner Arber for his gracious words of introduction, while I pray that Professor Joachim von Braun may be restored to full health. I also thank the distinguished speakers for the valued contribution that they have made to this meeting.

The scientific world, which in the past tended to assert its independence and self-sufficiency, and to show a certain distrust vis-à-vis spiritual and religious values, seems today instead to be increasingly aware of the ever more complex reality of the world and of the human being. We see signs of a certain lack of security and some fear before the possible evolution of a science and technology that, if left to their own devices, could turn their back on the good of individuals and of peoples. True, science and technology influence society, yet the world's peoples with their values and their customs in turn influence science. Often the direction and emphasis given to certain developments of scientific research are influenced by commonly shared opinions and by the desire for happiness deeply rooted in human nature. Nonetheless, greater attention should be paid to the values and fundamental goods that are at the basis of the relationship between peoples, society and science. This relationship demands a rethinking aimed

at promoting the integral advancement of each human being and of the common good. Open dialogue and attentive discernment are indispensable, especially as science becomes more complex and the horizons that it opens up bring decisive challenges for the future of humanity. For today, both the evolution of society and scientific changes are taking place ever more rapidly, each following the other. It is important that the Pontifical Academy of Sciences consider how these interconnected changes require a wise and responsible commitment on the part of the entire scientific community. The splendid ivory tower security of early modern times has given way, in many, to a salutary unrest, for which today's scientists are more easily open to religious values and can glimpse, beyond the achievements of science, the richness of the spiritual world of peoples and the light of divine transcendence. The scientific community is a part of society, and must not be considered separate and independent; indeed, it is called to serve the human family and its integral development.

The possible fruits of this mission of service are countless: here I would like to mention only a few. First, there is the immense and ongoing crisis of *climate change* and the nuclear menace. Following in the footsteps of my predecessors, I reaffirm the fundamental importance of commitment to a world without nuclear arms (cf. *Message to the United Nations Conference to Negotiate a Legally Binding Instrument to Prohibit Nuclear Weapons, Leading Towards*



their Total Elimination, 23 March 2017), and I ask – as did Saint Paul VI and Saint John Paul II – that scientists actively cooperate to convince government leaders of the ethical unacceptability of such weaponry, because of the irreparable harm that it causes to humanity and to the planet. Consequently, I too reaffirm the need for a disarmament which today seems a subject less and less raised at the tables around which great decisions are made. May I be able to thank God, as did Saint John Paul II in his Testament, that in my Pontificate the world was spared the immense tragedy of an atomic war.

Global changes are increasingly influenced by human actions. Hence there is also a need for adequate responses aimed at protecting the health of the planet and its inhabitants, a health put at risk by all those human activities that employ fossil fuels and deforest the planet (cf. *Laudato Si'*, 23). Just as the scientific community has made progress in identifying these risks, it is now called to propose workable solutions and to convince societies and their leaders to pursue them.

In this regard, I am aware that in your sessions you have identified the insights that emerge from basic science and have worked to link them with strategic visions aimed at studying the problems in depth. It is your calling to come up with innovative developments in all the principal disciplines of basic science and to acknowledge the boundaries between the various scientific sectors, particularly in physics, astronomy, biology, genetics and chemistry. This is part of the service that you render to humanity.

I welcome the fact that the Academy also concentrates on the new knowledge necessary to confront the scourges of contemporary society. The world's peoples rightly ask to take part in forming their own societies. The universal rights we proclaim must become reality for all, and science can contribute decisively to this process and to breaking down the barriers that stand in its way. I thank the Academy of Sciences for its valued cooperation in combating the crime against humanity that is human trafficking for the sake of forced labor, prostitution and or-

gan trafficking. I stand at your side in this battle for humanity.

There is a long way to go towards a development that is both integral and sustainable. The elimination of hunger and thirst, high levels of mortality and poverty, especially among the eight hundred million needy and excluded of our earth, will not be achieved without a change in our way of living. In the encyclical *Laudato Si'*, I presented some key proposals for attaining this goal. Nonetheless I believe I can say that there is a lack of will and political determination to halt the arms race and to put an end to wars, in order to pass urgently to sources of renewable energy, programmes aimed at ensuring water, food and health for all, and investing for the common good the enormous capital that remains inactive in fiscal paradises.

The Church does not expect science merely to follow principles of ethics, which are a priceless patrimony of the human race. It expects a positive service that we can call with Saint Paul VI the "charity of knowledge". You, dear scientists and friends of science, have been entrusted with the keys of knowledge. I would like to stand before you as the advocate of the peoples that receive only rarely and from afar the benefits of vast human knowledge and its achievements, especially in the areas of nutrition, health, education, connectivity, well-being and peace. Allow me to say to you in their name: may your research benefit all, so that the peoples of the earth will be fed, given to drink, healed and educated; may the political life and economy of peoples receive from you indications on how to advance with greater certainty towards the common good, for the benefit especially of the poor and those in need, and towards respect for our planet. This is the immense panorama that opens up before men and women of science when they take stock of the expectations of peoples: expectations animated by trusting hope, but also by anxiety and unrest.

I bless all of you, your work and your initiatives. I thank you heartily for all that you do. I accompany you with my prayers and I ask you please, do not forget to pray for me. Thank you.

Holy Father meets the Crown Prince of Denmark



On Thursday morning, 8 November, the Holy Father met H.R.H. Crown Prince Frederick of Denmark and H.R.H. Princess Mary, with their entourage.

A terrible disgrace for humanity

The right to access clean water stems from human dignity

"In many of the countries where the population lacks regular access to drinkable water, there is no short supply of arms and ammunition, which continue to degrade the situation!". Pope Francis

denounced this "terrible disgrace for 21st century humanity" in a message sent to participants at the International Conference "The management of a common good: access to drinkable water for

all", which was held at the Pontifical Urban University on Thursday, 8 November. The following is a translation of the Holy Father's message, which was written in Italian.

Dear Cardinal,
Rector Magnificus,
Brothers and Sisters,

I congratulate you for the organization of the Conference *The management of a common good: access to drinkable water for all*.

Water is fundamental for life. In many areas of the world, our brothers and sisters cannot have a dignified life precisely due to the lack of access to clean water. The dramatic statistics on thirst, especially the situation of those people who become ill and often die as a result of unhealthy water, is a terrible disgrace for 21st century humanity.

Unfortunately, in many of the countries where the population lacks regular access to drinking water, there is no short supply of arms and ammunition, which continue to degrade the situation! Corruption and the interests of an economy that excludes and kills too often prevail over efforts which, made in solidarity, should guarantee access to water. The statistics on thirst call for commitment and determination, and all the institutional, organizational, educational, technological and financial efforts must not be hindered.

I have already proposed several considerations on this issue in the Encyclical *Laudato Si'*, and in the recent *Message for the Day of Prayer for the Care of Creation*. I hope that



those who intervene and participate in this Conference may share in their professional and political environments the urgency, necessary will and determination. The Holy See and the Church are committed to promoting access to drinkable water for all. This commitment is manifested in many initiatives such as the building of infrastructure, training, advocacy, assistance to endangered populations, including migrants, whose water supply is compromised, and in recalling the set of ethical ref-

erences and principles that spring from the Gospel and from a healthy anthropology.

A suitable anthropology is indeed indispensable for responsible and cooperative lifestyles, for a true ecology (cf. *Laudato Si'*, 118; 122), as well as for the acknowledgement of access to water as a right that stems from human dignity, and therefore is incompatible with the concept of water as just any other merchandise. Gospel principles and values must

lead to concrete commitment on the part of all to achieve the common good of the entire human family (cf. Apostolic Exhortation *Evangelii Gaudium*, 179-183). From the standpoint of faith, in every thirsty human being we perceive the very image of God, as we read in the Gospel of Matthew, "I was thirsty and you gave me to drink" (Mt 25:35). This Conference aptly involves representatives of various faiths and cultures; the twofold spiritual and cultural dimension of water must never be overlooked, as it is central to forming the social fabric, co-existence and community organization.

I invite you to reflect on the symbolism of water in the main religious traditions, and likewise urge you to contemplate this resource that, as Saint Francis of Assisi wrote, is "multo utile et humile et preziosa et casta" ("very useful and humble and precious and chaste").

I implore the blessing of the Almighty Creator upon each of you, your families, and the initiatives aimed at a better management of water. I wish you all the best in your work, and I ask you, please, to pray for me.

From the Vatican, 7 November 2018

Franciscus

Proposal for reform of the Roman Curia

CONTINUED FROM PAGE 8

be possible with genius and creativity".

Hence, in the *mens* of Francis, "reform" is much more than a random structural alteration. It is, rather, what is necessary so that in the flow of time and in the changing of situations the Church may preserve her "sacramental nature", or her transparency in regard to God who enables her to exist and abide in her.¹³ This also applies to the Curia.

What we call "reform" is intimately connected to the face of the Church in her missionary outreach, as stated in *Evangelii Gaudium*: "The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself" (n. 27).

¹ With reference to my work: M. SEMERARO, *La riforma di Papa Francesco*, in "Il Regno - Attualità"

14/2016, 433-441; *In atto. Riforma della Curia*, in "Il Regno - Attualità 2/2018", 1-7; POPE FRANCIS, *La riforma de la Curia Romana*. Edition prepared and commented by Msgr M. Semeraro, LEV-Romana, Vatican City - Madrid, 2017.

² The appointment, announced on 27 October 2018, of Msgr Marco Mellino as adjunct secretary of the Council of Cardinals and, at the same time, as member of the Pontifical Council for Legislative Texts, should also be considered in relation to this work.

³ P. VALDRINI, *Comunità, persone, governo. Lezioni sui libri I e II del CIC 1983*, Lateran University Press, Vatican City, 2013, 142.

⁴ For these latter consultations, one may consult the various briefings produced from time to time in the Holy See Press Office.

⁵ Cf. SECOND ECUMENICAL VATICAN COUNCIL, Decree, *Christus Dominus* 9s.

⁶ Cf. JOHN PAUL II, Apostolic Constitution *Pastor Bonus*, 1. The "novelty" present in the Curia of John Paul II was embodied in the presence of the Pontifical Councils (which also included previous "Secretariats"). Cf. P. V. PINTO (ed.),

Commento alla Pastor Bonus e alle Norme Sussidiarie della Curia Romana, LEV, Vatican City, 2003, 193-195. In the Council of Cardinals' proposal and in Francis' implementations, this entity seems destined to disappear in favour of the general expression "Dicastero" (cf. art. 2 § 1 and 2 of the General Norms of *Pastor Bonus*).

⁷ "The 'change of structures' (from obsolete ones to new ones)" - Francis continued, speaking to the Bishops of CELAM - "will not be the result of reviewing an organizational flow chart, which would lead to a static reorganization; rather it will result from the very dynamics of mission". Only from choosing this "paradigm", or missionary model of the Church, can the *programmes*, or the interventions on the structures, organizations, etc., come about.

⁸ Cf. Briefing of 25 April 2018.

⁹ Thus, it will take into account that the Church, while being a missionary reality and, at the same time, a historical-social reality: "Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation through

which He communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element" (*Lumen Gentium*, n. 8).

¹⁰ FRANCIS, *Address for the Presentation of Christmas Greetings to the Roman Curia*, 22 December 2016.

¹¹ Cf. G. Cucci, M. Marelli, *Istruzioni per il tempo degli Esercizi Spirituali*, AdP, Rome 2014, 203-204.

¹² Cf. ANTONIO SPADARO, SJ, "La riforma secondo Francesco. Le radici ignaziane", in *La Civiltà Cattolica* 2015/4, 114-131 (quad. 3968 - 24 October 2015).

¹³ It is the idea of reform that R. REPOLE recognizes in *Il sogno di una Chiesa evangelica. L'ecceologia di papa Francesco*, LEV, Vatican City, 2017; cf. also his essay in A. COZZI, R. REPOLE, G. PIANA, *Papa Francesco. Quale teologia?*, Cittadella Ed., Assisi 2016, 78-126.

The Pontiff's Message to the World Social Forum on Migrations

Rejecting all injustice

The eighth World Social Forum on Migrations was held in Mexico City from 2 to 4 November. Pope Francis sent a Message for the occasion, and Fr Michael Czerny, S.J., Undersecretary of the Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development, addressed the participants, calling for a "change of mentality" in the "responsibility of shared and global management in international migration". Meanwhile, in his Message, the Pope observed that the migration phenomenon requires "a transparent, sincere and constructive dialogue among all parties, respecting the roles and responsibilities of each". The following is a translation from the original Spanish of Pope Francis' Message to participants at the Forum.

To the World Social Forum on Migrations
Mexico City - 2 November 2018

Dear brothers and sisters,

I thank you for the invitation extended to me by the organizers of the World Social Forum on Migrations to address a few words of encouragement at the beginning of the working sessions. The action programme of the eighth edition of the World Social Forum on Migrations recalls the mandate of the prophet Jeremiah, sent by God "to pluck up and to break down, to destroy and to overthrow, to build and to plant" (Jer 1:10). As in the time of the prophet, today there is cruelty to pluck up, injustices to break down, discrimination to destroy, privileges to overthrow, dignity to build and values to plant.

The positive transformation of our societies begins with the rejection of all injustices, which today seek their justification in the 'throwaway culture', a 'pandemic' disease of the contemporary world. This opposition is

posed as a first implementation of justice, especially when it succeeds in giving voice to the 'voiceless'. And among the latter are migrants, refugees and displaced people who are ignored, exploited, violated and abused in the culpable silence of many.

However, transformative action is not limited to denouncing injustice. It is necessary to identify concrete and feasible solutions, clarifying the roles and responsibilities of all the actors. In the sphere of migration (*migrating*), transformation (*transforming*) is nourished by the resilience (*resisting*) of migrants, refugees and displaced persons, and makes use of their abilities and aspirations to build (*building*) "inclusive, just and supportive societies, capable of restoring dignity to those who live with great uncertainty and who are unable to dream of a better world" (*Message to the Executive Chairman of the World Economic Forum*, 23-26 January 2018).

This Forum aims to address seven thematic axes directly related to contemporary migration: human rights, borders, political impact, capitalism, gender, climate change and transnational dynamics. These are very important issues, which deserve careful and shared reflection from all actors, a reflection that seeks the integration of the different perspectives, recognizing the complexity of the migration phenomenon.

It is precisely due to this complexity that for a couple of years the international community has been engaged in developing two processes of consultation and negotiation, with the objective of adopting two global pacts: one for safe, orderly and regular migration, and the other on refugees. As a contribution to these processes, the Migrants and Refugees Section, under my direction, has prepared a document entitled *20 Action Points for the Global Compacts*, which supports a series of effective and accredited measures that, taken together, constitute a coherent response to the challenges currently posed. The *20 Points* are articulated around four verbs – to welcome, to protect, to promote and to integrate – which summarize the response to the "challenges presented to the political community, to civil society and to the Church" (*Address to Participants of the International Forum "Migration and Peace"*, 21 February 2017), by today's migration phenomenon.

Many of the principles stated and measures suggested in the *20 Action Points* coincide with the statements to which civil society organizations have subscribed with the intention of contributing to the process initiated by the United Nations in view of the Global Compacts. There are also remarkable coincidences in principles and measures among the *20 Points* and the final texts of the Compacts themselves.



Aside from their limitations, which the Holy See has not failed to point out, and their non-binding nature, the Global Compacts constitute "a framework for policy proposals and practical measures" (*Message for World Day of Peace 2018*, 24 November 2017). As with any global action, the implementation of the recommendations and suggestions contained in the Global Compacts requires the coordination of "the efforts of all actors, among which, you may be assured will always be the Church" (*Address to Participants of the International Forum on "Migration and Peace"*, 21 February 2017). To this end I hope to be able to count on the collaboration of all of you and of the organizations you represent in this Forum.

The same collaboration is required to improve bilateral and multilateral agreements in the sphere of migration, so that they can be of ever greater benefit to all: migrants, refugees, displaced persons, their families, their communities of origin and the societies that receive them. This can only be achieved through a transparent, sincere and constructive dialogue among all parties, respecting the roles and responsibilities of each.

I would like to take this opportunity to encourage civil society organisations and popular movements to collaborate in the mass dissemination of those points in the *Global Compacts* which aim at the integral human promotion of migrants and refugees – as well as the communities which receive them –, highlighting the good initiatives proposed. The organizations and movements themselves are invited to work to promote a more equitable sharing of responsibility in assisting asylum seekers and refugees. Their action is also crucial for the early identification of victims of trafficking, making every effort to free them and rehabilitate them.

Finally, I ask for the intercession of the Virgin Mary, with the title of Our Lady of Guadalupe, to protect and support you with her maternal help in your activities on behalf of migrants, refugees and displaced people. God bless your work in the coming days.

Vatican, 26 October 2018

Franciscus

With the President of the Swiss Confederation



On Monday morning, 12 November, the Holy Father received in audience in the Vatican Apostolic Palace the President of the Swiss Confederation, H.E. Mr Alain Berset, 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, the historic link assured by the faithful and professional service rendered to the Holy Father by the Pontifical Swiss Guard was highlighted, satisfaction was expressed for the good bilateral relations, along with the hope of strengthening collaboration between Church and State in various areas of common interest.

Reference was then made to the active and joint commitment, at European and international levels, to promote a more fraternal society, foster justice and peace, and advance multilateralism and the protection of human rights. In this context, the parties focused on certain current themes such as migration, conflict mediation, nuclear disarmament and human trafficking.

ANGELUS

With the episode of the poor widow's offering in the Temple, Jesus clearly denounces the oppression of the weak based on religious justifications, declaring that "God is on the side of the least". The Pontiff shared this at the Angelus on Sunday, 11 November. The following is a translation of the Holy Father's reflection, which he shared in Italian.



Bernadette Lopez, untitled

The example of a poor woman

The Holy Father comments on the Gospel episode of the widow's offering

Dear Brothers and Sisters,
Good morning!

Today's Gospel episode (cf. Mk 12:38-44) concludes the series of Jesus' teachings given in the Temple of Jerusalem and highlights two contrasting figures: the scribe and the widow. But why are they counterposed? The scribe represents important, wealthy, influential people; the other person – the widow – represents the least, the poor, the weak. In reality, Jesus' resolute judgment of the scribes is not about the whole profession, but refers to those of them who flaunt their own social position, embellish themselves with the title of 'rabbi', that is, teacher, who love to be revered and take the best seats (cf. vv. 38-39).

What is worse is that their ostentation is, above all, of a religious nature, because they pray – Jesus says – and "for a pretense make long prayers" (v. 40), and use God in order to gain respect for themselves as the defenders of his law. This attitude of superiority and vanity causes them to have contempt for those who count for little or who find themselves in an unfavourable economic position, such as widows.

Jesus exposes this perverse mechanism: he denounces the oppression of the weak carried out misleadingly on the basis of religious motivations, declaring clearly that God is on the side of the least. And to really impress this lesson on the minds of the disciples he offers them a living example: a poor widow, whose social position was irrelevant because she had no husband who could defend her rights, and therefore she became easy prey to unscrupulous creditors, because these creditors hounded the weak so they would pay them. This woman, who goes to the temple treasury to put in just two coins – all that she had left – and makes her offering by seeking to pass by unobserved, almost as if ashamed. But, in this very humility, she performs an act laden with great religious and spiritual significance. That gesture full of sacrifice does not escape the gaze of Jesus, who instead sees shining in it the total self-giving to which he wishes to educate his disciples.

The lesson that Jesus offers us today helps us to recover what is essential in our life and fosters a practical and daily relationship with God. Brothers and sisters, the Lord's scales are different from ours. He weighs people and their actions differently: God does not measure quantity but quality; he examines the heart; he looks at the purity of intentions. This means that our "giving" to God in prayer and to others in charity should always steer clear of ritualism and formalism, as well as of the logic of calculation, and must be an expression of gratuity, as Jesus did with us: he saved us freely. And we must do things as an expression of gratuity. This is why Jesus points to that poor and generous widow as a model of Christian life to be imitated. We do not know her name; however, we know her heart – we will find her in Heaven and go to greet her, certainly; and that is what counts before God. When we are tempted by the desire to stand out and give an accounting of our altruistic gestures, when we are too interested in the gaze of others and – might I say – when we act like 'peacocks', let us think of this woman. It will do us good: it will help us to divest ourselves of the superfluous in order to go to what truly counts, and to remain humble.

May the Virgin Mary, a poor woman who gave herself totally to God, sustain us in the aim of giving to the Lord and to brothers and sisters not something of ours but ourselves, in a humble and generous offering.

After the Angelus the Holy Father added:

Dear brothers and sisters, yesterday in Barcelona, Fr Theodoro Illera del Olmo and 15 companion martyrs were beatified. They included 13 consecrated and three lay people. Nine religious and lay people belonged to the Congregation of Saint Peter in Chains; three women religious were Capuchins of the Mother of the Divine Shepherd and one was a Franciscan of the Sacred Heart. These new Blessed were all killed for their faith, in different places and on different dates, during the war and reli-

gious persecution of the last century in Spain. Let us praise the Lord for these courageous witnesses of his and give a round of applause for them!

Today is the centenary of the end of World War I, which my Predecessor Benedict XV defined as 'useless slaughter'. For this reason today, at 1:30 PM Italian time, bells will ring throughout the world, those of Saint Peter's Basilica too. The historical page of the first global conflict is for all a severe warning to reject the culture of war and to seek every legitimate means to put an end to the wars that still draw blood in many regions of the world. It seems that we do not learn. As we pray for all the victims of that enormous tragedy, let us say forcefully: let us invest in peace, not in war! And, let us take as an emblematic sign that of the great Saint Martin of Tours, whom we commemorate today: he rent his cloak in half in order to share it with a poor man. May this gesture of human solidarity indicate to all the way to build peace.

Next Sunday the World Day of the Poor will be celebrated, with many initiatives of evangelization, prayer and sharing. Here too in Saint Peter's Square a healthcare unit has been set up which, for a week, will offer treatment to those who are in need. I hope that this Day may foster increased attention to the needs of the least, of the marginalized, of the hungry.

I thank all of you who have gathered here from Rome, from Italy and from many parts of the world. I greet the faithful from Mengibar and Barcelona, Spain, the group of the Immaculate Heart of Mary from Brazil, and that of the World Union of Catholic Teachers. I greet the *ACLI* tourist centre of Trento, the faithful from San Benedetto Po and the confirmants from Chiuppano. I also greet the many Polish people I see here. There are so many!

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