

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

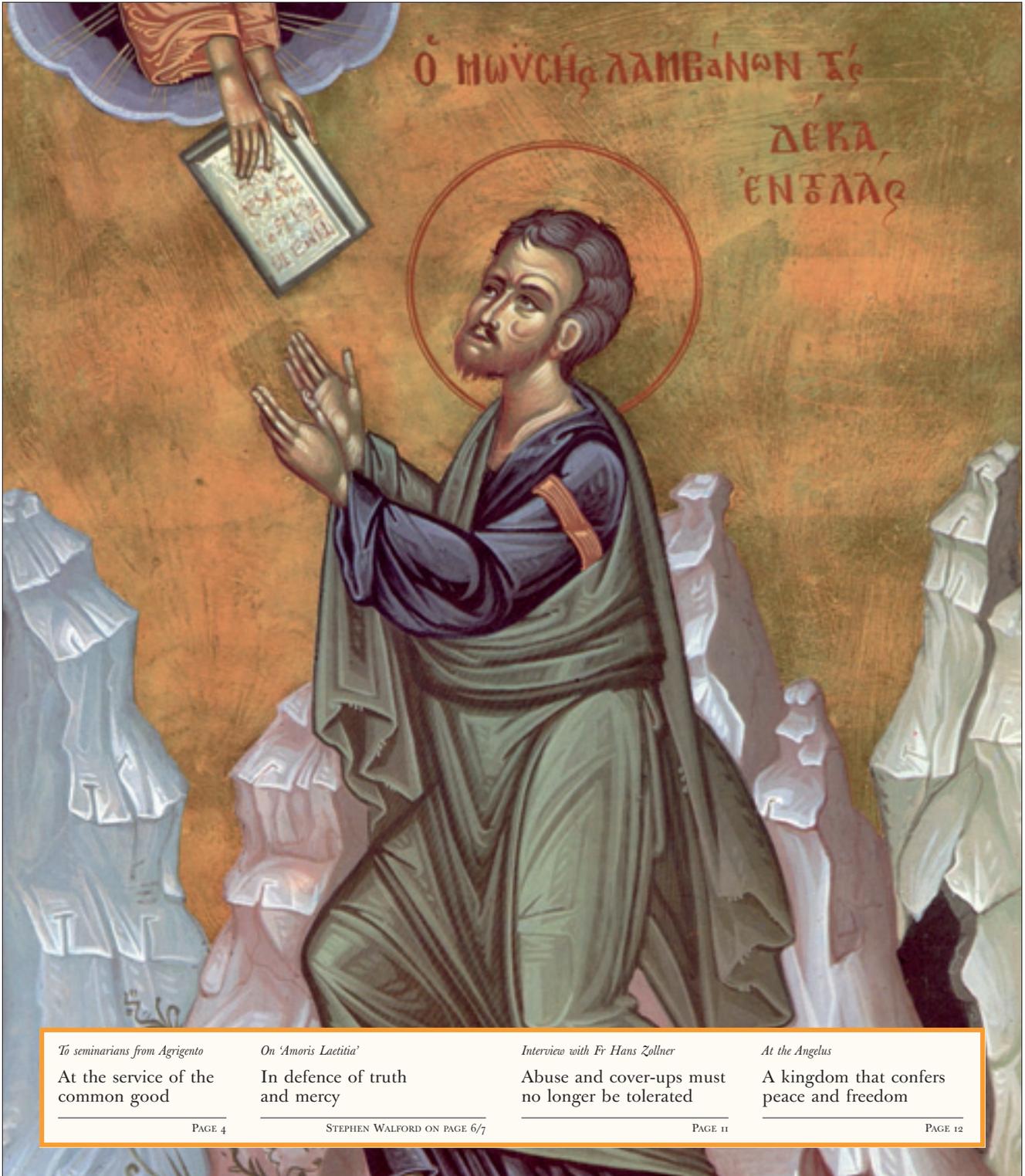
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Friday, 30 November 2018

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# VATICAN BULLETIN

## AUDIENCES

Tuesday, 20 November

Members of the Patriarchate of Antioch for Maronites, Lebanon, on a visit *ad limina Apostolorum*:

– H.B. Cardinal Béchara Boutros Rai, OMM, Patriarch of Antioch for Maronites, with the Bishops of the Curia: Archbishop Paul Nabil El-Sayah, Archbishop emeritus of Haifa and the Holy Land for Maronites; Bishop Hanna G. Alwan, ML, titular Bishop of Sarepta for Maronites; Bishop Paul Abdel Sater, titular Bishop of Ptolemais in Phoenicia for Maronites; Bishop Joseph Naffah, titular Bishop of Aradus

– Bishop Rafic Warcha, titular Bishop of Apamea in Syria for Maronites

– Bishop Samir Mazloum, titular Bishop of Callinicum for Maronites

– Archbishop Moussa El-Hage, OAM, of Haifa and the Holy Land for Maronites, Israel, and Maronite Patriarchal Exarch in Jerusalem, Palestine and Jordan

– Bishop François Eid, OMM, Bishop emeritus of Le Caire for Maronites, Egypt

– Archbishop Youssef Antoine Soueif of Cyprus for Maronites, Apostolic Visitor for Maronite faithful resident in Greece

– Bishop Michel Aoun of Jbeil for Maronites, Lebanon, Apostolic Visitor for Maronite faithful resident in Bulgaria and in Romania

– Bishop Simon T. Faddoul of the Annunciation for Maronites, Apostolic Exarch for Maronite faithful resident in West and Central Africa, Nigeria

– Archbishop Camille Zaidan of Antélias for Maronites, Lebanon

– Archbishop Paul Youssef Matar of Beirut for Maronites, Lebanon

– Archbishop Georges Bou-Jaoudé, CM, of Tripoli del Libano for Maronites, Lebanon

– Archbishop Chucrallah-Nabil El-Hage of Tyr for Maronites, Lebanon

– Bishop Hanna Rahmé, OLM, of Baalbek-Deir El-Ahmar for Maronites, with Bishop Simon Atallah, OAM, Bishop emeritus

– Bishop Mounir Khairallah of Batrun for Maronites, Lebanon

– Bishop Paul Rouhana, OLM, titular Bishop of Antarados, Auxiliary of Joubbé, Sarba and Jounieh for Maronites, for Sarba, Lebanon



– Bishop Antoine Nabil Andari, titular Bishop of Tarsus for Maronites, Auxiliary of Joubbé, Sarba and Jounieh for Maronites, for Jounieh, Lebanon

– Bishop Maroun Ammar of Saïdâ for Maronites, Lebanon

– Bishop Joseph Mouawad of Zahleh for Maronites, Lebanon

– Bishop Marwan Tabet, ML, of Saint-Marion de Montréal for Maronites, Canada

– Bishop Gregory John Mansour, of Saint Maron of Brooklyn for Maronites, USA

– Bishop Antoine-Charbel Tarabay, OLM, of Saint Maron of Sydney for Maronites, Australia

– Bishop Georges M. Saad Abi Younes, OLM, of Nuestra Señora de los Mártires del Libano en México for Maronites, Mexico

– Bishop Abdallah Elias Zaidan, ML, of Our Lady of Lebanon of Los Angeles for Maronites, USA

– Bishop Georges Chihane of Le Caire for Maronites, Egypt

– Archbishop Samir Nassar of Damas for Maronites, Syria

– Bishop Edgar Amine Madi of Nossa Senhora do Libano em Sao Paulo for Maronites, Brazil

– Bishop Antoine Chbeir of Lattaquié for Maronites, Syria, with Bishop Elias Sleman, Bishop emeritus

– Bishop Maroun-Nasser Gemayel of Notre Dame du Liban de Paris for Maronites, France, Apostolic Visitor for faithful resident in Western and Northern Europe

– Bishop Juan Habib Chamieh, OMM, titular Bishop of Nomento, Apostolic Administrator of San Charbel en Buenos Aires for Maronites, Argentina

– Archbishop Joseph Tobji of Aleppo for Maronites, Syria

– Abbot Fadi Bou Chebel, OMM, Apostolic Exarch for Maronite faithful resident in Colombia

Wednesday, 21 November

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

Msgr Pio Vito Pinto, Dean of the Tribunal of the Roman Rota

Friday, 23 November

Members of the Episcopal Conference of Iran, on a visit *ad limina Apostolorum*:

– Archbishop Ramzi Garmou of Teheran for Chaldeans, Patriarchal Administrator of Ahwaz for Chaldeans

– Bishop Sarkis Davidian, ICPB, of Ispahan for Armenians

– Fr Jack Youssef, CM, Apostolic Administrator "*sede vacante et ad nutum Sanctae Sedis*" of Ispahan.

Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples

– Archbishop Nikola Eterović, titular Archbishop of Cibale, Apostolic Nuncio in the Federal Republic of Germany

Bishop Joaquín Mariano Sucunza, titular Bishop of Saetabis, Auxiliary of Buenos Aires, Argentina

Saturday, 24 November

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

H.E. Mr Barham Salih, President of the Republic of Iraq, with his wife and entourage

Archbishop José Rodríguez Carballo, OFM, titular Archbishop of Belcastro, secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

Cardinal Francesco Montenegro, Archbishop of Agrigento, Italy

Monday, 26 November

Meeting with Heads of the Dicasteries of the Roman Curia

## CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Archbishop José Alberto Moura, CSS, of Montes Claros,

Brazil. He is succeeded by his coadjutor, Archbishop João Justino de Medeiros Silva (21 Nov.).

Archbishop de Medeiros Silva, 51, was born in Juiz de Fora, Brazil. He was ordained a priest on 13 December 1992. He was ordained a bishop on 11 February 2012, subsequent to his appointment as titular Bishop of Tullia and Auxiliary of Belo Horizonte, Brazil. On 22 February 2017 he was appointed coadjutor Archbishop of Montes Claros.

The Holy Father accepted the resignation of Bishop Emmanuel T. Cabajar, CSSR, of Pagadian, the Philippines (22 Nov.).

The Holy Father appointed as Bishop of Pagadian Fr Ronaldo I. Lunas from the clergy of Digos, the Philippines. Until now he has served as parish priest of Saint Joseph the Worker Parish in Santa Cruz (22 Nov.).

Bishop-elect Lunas, 52, was born in Bala, the Philippines. He studied philosophy and theology. He holds a licence in Theology from the Pontifical Gregorian University in Rome. He was ordained a priest on 7 April 1992. He has served in parish ministry and on his return from Rome he was appointed lecturer and then dean of the Regional Major Seminary of Saint Francis Xavier in Davao; chancellor of the Diocese of Digos; episcopal vicar for the clergy; member of the College of Consultors and of the Presbyteral Council.

The Holy Father appointed Fr Vinzenz Wohlwend, O. Cist, as Abbot Ordinary of the Territorial Abbey of B.M.V. Maris Stellaee of Wettingen-Mehrerau, Austria. Until now he has

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## In private audience



On Monday evening, 19 November, the Pope received a delegation of the Commission of the Chief Rabbinate of Israel and of the Commission for Religious Relations with the Jews.

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## GENERAL AUDIENCE

*"The fullness of the law that Jesus came to bring us" is literally transformative: "the negative expression used in the Commandments – 'you shall not steal', 'you shall not insult', 'you shall not kill' – that 'not' is transformed into a positive approach: to love, to make room in my heart for others, all desires that sow positivity". Pope Francis shared this observation with the faithful who had gathered in the Paul VI Hall for the General Audience on Wednesday, 28 November, during which he concluded the series of catecheses dedicated to the Decalogue. The following is a translation of the Holy Father's catechesis, which he gave in Italian.*



## We need a new heart

The Holy Father concludes his reflections on the Ten Commandments

Dear Brothers and Sisters,  
Good morning!

In today's catechesis, which concludes the series on the Ten Commandments, we can take as the key theme that of *desires*, which allows us to review the journey we have made and summarize the stages we have completed in reading the text of the Decalogue, always in the light of the full revelation in Christ.

We began with *gratitude* as the basis of the relationship of trust and obedience: God, as we saw, asked for nothing before he had given much more. He invites us to obedience in order to deliver us from the misleading forms of idolatry that have so much power over us. Indeed, seeking self-realization in the idols of this world empties us and enslaves us, while what gives us stature and consistency is the relationship with the One who, in Christ, makes us children by virtue of his fatherhood (cf. Eph 3:14-16).

This entails a process of blessing and liberation, which is true, authentic rest. As the Psalm states: "For God alone my soul waits in silence; from him comes my salvation" (Ps 62[61]:1).

This liberated life embraces our personal history and reconciles us with what, from childhood to the present, we have experienced, becoming adults and being able to give the proper weight to the realities and the people in our life. By this path we enter a relationship with our neighbour which, springing from the love that God demonstrates in Jesus Christ, is a call to the beauty of *fidelity, generosity and authenticity*.

But to live in this way – that is, in the beauty of fidelity, generosity and authenticity – we need a *new heart*, inhabited by the Holy Spirit (cf. Ez 11:19; 36:26). I wonder: how does this heart 'transplant', from an old heart to a new heart, come about? Through the gift of *new desires* (cf. Rom 8:6) that are sown in us by the grace of God, in a particular way, through the Ten

Commandments fulfilled by Jesus, as he teaches in the 'Sermon on the Mount' (cf. Mt 5:15-48). Indeed, in contemplating the life described in the Decalogue – that is, a grateful, free, authentic, blessed, adult existence, as guardian and lover of a steadfast, generous and sincere life – almost without realizing it we stand before Christ again. The Decalogue is his 'X-ray': it is like a photographic negative that lets his face appear – as in the Holy Shroud. And thus the Holy Spirit renders our heart fruitful, placing in it desires that are his gift, the *desires of the Spirit*. To desire according to the Spirit, to desire with the rhythm of the Spirit, to desire with the music of the Spirit.

Looking to Christ we see beauty, goodness, truth. And the Spirit engenders a life that, supporting these desires of his, kindles hope, faith and love in us.

In this way we can better understand why the Lord Jesus did not come to abolish the law but to fulfil it, to develop it, and as the law according to the flesh was a series of prescriptions and prohibitions, according to the Spirit this same law becomes life (cf. Jn 6:63; Eph 2:15), because it is no longer a rule but the very flesh of Christ, who loves us, seeks us, forgives us, consoles us and in his Body recreates the communion with the Father, lost through the disobedience of sin. And thus, the literal negative, the negative expression used in the Commandments – 'you shall not steal', 'you shall not insult', 'you shall not kill' – that 'not' is transformed into a positive approach: to love, to make room in my heart for others, all desires that sow positivity. And this is the fullness of the law that Jesus came to bring us.

In Christ, and in him alone, the Decalogue ceases to be a condemnation (cf. Rom 8:1) and becomes the authentic truth of human life, namely, a desire for love – a desire for good, to do good is born here – a desire for joy, for peace, for magnanimity, for benevolence, for goodness, for fidelity, for meekness, self-control. It goes from

that 'no' to this 'yes': the positive attitude of a heart that opens with the power of the Holy Spirit.

This is what seeking Christ in the Decalogue means: to make our heart fruitful so that it may be filled with love and open to God's work. When men and women comply with the desire to live according to Christ, they are opening the door to salvation which cannot fail to occur because God the Father is generous and, as the Catechism says, "thirsts that we may thirst for him" (n. 2560).

If evil desires defile mankind (cf. Mt 15:18-20), the Spirit places in our heart his holy desires which are the seeds of new life (cf. 1 Jn 3:9). Indeed, the new life is not a titanic effort to comply with a rule, but rather, the new life is God's own Spirit that begins to guide us to his fruits, in a happy synergy between our joy in being loved and his joy in loving us. The two joys come together: God's joy in loving us and our joy in being loved.

This is what the Decalogue is for us Christians: to contemplate Christ in order to open ourselves up to receive his heart, to receive his will, to receive his Holy Spirit.

### SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from England, Australia and the United States of America. Upon all of you, and your families, I invoke the Lord's blessings of joy and peace. God bless you!

I extend a special greeting to *young people, the elderly, the sick and newlyweds*. Next Sunday we will begin the liturgical time of Advent. Let us prepare our hearts to receive Jesus the Saviour; let us recognize in Christmas Christ's encounter with humanity, especially those who, still today, live on the margins of society, in need and in suffering.

# There is no priesthood without mission

Pope Francis' discourse to seminarians from Agrigento

*In the Consistory Hall on Saturday morning, 24 November, the Holy Father met seminarians from the Archdiocese of Agrigento. He chose to set aside his prepared remarks, consigning them to the Rector for later distribution, in order to address the group extemporaneously instead. The following is a translation of the spontaneous discourse Pope Francis delivered in Italian.*

There is a prepared address, with the icon of the disciples of Emmaus, which you can read quietly at home and meditate in peace. I am consigning it to the Rector. I will feel more at ease speaking somewhat spontaneously.

In that discourse, the last word was 'mission'. I liked what the Rector said about the horizon of Albania. Because mission, truly, is something that the Spirit impels us to do: to go out, go out, always go out; but if there is no apostolic horizon, there is the danger of making mistakes and going out not to *bear a message* but to 'take a stroll', that is, to go out ineffectively. Rather than making a journey of strength, going out of oneself, it is entering a labyrinth, where one never manages to find a way, or takes the wrong path! 'How can I be sure that my outward bound ministry is what the Lord wants, what the Lord wants from me, whether in formation or afterwards?'. There is the bishop! The bishop is the one who says on behalf of God: 'This is the way'. You can go to the bishop and say: 'I feel this', and he will discern whether or not that is it. But ultimately the one who gives the mission is the bishop. Why do I say this? One cannot live priesthood without a mission. The bishop not only gives a task –

'handle this parish', as a bank manager gives tasks to his employees – no, the bishop gives a mission: 'Sanctify those people, bring Christ to those people'. It is another level. This is why dialogue with the bishop is important: this is what I



Francis Watt, "The Road to Emmaus"

wanted to get at, at the dialogue with the bishop.

The bishop must get to know you as you are: each one has his own personality, his own way of feeling, his own way of thinking, his own virtues, his own flaws.... The bishop is a father: he is a father who helps one to grow; he is a father who prepares for the mission. And the better the bishop knows the priest, the less danger there will be of making a mistake in the mission he is called to. One cannot be a good priest without a filial dialogue with the bishop. This is something non-negotiable. Some like to say: 'No, I am an employee of the Church'. You are mistaken. Here there is a bishop; there is no assembly where one negotiates his position. There is a father who creates unity: this is how Jesus wanted things. A father who creates unity. It is beautiful when Paul writes to Titus, to Titus who has left Crete in order to 'organize' things. And he recounts the virtues of presbyterates, of the bishop and of lay people, of deacons too. But he allows the *bishop to organize*: to organize in the Spirit, which is not the same as sorting into an organizational chart. The Church is not an organogramme. It is true that at times we use an organizational chart to be more functional, but the Church goes beyond an organogramme; she is something else: she is life, life 'organized' in the Holy Spirit.

And who plays the role of the father? The bishop. The bishop is not the head of the company, no.

He is not the one who commands: 'I command here', some obey, others pretend to obey and others do nothing. No, the bishop is father; he is fruitful; he is the one who creates the mission. This word *mission*, that I wished to take up, is *laden*, laden with Jesus' will; it is laden with the Holy Spirit. For this reason, from the Seminary, may you learn to see in your bishop the father who was placed there to help you grow, to go forth and to accompany you in the moments of your apostolic ministry: in good times, in bad times, but always to accompany you; in moments of success, in moments of defeat that you will always have in life, everyone.... This is something very, very important.

Another thing, that of the *potter's clay*. I like to refer to Jeremiah. He says: when the vessel does not come out well, the potter reworks it. While the vessel is being made and there is something that does not work, there is time to take it all up again and start over; but once it is baked.... Please, *allow yourselves to be shaped*. What the formators propose are not passing fancies. If you do not agree, talk about it. But be men, not children, courageous men, and tell the rector: 'I do not agree with this; I do not understand it'. This is important, to say what you feel. In this way your character can be shaped, in order to be truly a vase full of grace. But if you stay silent and do not dialogue, do not state your difficulties, do not recount your apostolic appre-

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Consigned address

## On the road to Emmaus

*In his prepared remarks, the Pope drew inspiration from the icon of the disciples on their way to Emmaus. The following is a translation of his Italian text.*

Dear Brothers,

I welcome you and thank you for coming. I also thank your Rector in particular, for his introductory words.

In this brief time of our meeting I would like to suggest a few ideas for your personal and community reflection, and I take them from the recent Synod on young people.

First and foremost, the biblical icon: the *Gospel of the disciples of Emmaus*. I would like to propose this icon to you again because it guided all the work of the last Synod and can continue to inspire your journey. And *journey* is precisely the first key word: Jesus the Risen One meets us on the journey which, at the same time, is the way, that is, the reality in which each of us is called to live, and is the inner journey, the way of faith and hope, which knows moments of light and moments of darkness. Here, on the journey, the Lord meets us, listens to us and speaks to us.

First of all, he *listens* to us. This is the second key word: *listening*. Our God is the Word, and at the same time he is the listening silence. Jesus is the Word who has become listening, welcoming our human condi-

tion. When he appears beside the two disciples, he walks with them, listens to them, and also encourages them to express what they have within them, their hope and their disappointment. This, in your life in the seminary, means that in the first place there is the dialogue with the Lord made of mutual listening: he listens to me and I listen to him. No pretense. No mask.

This prayerful listening in the heart teaches us to be people able to listen to others, to become, if God wishes, priests who offer the service of listening – and how much need there is of this! And it teaches us to be more and more a *listening Church*, a community able to listen. You especially experience it now in contact with young people, meeting them, listening to them, inviting them to express themselves.... But this applies to all pastoral life: like Jesus, the Church is sent into the world to listen to the cry of humanity, which is often a silent cry, at times suppressed, stifled.

Journeying; listening; the third word is *discernment*. The seminary is a place and time of discernment. And this requires accompaniment, as Jesus does with the two disciples and with all his disciples, in particu-

lar, the Twelve. He accompanies them with patience and wisdom, teaches them to follow him in truth, unmasking the false expectations they hold in their hearts. With respect and decisiveness, as a good friend and also a good doctor, who at times must use a scalpel. Many problems that surface in a priest's life are due to a lack of discernment in the years at the seminary. Not everyone and not always but many. It is normal, it applies likewise to marriage: certain things that are not confronted earlier can become problems later on. Jesus does not pretend with the two on their way to Emmaus; he is not evasive, does not circumvent the problem: he calls them "foolish men, and slow of heart" (Lk 24:25) because they do not believe the prophets. And he opens their minds to Scripture, and then, at the table, he opens their eyes to his new Presence, in the Sign of the broken Bread.

The mystery of vocation and of discernment is a masterpiece of the Holy Spirit which requires the cooperation of the young person called and of the adult who accompanies him.

The fourth word, as we know, is *mission*; and the Synod on young

people highly valued the synodal dimension of mission: the *travelling together* to meet others. The two of Emmaus return together to Jerusalem and above all join the apostolic community which, by the power of the Spirit, becomes wholly missionary. This emphasis is important, because the temptation to be good individual missionaries is always lurking. Already as seminarians one can fall prey to this temptation: feeling one is good because one is good at preaching, or at organizing events, or beautiful ceremonies, and so forth. Too often our preparation has been individual, rather than collegial, fraternal. And thus the presbyterate and diocesan ministry perhaps present splendid individuality but little witness to communion, to collegiality. Thank God we are growing in this, even compelled by the scarcity of clergy, but communion does not come about through coercion; one must believe in it and be docile to the Spirit.

Dear brothers, these are the ideas that I leave you, all contained in the Gospel icon of the disciples of Emmaus: journeying; listening; discerning; travelling together. I ask the Lord and the Virgin Mary to accompany you, I bless you and pray for you. And you, please, remember to pray for me.

Message to UNIAPAC World Congress

## At the service of the common good

*The 26th World Congress of the International Christian Union of Business Executives (UNIAPAC) was held in Lisbon from 22-24 November. On the opening day of the Congress, Msgr Bruno Marie Duffé, Secretary of the Dicastery for Promoting Integral Human Development, read aloud a Message from Pope Francis to the participants. The following is the English text of the Holy Father's Message.*

Ladies and Gentlemen,

I offer a cordial greeting to all of you, business executives and leaders of economic life, who have gathered for the 26th UNIAPAC World Congress, on the theme of *Business as a Noble Vocation*. From its origin, some eight decades ago, your federation has sought to translate into economic and financial terms the principles and guidelines of Christian social doctrine in the light of changing times.

Today's context of the globalization of economic activity and exchange has profoundly affected outlooks, goals and ways of conducting business. Your decision to reflect on the vocation and mission of economic and business leaders is thus more essential and necessary than ever. In effect, with "the more intensified pace of life and work ... the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development", and can even "cause harm to the world and to the quality of life of much of humanity" (*Laudato Si'*, 18).

Amid such complex changes, fidelity to your vocation and mission calls for maintaining a delicate balance between embracing innovation and increasingly competitive production while at the same time viewing progress within the greater horizon of the common good, human dignity and a

just use of the natural resources entrusted to our care. In your professional lives, you frequently encounter situations where these values are in tension, and consequently you must make important practical decisions regarding investment and management. Here it may prove helpful to recall three guiding principles present in the Gospel and the Church's social teaching.

The first is the centrality of *individual persons*, with their abilities, their aspirations and their problems and difficulties. The Church has always managed to do great things with scanty resources, as a reminder that the results are from God and not from men (cf. *2 Cor 4:7*). When a business becomes a "family", in which management is concerned that working conditions always serve the community, labourers in turn become a "source of enrichment". They are encouraged to put their talents and abilities at the service of the common good, knowing that their dignity and circumstances are respected and not simply exploited.

In exercising this economic discernment, the goals to be set should always be guided by the rule of the *common good*. This foundational principle of Christian social thought illumines and, like a compass, directs the social responsibility of businesses, their research and technology, and their services of quality control, towards the building of a more humane and fraternal society that can "make the goods of this world more accessible to all" (cf. *Evangelii Gaudium*, 203). The principle of the common good points the way to an equitable growth wherein "decisions, programmes, mechanisms and processes [are] specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor that goes beyond a simple

welfare mentality" (ibid., 204). In this way, the horizon can broaden to embrace the entire world and foster a new political and economic mindset open to higher values (cf. ibid., 205). The vocation of business leaders will become "a noble commitment" to the extent that it is open to being "challenged by a greater meaning in life" (ibid., 203).

Finally, we must never lose sight of the *moral and economic value of labour*, which is our means of cooperating with God in an "ongoing creation", which hastens the coming of God's kingdom by promoting justice and social charity, and by respecting the two dimensions, individual and social, of the human person. The noble vocation of business leaders will be evident in the measure that all human activity becomes a witness of hope in the future and an incentive to greater social responsibility and concern through each person's wise use of his or her talents and abilities. Like the first community of apostles, who were chosen to accompany Jesus along his way, you too are called, as Christian executives and business leaders, to undertake a journey of conversion and witness with the Lord, allowing him to inspire and guide the growth of our contemporary social order.

With prayerful good wishes for the fruitfulness of your deliberations, I ask Mary, Mother of the Church, to sustain you in hope and in docile openness to the Spirit, so that you can be effective instruments of the Lord who constantly "makes all things new" (*Rev 21:5*). In imparting to you my blessing, I ask you, please, to remember to pray for me.

From the Vatican, 22 November 2018

FRANCIS

## There is no priesthood without mission

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hensions and all that you want: a silent man, once 'baked', cannot be changed. All of life is like this. It is true that at times it is unpleasant that the potter may intervene in a decisive way, but it is for your own good. Allow yourselves to be shaped, let yourselves be shaped. Before the baking, because this way you will be good.

And then, another two things. What is the *spirituality of the diocesan clergy*? As that priest was saying to the religious: 'I have the spirituality of the religious congregation that Saint Peter founded'. What is the spirituality of diocesan clergy? It is diocesan communion. Diocesan communion has three approaches, three relationships. The first is the *relationship with the bishop*, but I have already spoken enough about this. The first relationship: one cannot be a good diocesan priest without a relationship with the bishop. Second: the *relationship within the presbyterate*. Friendship among you. It is true that one cannot be a close friend to everyone, because we are not equals, but good brothers, yes, whom we love. And what is the sign that there is brotherhood in a presbyterate, there is fraternity? What is the sign? When *there is no gossip*. Gossip, chatter is the scourge of the presbyterate. If you have something against him, say it to his face. Say it man to man. But do not talk behind his back: this is not human! I am not speaking of spiritual humanity, no, it is simply



not human. When there is no gossip in a presbyterate, when that door is closed, what happens? Well, there is a little racket, in meetings things are said to one's face, 'I disagree!', one raises one's voice a bit... But as brothers! At home, we brothers would argue like this. But in *truth*. And then, taking care of one's brothers, loving them. 'Yes, Father, but you know, I find that other person unpleasant...'. But I too find many who are unpleasant and I am unpleasant to someone else; this is a natural part of life, but the level of our consecration leads us to something else, to be harmonious, in harmony.

This is a grace that you must ask of the Holy Spirit. That phrase of Saint Basil – which some say was not Saint Basil's – in the treatise on the Holy Spirit: '*Ipse harmonia est*', He is harmony. The Holy Spirit seems somewhat curious, because with his charisms – because all of you are different – he creates, so to

speak, disorder: everyone diverse. But then he has the power to create within that disorder a richer order, with many different charisms that do not nullify each one's character. *The Holy Spirit is the One who creates unity: unity in the presbyterate*.

The relationship with the bishop, the relationship among you. A negative sign: gossip. No gossip. A positive sign: to state things clearly, to debate, even to get angry, but this is healthy, this is human. Gossip is cowardly.

The relationship with the bishop, the relationship among you, and third: the *relationship with the People of God*. We are called by the Lord to *serve* the Lord in the People of God. Rather, we have been *drawn* from the People of God! This helps a great deal! That memory of Amos, when he says: 'You are a prophet...'. Me? What prophet? I was taken from the back of the flock, I was a shepherd... Each of us was drawn from the People of God, was chosen, and we must not forget where we come from. Because many times, when we forget this, we fall into *clericalism* and forget the people we came from. Please, do not forget mother, father, grandmother, grandfather, the village, the poverty, the difficulties of the families: do not forget them! The Lord has drawn

you from there, from the People of God. Because with this memory, you will know how to *speak* to the People of God, how to *serve* the People of God. The priest who comes from the people and does not forget that he is drawn from the people, from the Christian community, at the service of the people. 'But no, I have forgotten; now I feel a little superior to everyone...'. *Clericalism*, my dear friends, is our worst perversion. The Lord wants you to be shepherds, shepherds of the people, not clerics of the State.

This is the spirituality [of the diocesan priest]: the relationship with the bishop, the relationship among you, and the contact, the relationship with the People of God with the memory – where I come from – and in service – where I am going. And how does one make this grow? With the spiritual life. You have a spiritual father: open your heart to the spiritual father. And he will teach you how to pray, prayer; how to love Our Lady...: do not forget this, because She is always close to the vocation of each of you. The meeting with the spiritual father. Who is not an inspector of conscience; he is one who, on behalf of the bishop, helps you to grow. Spiritual life.

Thank you for coming. I forgot to bring you a booklet that I wanted to give you, but I will send it to the bishop, for each of you. And pray for me; I will pray for you. Do not forget this: the spirituality of the diocesan clergy. Take courage!



"Foggy path", Leonid Afremov (www.afremov.com)

On the Holy Father's teachings in 'Amoris Laetitia'

## In defence of truth and mercy

STEPHEN WALFORD

“Over the course of the Exhortation, current and concrete problems are dealt with: the family in today's world, the education of children, marriage preparation, families in difficulty, and so on: these are treated with a hermeneutic that comes from the whole document which is the magisterial hermeneutic of the Church, always in continuity (without ruptures), yet always maturing.” With these words from the Preface the Holy Father wrote for my book *Pope Francis, the Family and Divorce: In Defence of Truth and Mercy* (Paulist Press), the Pontiff firmly places *Amoris Laetitia* in the heart of a rich body of magisterial teaching on the family, stretching back to Pope Leo XIII's Encyclical *Arcanum*.

Of course, since *Amoris Laetitia* was published in April 2016, much discussion has taken place on its meaning. This led me to write a book on the subject with two main objectives: 1) to defend the Pope and his magisterium, and 2) to encourage those souls in irregular unions to seek the maternal embrace of the Church, and to begin a journey of spiritual ascent.

One of the most significant things Pope Francis stated in his Preface is that *Amoris Laetitia* must be read in order, from start to finish, otherwise “it will either not be understood or it will be distorted.” Without any doubt, far too many commentators have jumped immediately to the famous chapter eight; yet to do this, is to miss a vital “development of theological reflection” that is unveiled throughout the preceding chapters.

In the first three chapters of my book, I have tried to do something similar, first, by laying the historical foundations as to why the crisis of the family has taken root so dramatically – coupled with the response of the magisterium from Leo XIII onwards, and secondly, how Pope Francis responds to the contemporary challenges with his usual crystalline, refreshing realism. For instance, it is clear to me that the Holy Father sees God as the travelling companion of each family; not as an abstract theory contained in the Word, but in the Word made Flesh who reproduces the “Road to Emmaus” for each family. Families are not problems but “are an opportunity that God places before us. An opportunity that challenges us to generate a missionary creativity capable of embracing every practical situation.”

*Amoris Laetitia* is striking for several reasons: 1) It seeks to explore the truth of individual situations through discernment, recognising the myriad of problems ordinary families encounter daily. 2) It rejects an abstract application of doctrine that does not take into account the truth that only an encounter with the Risen Christ can instigate a true metanoia. 3) It moves away from a “them and us” mentality to family situations, reminding us that we are sinners and all in need of divine mercy. 4) It teaches responsibility to be sympathetic to the plight of others – especially those in second civil marriages – and as a consequence, we must “remove our sandals before the sacred ground of others” (cf. Ex 3:5).

Pope Francis underpins the entire text with a call to welcome, accompany, discern and integrate each family into the bosom of the Church.

His dream is of a Church of maternal tenderness that continuously reaches out; one that imitates the love and compassion of the Blessed Virgin who is *Hodegetria* – the Mother who leads the way to Jesus.

So how do we see this theological development that the Holy Father speaks of? How can it help us understand the complexity of contemporary family life, and most importantly, how can it help us to open our hearts ever more to suffering and broken families?

The opening chapter of *Amoris Laetitia* lays the foundations by placing the family in a biblical perspective; we are invited to see the love and unity of the Most Holy Trinity mirrored (albeit in an imperfect way) in marriage, and the gift of children, as building blocks – living stones (cf. 1 Pet 5) – upon which salvation history is built. Jesus is seen as the divine physician, who touches the flesh of a bruised and wounded human family; who wills to transform it through divine grace. The Pope also reminds us that mercy, forgiveness, selflessness and tenderness are all concrete expressions of the law of love that Jesus commands us to follow, and ones which can be beautiful manifestations of parental love.

Chapter two seeks to understand the variety of problems which modern families are faced with, and which the Church – through the guidance of the Holy Spirit – must confront if she is to “be guided to a more profound understanding of the inexhaustible mystery of marriage and the family.” This leads to a stark and healthy dose of self-criticism in which the Holy Father suggests that for too long the Church has presented an “almost artificial theological ideal of marriage” in which too much emphasis has been placed on “stressing doctrinal bioethical and moral issues – without encouraging openness to grace.”

Chapter three is dedicated to the Church's teaching on marriage, seeking to reveal the entire beauty of sacramental marriage whereby the family finds a true path to sanctification and self-fulfilment. The overriding message is that the family – the “domestic church” – is intimately linked to the Church herself.

Undoubtedly, chapters four and five should be seen as the heart of the entire Exhortation and form a sparkling blueprint for all married couples and those preparing for marriage. The Holy Father displays a wisdom nurtured without doubt from decades of time spent not only in the prayerful presence of the Lord, but also in the lives of his flock in Buenos Aires. I certainly cannot do justice here to these chapters, but suffice it to say, Pope Francis teaches us what true love entails, using the great Christological vision of St Paul as his starting point. A sober and open hearted meditation on these great chapters will help all to see their own failings in humility, and serve as a summons to embrace *agape*, that divine love that is sacrificial and pure in nature. Read in conjunction with *Gaudete et Exsultate*, and it seems to me, the laity have a treasure trove of magisterial teaching that can pave the way to holiness while living “in the world.”

Chapters six and seven are where we begin to see the emergence of pastoral care in the Pope's teaching. He is adamant that it is not enough for priests, seminarians and religious to have just a doctrinal formation, but in order to appreciate the reality of family life, they must be

exposed to proper pastoral training that can open their hearts to the divergence of situations ordinary people face. Accompanying can never happen sitting behind a desk with a moral theology manual; it must come from entering the lives of the suffering; lowering oneself to their level and offering the tenderness of Jesus.

To return to our original questions, as I hope to show more thoroughly in my book, we see that Pope Francis has shown how the origins of the family emanate from the will of God, how they are struggling in a secular culture and how the Church – through the magisterium and with the divine guidance of Sacred Scripture – seeks to be at the service of the family in order that each domestic church can realise its full potential.

This takes us to the controversial chapter eight, and which for me, was the critical reason I felt compelled to enter the debate. Firstly, there can be no denying that it is a challenging text. It faces head on the most difficult cases, involving divorced and civilly remarried Catholics and the varied pastoral care that can be offered to them; it advances in a most careful manner the teaching of St John Paul II in *Familiaris Consortio*, which acknowledged the necessity of discernment for cases of an irregular union. There is no doubt however, that for the lax or the rigorist, there is the temptation to see an abandoning of 2000 years of Catholic teaching; but in reality neither is true. Pope Francis has simply utilised his power to bind and loose and – with the certain authority of Christ to do so – enabled pastors to discern with a person or couple the way forward which may include the “help of the Sacraments.” This is far removed however from a general change in sacramental discipline which is not possible due to the possibility of mortal sin and scandal.

Pope Francis' realism and utilisation of authentic moral theology – which recognizes that the degree of imputability may be diminished greatly or even removed altogether for sins of grave matter – has led him to discern that there will be souls involved in irregular unions who will benefit from the sacraments of confession and Holy Communion as divine medicine for their spiritual healing. This will include not only those who manage to live as brother and sister, but those who – possibly because of the fear of further sin engulfing the family home and their children – cannot reach that goal yet. The Holy Father proposes as a firm foundation for these souls, the law of gradualness taught by St John Paul II which encourages them to begin a step by step growth in their spiritual life which with the grace of God can help them eventually leave the sinful element of their union.

For the rigorist held in a straitjacket of fear, this papal act of mercy cannot be possible for several reasons: 1) they reject the supreme authority of Christ's Vicar to grant this, 2) they ignore or even reject authentic moral theology on sin and guilt as taught in the Catechism, and 3) they lack any nuance in the question of what constitutes a firm purpose of amendment. For Pope Francis, however, rigidity “grieves the Holy Spirit”, it hides pride and insecurity and resembles the hypocrisy of the Pharisees. The rigid don't care much for discerning individual problems and situations; they prefer to classify objectively grave sinners as one group without discerning subjective reasons for a given situ-

ation. It seems to me that in a time of great moral turmoil with so many confused and weak souls, the Holy Spirit has sent the first Jesuit Pope armed with the great Jesuitical tool of discernment in order to loosen the fetters of the Church – certainly not in a doctrinal sense – but in those ways that were detrimental to evangelising in an age of “silent apostasy.” The Church cannot act like a Mother if the Mother never speaks to some of her children.

In my book, I thought it important to try and address various aspects not only related to *Amoris Laetitia* itself, but also how the Holy Father was able to ensure his new approach was not in opposition to Tradition and the magisterium going back centuries. This I felt was essential for several reasons: 1) to answer those papal dissenters who were seeking to influence ordinary Catholics through a manufactured confusion, or in certain cases untruths, and 2) for those souls in irregular unions who were seeking through *Amoris Laetitia* a new stage of their spiritual journey, but were being influenced by rigorist propaganda.

Four aspects I felt were central to hopefully accomplishing this: In the first, through a Scriptural analysis, seeking ways in which God, through his mercy, had still acted in the lives of great sinners, including several notorious pagans of the Old Testament: Rahab the Prostitute being the greatest example; or Tamar, for whom St Ephraim sung of her “holy adultery.” In a rigorist rule book, these women, tainted not only by the stain of original sin, but also personal sin of grave matter, should not have been able to be useful for salvation history to proceed; and yet God in his mysterious and marvellous design saw things differently.

The second aspect was an exploration of moral theology and the workings of conscience, utilising magisterial teachings and the writings of St Augustine and St Thomas Aquinas. I felt it very important to delve into the issue of “good intention” even when circumstances make a person feel there is no way out; for instance in the case we have already mentioned (and central to the Buenos Aires Bishops guidelines that are now “authentic magisterium”) in which a couple have tried and failed to live as brother and sister, because the stress was causing an escalation of evil in the home. Does God take their good intention to leave the sinful situation into account?

The third aspect was to look into the issue of papal primacy, and the God given authority Popes have in matters of faith and morals. Without doubt, one of the most disconcerting areas of dissent stretching back decades, but intensified in recent times has been the attempted dilution of the ordinary magisterium. The reality is that Popes cannot be corrected in matters of faith and morals; they are the beneficiaries of the “charism of assistance” given by the Holy Spirit. Along these lines, we also have the precious doctrine of indefectibility which ensures the Church will never teach false doctrine.

The final area of real importance relates to the doctrine of doctrinal development; an area which Pope Francis has often talked about since the earliest days of his papacy, and which he was gracious enough to mention in his Preface. In truth, I had touched upon this issue in a letter I had given to the Holy Father, linking this teach-

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Sr Imelda Poole made member of the Order of the British Empire

## Honoured for her work to end modern slavery

SALLY AXWORTHY\*

Elona was a victim of human trafficking. She was trafficked from Albania and rescued in a Western European country having been sold into the sex trade. She had suffered terrible abuse. Elona was frightened and wanted to stay outside the shelter system. She chose to stay with her father, even though the relationship was not good. One morning, she phoned Sr Imelda Poole, IBVM, saying she was on the street, her father had beaten and abused her very badly.

RENATE, a network of religious sisters, headed by Sr Imelda, working against trafficking and modern slavery in Europe, stepped in and she was rescued again. Elona is now in a rehabilitation programme and receiving vocational training. Elona is just one of the many victims of modern slavery rescued by the religious sisters around the world.

RENATE is part of a global network of sisters, Talitha Kum ('arise little girl'). They provide shelter, healthcare and trauma counselling to victims. They enable them to return safely to their home countries, or help them with training and volunteering placements. They raise awareness of modern slavery through presentations and films such as 'Called to give voice to the voiceless.' They work to address the reasons that cause people to be trafficked, reducing poverty and empowering communities economically. They campaign for legislative change and better services for victims.

To honour their work, Sr Imelda was made a Member of the Order of the British Empire for her services to ending modern slavery by His Royal Highness The Prince of Wales at

an Investiture ceremony at Buckingham Palace on 21 November.

The contribution of the religious networks to ending modern slavery is vital. According to the ILO over 40 million people are still in slavery globally. Many of the 660,000 women religious have responded to Pope Francis's call to care for the marginalised, and in particular to work to end human trafficking and modern slavery. Through their own networks the women religious are able to work in both countries from which victims are trafficked and the countries where they end up, breaking down the cycles of misinformation and abuse that trap the vulnerable.



The British Government, and its partners, has also been at the forefront of this effort. Theresa May, then Home Secretary, participated at the launch of the Santa Marta Group at the Vatican in 2014, a forum that brings together police chiefs and Church representatives who are often at the coal face of anti-trafficking. She introduced the Modern Slavery Act 2015, which gave law enforcement agencies the tools they need to tackle the crimes of slavery, forced labour and human trafficking. It toughened up sentencing, and increased support for victims. Under the Act, large companies have to both identify and tackle modern slavery in their supply chains.

Modern slavery is a global problem which needs an international solution. At the United Nations General Assembly in 2017, the British Prime Minister and the Secretary-General of the United Nations launched the Call to Action to End Forced Labour, Modern Slavery and Human Trafficking. Over 80 countries have now endorsed the document, a concrete signal of international intent to combat this scourge. The UK and Holy See both lobbied for Sustainable Development Goal 8.7 to end modern slavery by 2030.

Throughout history, British monarchs have rewarded those who have shown service, loyalty or gallantry. Today, Her Majesty The Queen confers honours on deserving people from all walks of life, in public recognition of their exceptional merit, service or bravery. Sr Imelda's MBE is a small acknowledgement of a difficult work that she and her fellow sisters do in rescuing women like Elona. I congratulate them whole-heartedly.

\*British Ambassador to the Holy See

## In defence of truth and mercy

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ing of St Vincent of Lerins with the Pope's own principle "time is greater than space." There is no doubt that this is an area that theologians need to explore more as a way of helping the laity appreciate how doctrines can mature through time, and why the magisterium is right to refine them, as a way of getting closer to how Jesus desires the Church to understand them. This is a process which must continue in the life of the Church until the Lord returns.

Chapter eight of *Amoris Laetitia* must be seen not as a rupture – as Pope Francis has now clearly taught – but in total continuity and harmony with past magisterial teaching. How can we be confident this is the case? Firstly, because no doctrine has been tampered with: the indissolubility of marriage remains, the doctrine on mortal sin remains, the horror of sacrilegious reception of Holy Communion remains (cf. 1 Cor 11:27, 29), and the gravity of all acts of adultery remain. Alongside this, we have an authentic extension and application of mercy for sinners who, recognizing their sinful situation, are conscious of the need for the Lord. They make their own the words of St John Paul II: "Were we to disregard the Eucharist, how could we overcome our own deficiency?"<sup>11</sup> There can be no rupture when the maternal instincts of Holy Mother Church seek to rescue souls

who are genuine in their desire to change, and when this maternal tenderness is manifest in the will of the "sweet Christ on earth."<sup>12</sup> It is simply not possible.

Pope Francis, we can say, marries three essential spiritual elements in his teaching on reintegrating the divorced and civilly remarried into the life of the Church: 1) Ignatian discernment, 2) Thomistic doctrine on morality, and 3) a Franciscan love for the (spiritually) poor. He also reveals a beautiful manifestation of the charisma of Peter: he is teacher and pastor, one who, rather than allow doctrine to go stale on a shelf, utilises everything at his disposal to go in search of the lost sheep and bring them home.

To me, *Amoris Laetitia* is a magisterial document of great beauty and one that had to come in order for the Church to address the growing problems of family breakdown and divorce. For all of us, bishops, priests religious and laity, we must leave aside pride and hostility and humbly accept that the Holy Spirit is calling the Church to put out into the deep even more; to live this extraordinary era of divine mercy in a more radical way that speaks only of love, true love for these brothers and sisters who struggle. If we want to truly imitate Jesus – divine mercy incarnate – then we must act in full conformity with His will and His example. That includes obedience and loyalty to His Vicar and humble

acceptance of his magisterium; it means avoiding judgements about the inner spiritual lives of others, and a recognition that we are all sinners, and all reliant on the mercy of God. If we can do as Pope Francis asks, and rid ourselves of hypocrisy, then we may gradually begin to see *Amoris Laetitia* for what it is: a summons to make each domestic church a building block of the communion of saints. It is my ardent desire that my book may help in some small way to bring that about.

<sup>1</sup> POPE FRANCIS, *Address at the Opening of the Pastoral Congress of the Diocese of Rome*, 16 June 2016.

<sup>2</sup> POPE FRANCIS, *Apostolic Exhortation Amoris Laetitia*, 19 March 2016, n. 31.

<sup>3</sup> *Ibid.*, n. 37.

<sup>4</sup> Pope Leo XIII states: "Whatsoever thou shall bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in Heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church". Encyclical Letter *Satis Cognitum*, 29 June 1896, n. 12.

<sup>5</sup> "It is also to be borne in mind that all acts of the Magisterium derive from the same source, that is, from Christ who desires that His People walk in the entire truth. For this same reason, magisterial decisions in matters of discipline, even if they are not guaranteed by the charism of infallibility, are not without divine assistance and call for the adherence of the faithful". CONGREGATION FOR THE DOCTRINE OF THE FAITH, *Donum Veritatis*, 24 May 1990, n. 17.

<sup>6</sup> *Amoris Laetitia*, fn. 351.

<sup>7</sup> POPE FRANCIS, *Homily for Morning Mass at Casa Santa Marta*, 6 October 2016.

<sup>8</sup> ST JOHN PAUL II, *Apostolic Exhortation Ecclesia in Europa*, 28 June 2003, n. 9.

<sup>9</sup> ST EPHRAIM, *Seventh Hymn on the Nativity*, www.newadvent.org.

<sup>10</sup> Pope Pius XII wrote: "For both the juridical mission of the Church, and the power to teach, govern and administer the Sacraments, derive their supernatural efficacy and force for the building up of the Body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of those divine gifts, which prevent her from ever teaching false doctrine". *Mystici Corporis Christi*, 29 June 1943, n. 31.

<sup>11</sup> ST JOHN PAUL II, *Encyclical Letter Ecclesia de Eucharistia*, 17 April 2003, n. 60.

<sup>12</sup> ST CATHERINE OF SIENA, *Letter CXCVI to Pope Gregory XI*.

# Pope confers Ratzinger Prize

For a constructive dialogue with today's culture

*During a ceremony in the Clementine Hall on Saturday, 17 November, Pope Francis conferred the 2018 Ratzinger Prize to theologian Marianne Schlosser and to architect Mario Botta. The ceremony began with an introduction by Fr Federico Lombardi, SJ, President of the Joseph Ratzinger – Benedict XVI Vatican Foundation. The following is the English text of the address delivered by the Holy Father for the occasion.*

Dear Brothers and Sisters,

I am pleased to be taking part once again this year, at the award ceremony for the eminent personalities presented to me by the Vatican Foundation Joseph Ratzinger – Benedict XVI, upon the proposal of the Foundation's Scientific Committee. I greet the two Prize-winners: Professor Marianne Schlosser and Architect Mario Botta, as well as the members and friends of the Foundation present here, and I thank Cardinal Angelo Amato and Fr Federico Lombardi, SJ, who outlined the significance of this event and the profiles of the Prize winners.

This is a lovely occasion on which to offer our affectionate and grateful thought to the Pope emeritus, Benedict XVI. As admirers of his cultural and spiritual legacy, you have received the mission to cultivate it and continue to make it bear fruit, with that strongly ecclesial spirit that has distinguished Joseph Ratzinger, ever since the days of his richly fertile theological activity in his youth, when already he gave precious fruits in the Vatican Council II, and then in an increasingly demanding manner in the successive stages of his long life of service, as a professor, Archbishop, Head of Dicastery, and finally as Pastor of the Universal Church. His is a spirit that views the problems of our time with awareness and courage, and knows how to draw, from attention to Scripture in the living tradition of the Church, the wisdom necessary for a constructive dialogue with today's culture. In this line, I encourage you to continue to study his writings, but also to face the new themes on which faith is called to dialogue, like those that have been evoked by you and which I consider very current, of the care for creation as our common



home and the defense of the dignity of the human person.

Today, however, I would like to express my particular appreciation for the two personalities awarded the Prize. I am very pleased that the award for research and teaching in theology is attributed to a woman, Professor Marianne Schlosser. It is not the first time – Prof. Anne-Marie Pelletier has already received it – but it is very important that the contribution of women to the scientific field of theological research and that of the teaching of theology – for so long considered almost exclusive territories of the clergy – be recognized more and more. It is necessary that this contribution be encouraged, and that it find a wider space, in keeping with the growing presence of women in the various fields of responsibility for the life of the Church, in particular, though not only, in the cultural field. Since Paul VI proclaimed Teresa of Avila and Catherine of Siena Doctors of the Church, no doubt may be permitted regarding the fact that women can reach the highest peaks in the understanding of the faith. John Paul II and Benedict XVI also confirmed this by including the names of other women in the series of Doctors: St. Therese of Lisieux and St. Hildegard of Bingen.

In addition to theology, the Ratzinger Prizes have since last year been appropriately conferred also in the field of Christian-inspired arts. I therefore congratulate the architect, Mario Botta. Throughout the history of the Church, sacred buildings have been a concrete call to God and to the dimensions of the spirit wherever the Christian proclamation has spread throughout the world. They expressed the faith of the believing community, they welcomed that community, helping to give form and inspiration to the prayer of that community. The commitment of the architect, creator of sacred space in the city of men, is therefore of highest value, and must be recognized and encouraged by the Church, especially when we risk the oblivion of the spiritual dimension and the dehumanization of urban spaces.

Against the backdrop and in the context of the great problems of our time, theology and art must therefore continue to be animated and elevated by the power of the Spirit, which is the source of strength, joy and hope. So, allow me to conclude by recalling the words with which our Pope emeritus invited us to hope, by evoking the spiritual elevation of a great theologian and saint particularly dear to him, and well known by our Prize-winner, Professor Schlosser. On the occasion of his visit to Bagnoregio, home of St. Bonaventure, Benedict XVI expressed himself thus: "We find a beautiful image of hope in one of his sermons for Advent, in which he compares the movement of hope with the flight of a bird that spreads its wings to their maximum capacity and draws on all its strength to flap them. In a certain sense it makes its whole self-movement, to soar upwards and fly. Hoping is flying, St Bonaventure says. But hope requires that all our limbs become movement, projected to the true height of our being, towards the promises of God. Whoever hopes, he affirms, 'must lift his head, turning his thoughts aloft, to the heights of our existence, namely to God' (*Sermo XVI, Dominica 1 Adv., Opera omnia*, IX, 40a)" (*Address in Bagnoregio*, 6 September 2009).

I thank the theologians and the architects who help us to lift our heads and turn our thoughts to God. My very best wishes to all of you for your noble work. Let it always be addressed to this end.



*Stained glass at St. Therese of Lisieux Church in Montauk, N.Y., depicting Teresa of Avila, Therese of Lisieux and Catherine of Siena (CNS photo/Gregory A. Shemitz, Long Island Catholic)*

## Audience with the President of the Republic of Iraq

On Saturday, 24 November, Pope Francis received in audience H.E. Mr Barham Salih, President of the Republic of Iraq, who subsequently met with Cardinal Pietro Parolin, Secretary of State, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, the good relations between the Holy See and Iraq and the positive developments of the political situation were evoked, highlighting the importance of joint efforts, with the support of the international community, to face the challenges of the reconciliation process to promote national unity. In this context, emphasis was placed on the historic presence of Christians in the country, of which they are an integral part, on the significant contribution they make to restoring the social fabric, and on the importance of ensuring that those who have been compelled to abandon their own lands of origin are able to return there, highlight-



ing the need to guarantee their safety and a place in the future of Iraq.

Lastly, attention turned to the various conflicts and grave humanitarian crises that afflict the Region, underscoring the need for dialogue between the various ethnic and religious groups to reestablish trust and peaceful coexistence.

## PMS launches fundraising campaign

### A home for India's flood victims

An emergency fundraising drive has been launched by the Pontifical Mission Societies (PMS) to provide urgently needed relief to victims of the devastating floods that have struck the Indian States of Kerala, Karnataka and Tamil Nadu in recent months.

In an open letter, PMS President Archbishop Giampietro Dal Toso described the flooding as the worst natural disaster to hit these regions in a century. Archbishop Dal Toso has launched an appeal to all people of good will "to contribute to the PMS emergency Fund, so that we can provide the help necessary to repair and rebuild the ecclesiastical structures for the Christian faithful of India".

Last August's floods in Kerala displaced more than 1.5 million people and caused an estimated 2.8 million dollars in damage. More than 57,000 hectares of agricultural land were inundated and some 37,000 homes destroyed or badly damaged, along with countless churches, Catholic institutions and dispensaries.

The Catholic Church responded by mobilizing over 100,000 volunteers and organizing more than 4,000 camps for refugees. The Pontifical Mission Societies have offered support to the dioceses of Kerala and Karnataka for some 50 years, and have funded several thousand projects. The Church in India has also offered assistance to victims of the Gaja cyclone which ravaged the coast of Tamil Nadu on 16 November, killing at least 23 people and displacing some 82,000 more who have taken refuge in rescue centres spread across six districts.

## Union of Superiors General elects new president

Fr Arturo Sosa Abascal of Venezuela, Superior General of the Society of Jesus, has been elected the new President of the Union of Superiors General (USG). The election was held during the working sessions of the 91st biannual General Assembly of the USG held from 21 to 23 November at the *Casa Divin Maestro* in Ariccia, a town outside of Rome. Fr Michael Brehl, Superior General of the Redemptorists, was elected Vice-President.

Upon his election, the new President urged the USG to continue to cooperate with orders and congregations of women religious. Men and women religious, he said, "offer an important and prophetic contribution in the Church today", often working in dangerous and difficult situations, he observed, "bringing the Good News and helping people to experience reconciliation and peace".

## New leadership for the FABC

At a 16 November meeting in Bangkok, Thailand, the Central Committee of the Federation of Asian Bishops' Conferences (FABC) elected Cardinal Charles Maung Bo, SDB, Archbishop of Yangon, Myanmar, as the Federation's new president. He will succeed Cardinal Oswald Gracias of Bombay, President of the Catholic Bishops' Conference of India. The announcement was made by the Acting Assistant Secretary General of the FABC, Fr William LaRousse, MM.

Cardinal Bo will assume office on 1 January 2019, as Cardinal Gracias completes his second term on 31 December. Speaking with Asia News, Cardinal Gracias welcomed Cardinal Bo's election ahead of the recently announced Plenary Council of Asian Bishops that will assemble in 2020 to discuss "the possibilities of us being at the service of the country, at the service of the people and at the service of the Church in Asia". The Archbishop of Bombay described Cardinal Bo as "the right person to lead us as we are preparing for this big Plenary Council".

## VATICAN BULLETIN

CONTINUED FROM PAGE 2

served as Apostolic Administrator of the said Abbey (23 Nov.).

Abbot Wohlwend, 49, was born in Grabs, Switzerland. He made his solemn vows in 1994 for the Abbey in Wettingen-Mehrerau. He was ordained a priest on 19 September 1998. He has served as formator and teacher of religion at the Collegium Bernardi directed by the Abbey of Wettingen-Mehrerau. Since 2009 he has served as Prior and Master of Novices of the said Abbey.

The Holy Father accepted the resignation of Bishop Giuseppe Franzelli, MCCJ, of Lira, Uganda (23 Nov.).

The Holy Father appointed Bishop Santus Lino Wanok as Bishop of Lira. Until now he has served as Bishop of Nebbi, Uganda (23 Nov.).

Bishop Wanok, 61, was born in Atyak-Yamo, Uganda. He was ordained a priest on 27 September 1986. He was ordained a bishop on 30 April 2011, subsequent to his appointment as Bishop of Nebbi.

The Holy Father appointed as Apostolic Nuncio in Pakistan Fr Christophe Zakhia El Kassis of the Archdiocese of Beirut for Maronites, nunciature counsellor, at the same time raising him to the dignity of Archbishop and assigning him the titular episcopal See of Roselle (24 Nov.).

Archbishop-elect El Kassis, 50, was born in Beirut, Lebanon. He holds a *Utrouque Iure* degree. He was ordained a priest on 21 May 1994. He entered the diplomatic service of the Holy See on 19 June 2000 and has served in the Apostolic Nunciatures in Indonesia, Sudan and Turkey, and in the Section for Relations with States.

### ORIENTAL CHURCHES

His Beatitude Youssef Absi, Patriarch of Antioch for Greek Melkites, with the assent of the Synod of Bishops of the Greek-Melkite Church, and having informed the Apostolic See, has appointed Archbishop Georges Bacouni as Arch-

bishop of Beirut and Jbeil, Lebanon. Until now he has served as Archbishop of Akka, Israel (24 Nov.).

Archbishop Bacouni, 56, was born in Ain el-Roummaneh, Lebanon. He was ordained a priest on 30 July 1995. He was ordained an archbishop on 27 November 2005, subsequent to his appointment as Archbishop of Tyr for Greek-Melkites, Lebanon. On 21 June 2014 he was appointed Archbishop of Akka.

### VATICAN APOSTOLIC LIBRARY

The Holy Father appointed as Office Head in the Vatican Apostolic Library Ms Paola Manoni, official of the said library (23 Nov.).

### START OF MISSION

On 27 September, Archbishop Fortunatus Nwachukwu, titular Archbishop of Acquaviva, began his mission as Apostolic Nuncio in Jamaica with the presentation of his Letters

of Credence to H.E. Mr Steadman Fuller, Deputy Governor General of Jamaica.

### CARDINAL TAKES POSSESSION

On Sunday, 25 November, Cardinal Maurice Piat, CSSP, Bishop of Port-Louis, Mauritius, took possession of the Title of Santa Teresa al Corso d'Italia, Rome.

On Sunday, 25 November, Cardinal António Augusto dos Santos Marto, Bishop of Leiria-Fátima, Portugal, took possession of the Title of Santa Maria Sopra Minerva, Rome.

### NECROLOGY

Bishop Evaristo Mar Chengula, IMC, of Mbeya, Tanzania, at age 77 (21 Nov.).

Bishop Francisco de Paula Victor, titular Bishop of Tures in Numidia, Auxiliary Bishop emeritus of Brasília, Brazil, at age 83 (21 Nov.).

Interview with Jesuit Father Hans Zollner

# Abuse and cover-ups must no longer be tolerated

“Both abuse and its cover-up can no longer be tolerated”. This firm conviction spurred Pope Francis to convoke a meeting on the protection of minors in the Church. Fr Hans Zollner, SJ – whom the Holy Father has appointed spokesperson of the organizing committee for the meeting which will be held at the Vatican from 21-24 February 2019 – explained in an interview with Vatican News and *L'Osservatore Romano* that preparations for the meeting are now underway. Fr Zollner, who also serves as a member of the Pontifical Commission for the Protection of Minors, emphasized in particular the “synodal dimension” of the meeting, in which the Pope will join representatives of the episcopate from around the world. The following is the English text of the interview.

*What is the goal of the Committee?*

Everything needs to be prepared. And in order to prepare everything well, there needs to be someone to shoulder the burden. The meeting in February is an important event; it's very important for the Church. It is necessary that it be prepared well, and that it involve all of the Episcopal Conferences right away. Information, reflections, the spirit of prayer and penance and proposals for new concrete action need to be shared immediately. It is necessary that the awareness of a synodal journal be shared – *cum Petro et sub Petro* (with Peter and under Peter). We must do everything that we can, as the Holy Father said in his letter to the People of God “to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated”. Organizing the meeting well will help to put together the analysis, the awareness, the shame, the repentance, prayer, and discernment regarding actions to be undertaken and decisions to be made in justice and in truth.

Because of this, the consultations that we will have with victims, with groups of experts, with the laity, with educated men and women is also important. This work will be done together with the Pontifical Commission for the Protection of Minors, headed by Cardinal O'Malley, of which I am also a member.

*Concretely, what will you do from now until the February meeting?*

In concrete terms, the Committee will provide for the preparation of next February's meeting in logistical terms as well as in terms of the content, according to the directives given by the Holy Father. In view of this, we will be sending a questionnaire to those who will be invited to participate. It is important that there be a sharing of experiences, of the difficulties as well as possible solutions to face this terrible scandal. It seems to us that, even by proceeding in this way, the synodal dimension which Pope Francis has called for so many times, will be expressed.

*What structure will the February meeting take on?*

The structure provides for the freest and most fruitful encounter possible. And at the same time, one that must be prayerful and reflective, of analysis and proposals. So that the meeting might be fruitful, as I have already said, we believe that it is very important that there be a consultation phase, which we will launch soon. The Holy Father has assured that he will be present at the work sessions at the meeting, which in some way will recall the synodal experience.

*Will there be preparatory material?*

Certainly one of the Committee's tasks is that of preparing base documentation for the participants so that February's meeting might be set within the journey accomplished so far.

*Where does the Pontifical Commission for the Protection of Minors fit in with respect to this new Committee?*

There will be a close collaborative rapport. The fact that I, a member of the Pontifical Commission, was named to coordinate the activities of the organizing Committee, I think demonstrates precisely this and emphasizes, on the Holy Father's part, the recognition of the work done up till now by the Pontifical Commission. In addition, the Committee will make use of the Commission in the consultative phase that I spoke of earlier, which will be fundamental in order to adequately prepare the meeting in February.

*Some are saying that the expectations for the February meeting are too high. What do you think the Pope expects from this meeting?*

We are aware that there are high expectations, and it is understandable that this is so, given the gravity of the scandal that has shocked and wounded so many people, believers and non-believers, in so many countries. As the Holy Father wrote in the letter to the People of God, “we feel shame when we realize that our style of life has denied, and continues to deny, the words we recite. With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and



Valeria Rossi, “Dissolving remorse”

the gravity of the damage done to so many lives”.

The Holy See reiterated this clearly: “Both abuse and its cover-up can no longer be tolerated and a different treatment for Bishops who have committed or covered up abuse, in fact represents a form of clericalism that is no longer acceptable”.

And the Holy Father has convoked the meeting in February – an unprecedented decision – precisely because he is aware that the protection of minors is a fundamental priority for the Church, for its mission, and not only for its credibility. For this reason, he wants the encounter between the presidents of episcopal conferences and the other participants in the meeting to be free, without conditions, animated by prayer and by a spirit of *parresia* (frankness, boldness) which he has particularly at heart.

*Many episcopal conferences have met for their plenary assemblies in this period and have discussed anti-abuse measures. Will there be a place for this work at February's meeting?*

It will have a fundamental place. As I said, the consultative phase that has already begun and specifically serves to gather together and better harmonize the experiences of the Episcopal Conferences. If the Pope has convoked the presidents of the Episcopal Conferences, it is precisely

to emphasize how much he believes in the value of the Apostolic communion among the bishop of Rome and his fellow brothers in the episcopate. The Holy Father is convinced that the plague, the “sacrilege” as he has said numerous times, of abuse is a problem that does not pertain to a single country, and certainly not only to western countries. It involves every country. It does not regard the Church only, but many different sectors: schools, sports, the family. It requires a firm and universal response, within specific contexts and cultures. It places us as believers in front of the mystery of evil and the necessity to combat it to the end, without hesitation. “If one member suffers, all suffer together with it”. Truly, the words of St Paul to the Corinthians, restated at the beginning of the letter to the People of God, make us understand the spirit that moved the Pope to convoke this meeting. We suffer together, and together, with the Lord's help, we must find the cure: “the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within”.

## ANGELUS

*"The Kingdom of God is founded on his love and is rooted in hearts ..., conferring peace, freedom and fullness of life upon those who embrace it". Pope Francis emphasized this at the Angelus on 25 November, commenting on the Gospel reading for the last Sunday of the liturgical year, the Solemnity of Christ, King of the Universe. The following is a translation of the Holy Father's reflection, which he shared in Italian with the faithful who had gathered in Saint Peter's Square.*

On the Solemnity of Christ the King

## A kingdom that confers peace and freedom

Dear Brothers and Sisters,  
Good morning!

The Solemnity of Christ, King of the Universe, which we celebrate today, is set at the conclusion of the liturgical year and recalls that the life of creation does not advance at random, but proceeds toward a final destination: the definitive manifestation of Christ, Lord of history and of all creation. The conclusion of history will be his eternal kingdom. Today's Gospel passage (cf. Jn 18:33-37) speaks to us about this kingdom, the kingdom of Christ, the kingdom of Jesus, recounting the humiliating situation that Jesus is in after being arrested in Gethsemane: bound, insulted, accused and led before the authorities of Jerusalem. And then, he is presented to the Roman prosecutor, as one who seeks to undermine political power, to become the king of the Jews. So Pilate conducts his inquest and, in a dramatic interrogation, twice asks Jesus *if He is a king* (cf. vv. 33, 37).

And Jesus initially responds that his kingship "is not of this world" (v. 36). Then he states: "You say that *I am a king*" (v. 37). It is evident from his entire life that Jesus does not have political ambitions. Let us recall that after the multiplication of the loaves, the people, excited by the miracle, would have sought to proclaim him king, to overturn the Roman power and reestablish the kingdom of Israel. But for Jesus the kingdom is something else, and it is certainly not achieved by revolt, violence and the force of arms. This is why he withdrew alone to pray on the mount (cf. Jn 6:5-15). Now, in responding, He makes Pilate take note that His disciples did not fight to defend Him. He says: "if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews" (Jn 18:36).

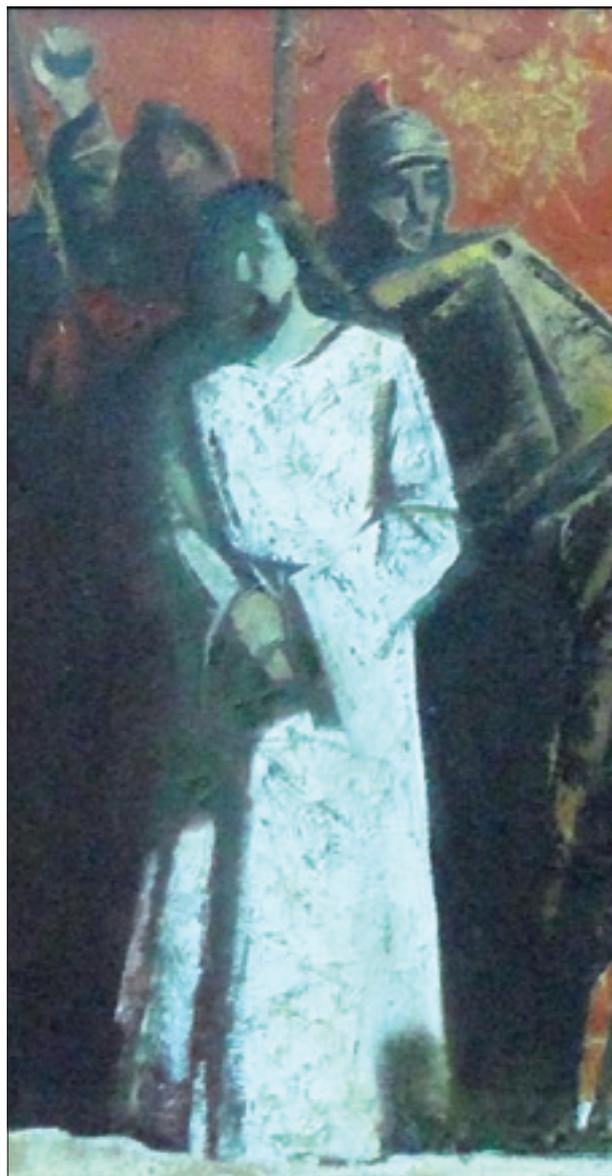
Jesus wants to make it understood that above and beyond political power there is another even greater one, which is not obtained by human means. He has come to earth to exercise this power, which is love, by *bearing witness to the truth* (cf. v. 37), the divine truth which ultimately is the essential message of the Gospel: "God is love" (1 Jn 4:8); and he wishes to establish in the

world his kingdom of love, justice and peace. And this is the kingdom of which Jesus is king, and which extends until the end of times. History teaches us that kingdoms founded on the force of arms and on the abuse of power are fragile and sooner or later collapse. But the Kingdom of God is founded on his love and is rooted in hearts – the Kingdom of God is rooted in hearts –, conferring peace, freedom and fullness of life upon those who embrace it. We all want peace; we all want freedom and we want fulfilment. And how do you do this? Allow the love of God, the Kingdom of God, the love of Jesus, to take root in your heart and you will have peace, you will have freedom and you will have fulfilment.

Today Jesus asks us to *allow him to become our king*. A king who, with his word, his example and his life immolated on the cross saved us from death, and – this king – indicates the path to those who are lost, gives new light to our existence marred by doubt, by fear and by everyday trials. But we must not forget that Jesus' kingdom *is not of this world*. He will give new meaning to our life – at times even put to difficult tests through our mistakes and our sins – merely on the condition that we not follow the logics of the world and of its 'kings'.

May the Virgin Mary help us to welcome Jesus as the king of our life and to spread his kingdom, by bearing witness to the truth which is love.

Dear brothers and sisters, yesterday Ukraine commemorated the anniversary of the *Holodomor*, a terrible famine brought about by the Soviet regime that caused millions of deaths. The image is painful. May the wound of the past be an appeal to all that such tragedy never again be re-



Nadezhda Vorontsova, "Pontius Pilate and the trial of Jesus" (detail)

peated. Let us pray for that dear country and for the peace so greatly desired.

I greet all of you pilgrims, coming from Italy and from many countries: the families, parish groups, associations. In particular I greet the many choirs who have come for their Third International Conference in the Vatican, and I thank them for their presence and for their valuable service to the liturgy and to evangelization. Many thanks!

I greet those participating in the Congress on fertility, promoted by the Catholic University of the Sacred Heart on the 50th anniversary of Saint Paul VI's Encyclical *Humanae Vitae*; as well as the law students of the 'Università Roma Tre' and the faithful from Pozzuoli, Bacoli and Bellizzi. I greet the members of the 'Istituto Ranchibile' of Palermo. And my compliments, because you have been brave! To come here in this rain! You are brave! Well done!

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