

L'OSSERVATORE ROMANO

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Timi Kakandar, "Prayer"

GENERAL AUDIENCE

"Even if we may have been praying for many years, we still have to learn!", and we can do so by looking to Jesus, a "man of prayer" and "teacher of prayer". At the General Audience in the Paul VI Hall on Wednesday, 5 December, beginning a new series of catecheses on the Lord's Prayer, Pope Francis spoke about how Jesus prayed. The following is a translation of the Holy Father's catechesis, which he delivered in Italian.

Teach us to pray

Dear Brothers and Sisters,
Good morning!

Today we begin a series of catecheses on the Lord's Prayer.

The Gospels have consigned to us very lively portrayals of Jesus as a *man of prayer*. Jesus prayed. Despite the urgency of his mission and the pressure from the many people making demands on him, Jesus feels the need to withdraw in solitude and pray. Mark's Gospel recounts this detail to us from the very first passage about Jesus' public ministry (cf. 1:35). Jesus' inaugural day in Capernaum has ended in a triumphant way. Once the sun has set, multitudes of sick people have reached the door where Jesus is staying: the Messiah preaches and heals. The ancient prophecies and expectations of so many suffering people are fulfilled: Jesus is the God-with-us, the God who frees us. But that crowd is still small when compared to the many other crowds that will gather around the prophet of Nazareth; at certain times the gatherings are oceanic, and Jesus is at the centre of it all, the expectation of the peoples, the fulfilment of the hope of Israel.

Yet he slips away; he does not end up being a hostage to the expectations of those, who by then, had declared him a *leader*, which is a danger for leaders: to

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VATICAN BULLETIN

AUDIENCES

Tuesday, 27 November

Cardinal Luis Antonio G. Tagle, Archbishop of Manila, the Philippines, President of *Caritas Internationalis*; with Msgr Pierre Cibambo Ntakobajira, Ecclesiastical Assistant; and Mr Michel Roy, Secretary General

Thursday, 29 November

Members of the Episcopal Conference of the Indian Ocean, on a visit *ad limina Apostolorum*

– Bishop Gilbert Aubry of Saint-Denis-de-La Réunion, Réunion

– Bishop Alain Harel, titular Bishop of Forconio, Vicar Apostolic of Rodrigues, Mauritius

– Cardinal Maurice Piat, CSSP, Bishop of Port-Louis, Mauritius

– Bishop Charles Mahuza Yava, SDS, titular Bishop of Apisa maius, Vicar Apostolic of the Comoros Islands

– Bishop Denis Wiehe, CSSP, of Port Victoria o Seychelles, Seychelles

Cardinal Reinhard Marx, Archbishop of Munich and Freising, Federal Republic of Germany, and Coordinator of the Council for the Economy

Archbishop Giovanni d'Aniello, titular Archbishop of Paestum, Apostolic Nuncio in Brazil

Archbishop Guido Pozzo, titular Archbishop of Bagnoregio, Italy, Secretary of the Pontifical Commission *Ecclesia Dei*

Archbishop Jude Thaddeus Okolo, titular Archbishop of Novica, Apostolic Nuncio in Ireland

Friday, 30 November

Archbishop Alessandro D'Errico, titular Archbishop of Carini, Apostolic Nuncio in Malta and in Libya

Saturday, 1 December

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

Bishop Giuseppe Sciacca, titular Bishop of Fondi, Secretary of the Supreme Tribunal of the Apostolic Signatura, Auditor General of the Apostolic Chamber

Monday, 3 December

Archbishop Peter Bryan Wells, titular Archbishop of Marcanopolis, Apostolic Nuncio in South Africa,



Botswana, Lesotho, Namibia and Swaziland

H.E. Mr Mahmoud Abbas, President of the State of Palestine, with his entourage

Cardinal Sérgio da Rocha, Archbishop of Brasília, Brazil, President of the National Episcopal Conference of Brazil, with Archbishop Murilo Sebastião Ramos Krieger, SCL, of São Salvador da Bahia, Vice President; Bishop Leonardo Ulrich Steiner, OFM, titular Bishop of Thisiduo and Auxiliary of Brasília, Secretary General

CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Daniel Elías García as Bishop of Monterey in California, USA. Until now he has served as titular Bishop of Capsus and Auxiliary Bishop of Austin, USA (27 Nov.).

Bishop Garcia, 58, was born in Cameron, Texas. He was ordained a priest on 28 May 1988. He was ordained a bishop on 3 March 2015, subsequent to his appointment as titular Bishop of Capsus and Auxiliary of Austin.

The Holy Father appointed as Auxiliary Bishops of the Archdiocese of Kraków, Poland: Fr Franciszek Ślusarczyk from the clergy of the said

Archdiocese, assigning him the titular episcopal See of Cillium. Until now he has served as rector of the Shrine of Divine Mercy in Kraków-Łagiewniki; and Fr Janusz Mastalski from the clergy of the said Archdiocese, assigning him the titular episcopal See of Noba. Until now he has served as rector of the Major Seminary in Kraków (1 Dec.).

Bishop-elect Ślusarczyk, 60, was born in Dobczyce, Poland. He holds a doctorate in theology with a specialization in homiletics. He was ordained a priest on 20 May 1984. He has served in parish ministry and as: prefect of discipline at the Major Seminary in Kraków; vice-rector for pastoral issues at the Shrine of Divine Mercy in Kraków-Łagiewniki; adjunct professor at the Pontifical Academy of Theology in Kraków.

Bishop-elect Mastalski, 54, was born in Kraków. He was ordained a priest on 21 May 1989. He holds a doctorate in catechetics. He has served in parish ministry and as: rector of the church at St Mark University in Kraków; professor of theological science; professor at "John Paul II" University in Kraków; dean of the faculty of social sciences of the University.

The Holy Father appointed as coadjutor Bishop of Dibrugarh, India, Fr Albert Hemrom from the clergy of Dibrugarh. Until now he has served as judicial vicar of the Diocesan Tribunal and rector of St Joseph's

Minor Seminary in Dibrugarh (2 Dec.).

Bishop-elect Hemrom, 49, was born in Konapathar, India. He holds a licence in canon law and a doctorate from the Pontifical Lateran University in Rome. He was ordained a priest on 25 April 1999. He has served in parish ministry and as: prefect of studies; visiting professor of Canon Law at Oriens Theological College; member of the College of Consultors and Presbyteral College; secretary of the Laity and Family Commission.

The Holy Father appointed Bishop Elias Joseph Gonsalves as Archbishop of Nagpur, India. Until now he has served as Bishop of Amravati, India (3 Dec.).

Archbishop Gonsalves, 57, was born in Chulne, India. He was ordained a priest on 11 April 1990. He was ordained a bishop on 29 September 2012, subsequent to his appointment as Bishop of Amravati.

The Holy Father has approved the merging of the Dioceses of Hearst and Moosonee, Canada into a single circumscription named Hearst-Moosonee and belonging to the ecclesiastical Province of Ottawa (3 Dec.).

The Holy Father appointed Bishop Robert Ovide Bourgon as the Bishop of the new Diocese. Until now he has served as Bishop of Hearst and Apostolic Administrator of Moosonee (3 Dec.).

Bishop Bourgon, 62, was born in Sudbury, Canada. He was ordained a priest on 8 May 1981. He was ordained a bishop on 25 April 2016, subsequent to his appointment as Bishop of Hearst and Apostolic Administrator of Moosonee.

With members of the International Theological Commission



On Friday, 30 November, the Holy Father received in audience members of the International Theological Commission.

CONGREGATION FOR INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE

The Holy Father appointed Fr Pier Luigi Nava, SMM, as undersecretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (27 Nov.).

SPECIAL ENVOY

The Holy Father appointed Cardinal Giovanni Angelo Becciu, Prefect of the Congregation for the Causes of Saints, as his Special Envoy to the Eucharistic Celebration to be held on 8 December 2018, at the Shrine of *Notre-Dame de Santa Cruz* in Oran, Algeria, on the occasion of

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The Holy Father at the General Audience

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be too attached to people, not to keep their distance. Jesus realizes this and does not end up being a hostage to the people. From the very first night at Capernaum, he shows he is an original Messiah. At the end of the night, when dawn is already breaking, the disciples are still seeking him, but are unable to find him. Where is he? Until Peter at last tracks him down in an isolated place, completely absorbed in prayer. And Peter tells him: "Every one is searching for you!" (Mk 1:37). The exclamation seems to be the appropriate phrase for an overwhelming success, proof of the successful outcome of a mission.

But Jesus says to his own that he must go elsewhere; that it is not the people who seek him, rather it is above all he who seeks others. He must therefore not put down roots but remain a constant pilgrim on the roads of Galilee (vv. 38-39); as well as a pilgrim towards the Father, that is: praying. On a journey of prayer. Jesus prays.

And it all happens during a night of prayer.

In some passages of Scripture it seems to be first and foremost Jesus' prayer, his intimacy with the Father, that governs everything. It is so, for example, especially on the night at Gethsemane. The final stretch of Jesus' journey (by far the most difficult of those he has undertaken thus far) seems to find its meaning in Jesus' continuous listening to the Father. Certainly not an easy prayer, indeed a truly 'agonizing struggle' in the sense of the athletic spirit, yet a prayer that is able to sustain the way of the Cross.

Here is the essential point: *Jesus prayed there.*

Jesus prayed with intensity in public moments, sharing the liturgy of his people, but also seeking withdrawn places, away from the turbulence of the world, places that allowed him to dwell in the privacy of his soul: he is the prophet who knows the stones of the desert and goes up high into the mountains. Jesus' last words before dying on the Cross are words from the psalms, that is, of prayer, the prayer of the Jews: he prayed with the prayers that his mother had taught him.

Jesus prayed like all men and women in the world pray. Yet his way of praying also contained a mystery, something that certainly did not escape the eyes of his disciples, since the Gospels contain that plea that was so simple and immediate: "*Lord,*

teach us to pray" (Lk 11:1). They see Jesus praying and they want to learn how to pray: "Lord, teach us to pray". And Jesus does not refuse, he is not possessive of his intimacy with the Father, but rather, he came precisely to introduce us to this relationship with the Father. And thus, he becomes the teacher of prayer to his disciples, as he undoubtedly wants to be so for all of us. We too should say: "Lord, teach me to pray. Teach me".

Even if we may have been praying for many years, we still have to learn! Man's prayer, this yearning which arises so naturally from his soul, is perhaps one of the deepest mysteries of the universe. And we do not even know whether the prayers that we address to God are effectively those that he wants to have addressed to him. The Bible also gives us testimonies of inappropriate prayers, which in the end are rejected by God: It is sufficient to recall the parable

and the Lord listens. The Lord listens to humble prayer.

Therefore, on beginning this series of catecheses on the prayer of Jesus, the most beautiful and just thing that we all must do is to repeat the disciples' appeal: "Teacher, teach us to pray!". It would be beautiful during this Season of Advent to repeat: "Lord, teach me to pray". We can all go somewhat beyond this and pray better; but asking the Lord: "Lord, teach me to pray". Let us do this during this Season of Advent and he will certainly not allow our invocation to go unheard.

SPECIAL GREETINGS

I welcome all the English-speaking pilgrims and visitors taking part in today's Audience, especially those from Australia, New Zealand and the United States of America. My greeting also goes to the many



of the Pharisee and the tax collector. Only the latter, the publican, goes home from the Temple justified, because the Pharisee was proud and he liked people to see him praying and he feigned prayer: the heart was cold. And Jesus says: this is not justified, "for every one who exalts himself will be humbled, but he who humbles himself will be exalted" (Lk 18:14). The first step to prayer is to be humble, to go to the Father and to say: "Look at me, I am a sinner, I am weak, I am bad": each one knows what to say. But one always begins with humility,

groups of students and teachers present. Upon all of you, and your families, I invoke the Lord's blessings of joy and peace. God bless you!

I offer a special greeting to *young people, the elderly, the sick and newlyweds*. On Saturday, we will celebrate the Solemnity of the Immaculate Conception of the Blessed Virgin Mary. Let us entrust ourselves to Our Lady! As an example of faith and obedience to the Lord, may she help us prepare our hearts to welcome Baby Jesus at his Birth.

Former US President George H.W. Bush laid to rest

George Herbert Walker Bush, 41st President of the United States of America, died on Friday, 30 November, at the age of 94, eight months after the death of Barbara Bush, his wife of 73 years. The couple had six children and 14 grandchildren. The former leader was born on 12 June 1924 in Milton, Massachusetts, and served a large part of his life in service to his country. In addition to serving in the nation's highest office, Bush also served as US Vice President, Representative in the US Congress, Ambassador and Director of Central Intelligence.

Pope Francis expressed his condolences in a telegram signed by Secretary of State Pietro Parolin and sent to the President of the United

States Conference of Catholic Bishops (USCCB). The Holy Father expressed his "heartfelt condolences and the assurance of his prayers to all the Bush family" and, "commending President Bush's soul to the merciful love of Almighty God", Francis invoked "upon all who mourn his passing the divine blessings of strength and peace".

Among the many expressions of condolences, President Trump and the First Lady recalled in a statement that "President Bush inspired generations of his fellow Americans to public service", and that "with sound judgement, common sense, and unflappable leadership", the former President had "guided our Nation, and the world, to a peaceful

and victorious conclusion of the Cold War". The Trumps noted that "his example lives on, and will continue to stir future Americans to pursue a greater cause". Former President and Mrs Barack Obama expressed their sorrow, stating that "America has lost a patriot and humble servant in George Herbert Walker Bush. While our hearts are heavy today, they are also filled with gratitude". In a statement released by the USCCB, Cardinal Daniel N. DiNardo, Archbishop of Galveston-Houston and USCCB President, wrote: "We remember with gratitude this great man who spent his life selflessly in service of his country. With an unwavering commitment to building bridges of peace and ensur-

ing our nation's freedoms, he also inspired many as a devoted husband, father and family patriarch". The Bishops, he said, "pray for the repose of the soul of our forty-first president as we remember a life well lived".

Thousands of people paid their final respects to President Bush as he lay in state in the Capitol Rotunda in Washington, D.C. on Tuesday, 4 December. After a State funeral in the Washington National Cathedral on Wednesday, his remains were returned to Houston, where a funeral service was held on Thursday. He will be laid to rest at his eponymous presidential library in College Station with his wife and a daughter who died in childhood.

With freedom and obedience

The Jesuit mission according to the Holy Father

Freedom and obedience are "two virtues that advance if they proceed together", more so in the mission of Jesuits, who are called to be "free and obedient, after the example of Saint Ignatius". The Pope emphasized this thought on Monday morning, 3 December, in an audience with the community of the Jesuit International College in Rome on the occasion of the 50th anniversary of its founding. The following is a translation of the Pontiff's address, which he delivered in Italian.

Dear Brothers,
Good morning!

Thank you for your visit, I am pleased. This year you are commemorating the 50th anniversary of the Collegio del Gesù, opened thanks to the initiative of Fr Arrupe in 1968. In the 50th year, that of the jubilee, Scripture says that "each of you shall return to his property and each of you shall return to his family" (Lev 25:10). But no one needs to pack their bags! All of you, however, are called to return to the 'place' that is your own, to "desire what is essential and original" (Saint Peter Favre, *Memoriale*, 63), to revisit that family in which God recreated you, where you professed your belonging to him. God established you as Jesuits: this jubilee is a moment of grace to remember and feel that you are with the Church, in a Society and in a membership that have a name: Jesus. To remember means to establish yourself anew in Jesus, in his life. It means to re-emphasize a clear 'no' to the temptation to live for oneself; to reaffirm that, like Jesus, we exist for the Father (cf. Jn 6:57); that, like Jesus, we must live to serve, not to be served (cf. Mk 10:45). To remember means to repeat with one's intelligence and will that the Lord's Easter is sufficient for the life of a Jesuit. Nothing else is needed. It will do you good to return to the second week of the *Exercises*, in order to ground yourself once more on the life of Jesus, on the journey toward Easter. Because to be formed is above all to ground oneself. Allow me to advise you on this, to revisit the Colloquium on service in order to be like Jesus, to imitate Jesus, who emptied himself, annihilated himself, obedient unto death; the Colloquium that guides you up to the moment of asking insistently for slander, persecution, humiliation. This is the criterion, brothers! If someone does not succeed in this, speak about it with your spiritual father. Imitate Jesus. Like him, on that path which Paul recommends in Philippians 2:7, and do not be afraid to ask for it, because it is a beatitude! "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely..." This is your path: if you do not succeed in having that heartfelt Colloquium and in giving your entire life, with conviction, and in asking for this, you will not be firmly rooted.

Thus, *to ground yourself* is the first verb I would like to give you. Saint Francis Xavier, whom we are celebrating today, wrote about this: "I implore you, in all your matters, to ground yourselves totally in God" (*Letter go from Kagoshima*). In this

way, he added, there is no adversity for which one cannot be prepared. You live in the house where Saint Ignatius lived, wrote the Constitutions, and sent the first companions on mission throughout the world. You are grounded on the origins. It is the grace of these years in Rome: the grace of the foundation, the grace of the origins. And you are a seedbed that leads the world to Rome and Rome to the world, the Society in the heart of the Church and the Church in the heart of the Society.

The second verb is *to grow*. You are called in these years to grow, establishing roots. The plant grows from the roots, which are unseen but



support the whole. And it ceases to bear fruit not when it has few branches, but when the roots dry up. To have roots is to have a well grafted heart, which in God is able to expand. To God, *semper maior*, one responds with the *magis* of life, with limpid and unbridled enthusiasm, with the fire that blazes within, with that positive, ever-growing tension, which says 'no' to every compromise. It is Saint Paul's "woe to me if I do not preach the gospel" (1 Cor 9:16), and Saint Francis Xavier's "I did not stop for one instant" (*Letter 20 to Saint Ignatius*), and is what spurred Saint Alberto Hurtado to be a sharp arrow in the lethargic limbs of the Church. If the heart does not expand, it atrophies. Do not forget this. If one does not grow, one withers.

There is no growth without crisis – do not be afraid of crises, do not be afraid –, just as there is no fruit without pruning nor victory without struggle. To grow, to put down roots means to struggle without respite against all spiritual worldliness, which is the worst evil that can befall us, as Fr de Lubac used to say. If worldliness damages the roots, goodbye fruit and goodbye plant. And I think this is the most formidable danger at this time: spiritual worldliness, which leads one to clericalism and so forth. However, if growth is a constant *acting against* one's own ego, there will be much fruit. And while the enemy spirit will not give up tempting you to seek your 'consolations', by insinuating that you live better if you have what you want, the friendly Spirit will gently encourage you in goodness, to grow in humble docility, moving forward, without rifts and without dissatisfaction, with that serenity that comes from God alone.

to achieve the greatest freedom: freedom from yourselves. Prayer will be of great help to you; prayer must never be neglected: it is the legacy that Fr Arrupe left us at the end: Arrupe's 'swan's song'. Read that appeal, that conference that he gave to Jesuits in the refugee camp in Thailand. Then he took the airplane and landed in Rome, where he suffered a stroke. And freedom goes with obedience: as it was for Jesus, for us too the food of life is doing the will of the Father (cf. Jn 4:34), and of the fathers whom the Church gives us. Free and obedient, after the example of Saint Ignatius who, when he had a long wait at Villa d'Este and, meek while at the same time decisive, in full freedom, presented to the Pope the Society's total obedience, in a Church that certainly did not shine through evangelical customs. Therein lies the snapshot of the adult, fully grown Jesuit. Freedom and obedience give life to that way of working creatively with the Superior. I once said to a group of Jesuits who were preparing – I think – to become superiors, that the General of the Society was a shepherd of 'a flock of toads', because the freedom of Jesuits, along with initiative, leads to many initiatives and the poor Superior has to go from one side to the other... To create unity not with meek sheep, but with toads! And this is true; it is important. But where is the guarantee of this bond with the Superior, of this unity? In the examination of conscience. Please never neglect this, because it is what enables the Superior to govern this 'flock of toads', to lead them to a different harmony, because he knows you and tomorrow it will be you to receive his account, because we are all brothers who know each other well. Freedom, obedience, examination of conscience as the method, as the way.

To ground oneself, to grow, and lastly, *to mature*. This is the third verb. One does not mature in the roots and trunk, but in the output of fruit, which fertilize the soil with new seeds. Here mission comes into play, putting yourself face-to-face with today's situations, taking care of the world that God loves. Saint Paul VI said: "Wherever in the Church, even in the most difficult and extreme fields, at the crossroads of ideologies, in the social trenches, there has been and there is confrontation between the burning exigencies of man and the perennial message of the Gospel, here also there have been, and there are, Jesuits" (*Address on the occasion of the 32nd General Congregation of the Society of Jesus*, 3 December 1974; *ORE*, 12 December 1974). These words are what I think have been, perhaps, the most profound message from a Pope to the Society. In the most intricate intersections, in the borderlands, in the deserts of humanity: here is where the Jesuit is called to be. One may be as a sheep among wolves,

The Pontiff to the Ecumenical Patriarch for the Feast of Saint Andrew

A sign of hope for a wounded world

In the context of the traditional exchange of Delegations for the respective feasts of Patron Saints – 29 June in Rome for the celebration of Saints Peter and Paul, and 30 November in Istanbul for the celebration of Saint Andrew – Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, led the Holy See Delegation for the celebration of the

Ecumenical Patriarchate. The Cardinal was accompanied by Bishop Brian Farrell and Msgr Andrea Palmieri, respectively Secretary and Undersecretary of the Council. Archbishop Paul F. Russell, Apostolic Nuncio in Turkey, joined the Delegation in Istanbul. The Holy See Delegation took part in the solemn divine liturgy presided by His Holiness Bartholomew in the

Patriarchal Church of Saint George in the Phanar, and had a meeting with the Patriarch and conversations with the synodal commission responsible for relations with the Catholic Church. Cardinal Koch consigned to the Ecumenical Patriarch a Message signed by the Holy Father. The following is the English text of the Pontiff's Message.



To His Holiness BARTHOLOMEW
Archbishop of Constantinople
Ecumenical Patriarch

It is with particular joy, on the feast of Saint Andrew the Apostle, Patron of the Ecumenical Patriarchate, that I convey my sentiments of deep affection, together with the assurance of my prayers for Your Holiness, beloved brother in Christ, and for the Church entrusted by our Lord to your pastoral care. I also extend cordial greetings to the members of the Holy Synod of the Ecumenical Patriarchate, to the clergy, monks and nuns, and all the faithful gathered in the Patriarchal Church of Saint George for the solemn celebration in honour of Saint Andrew, the first-called and brother of Saint Peter.

The exchange of delegations between the Church of Rome and the Church of Constantinople, on the occasion of their respective feast days, has become a joyful custom over the years and expresses the profound bond that unites our two Sees. While centuries of mutual misunderstanding, differences and silence may seem to have compromised this relationship, the Holy

Spirit, Spirit of unity, has enabled us to recommence a fraternal dialogue. This was definitively resumed by our venerable predecessors, Patriarch Athenagoras and Pope Saint Paul VI, and has enabled us to rediscover those bonds of communion that have always existed between us.

Our Churches have safeguarded the Apostolic tradition with great

care, along with the teaching of the first Ecumenical Councils and the Church Fathers, despite the differences that developed in local traditions and in theological formulations, which need to be more deeply understood and clarified. At the same time both Churches, with a sense of responsibility towards the world, have sensed that urgent call, which involves each of us who have been baptized, to proclaim the Gospel to all men and women. For this reason, we can work together today in the search for peace among peoples, for the abolition of all forms of slavery, for the respect and dignity of every human being and for the care of creation. With God's help, through encounter and dialogue on our journey together over the last fifty years, we already experience being in communion, even though it is not yet full and complete.

The search for the re-establishment of full communion is above all a response to the will of our Lord Jesus Christ, who on the eve of his Passion prayed that his disciples "may all be one" (Jn 17:21). United we give a more effective response to the needs of so many men and women of our own time, especially those who suffer from poverty, hunger, illness and war. Here I would express my profound gratitude to Your Holiness for your presence at the day of prayer and reflection for peace in the Middle East, held last 7 July in Bari, attended by the Heads of Churches, or their representatives, from that deeply troubled area. It is a source of great comfort to share with Your Holiness the same concerns for the tragic situation of our brothers and sisters in the region.

In a world wounded by conflict, the unity of Christians is a sign of hope that must radiate ever more visibly. With this in mind, I also assure Your Holiness of my prayer that God, fount of reconciliation and peace, may grant us Christians to "be of one mind, sympathetic, loving toward one another" (1 Pt 3:8). We have been called by God for this, so that we "might inherit a blessing" (1 Pt 3:9).

Trusting in the intercession of our patrons, Saint Peter and Saint Andrew, I assure you and all the faithful of the Ecumenical Patriarchate of my renewed prayerful best wishes, on behalf of the whole Catholic Church. With sentiments of profound esteem and fraternal affection, trusting also in your own prayers, I exchange with Your Holiness an embrace of peace in Christ our Lord.

Offering support for Christians in Pakistan

The Pope encourages the work of 'Missione Shahbaz Bhatti'

"It is my hope that, supported by the prayers and effective solidarity of many others, you can extend your activity to those areas of Pakistan where Christians and other minorities are mostly present and, sadly, also discriminated against and made a target of acts of injustice and violence". Pope Francis shared this hope with members of the 'Missione Shahbaz Bhatti', named after the Pakistani Minister assassinated in 2011. The Pontiff received the group in an audience held on Friday morning, 30 November, in the Consistory Hall. The following is the English text of the Holy Father's discourse.

Dear Brothers and Sisters,

I offer you a cordial welcome, and through you I send my greeting to all the Christians of Pakistan, especially those experiencing great hardship.

I thank Mr Paul Bhatti for his introduction, which paid homage to the memory of his dear brother Shahbaz. I am glad to know that Shahbaz Bhatti is loved and honoured by many in Pakistan today, and that his sacrifice is bearing rich fruits of hope. The words of Jesus apply also to him: "Unless the grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit" (Jn 12:24). Fruit in dialogue, understanding and reconciliation; fruit in strength, courage and meekness.

One fruit of the sufferings endured by Christians is the growth of groups and associations – like your own – that build bridges of fraternity throughout the world, overcoming differences of language, culture



and, at times, also of religion. Bridges of fraternity above all between the Churches and ecclesial communities themselves, as the Holy Spirit increasingly prompts them to walk together in service to peace and justice. But also bridges of fraternity and dialogue with other believers, for the sake of fostering relationships of respect and mutual trust.

Your appeal to solidarity has found a ready and generous response in Italy, especially in the Triveneto region, through the involvement of Church leaders and communities. For this, I am pleased and grateful.

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FRANCIS



The following is the English text of the address given on Monday, 3 December, by Cardinal Pietro Parolin, Secretary of State, at the High-Level Segment of the 24th session of the Conference of the Parties to the United Nations Framework Convention on Climate Change (COP-24).

Mr. President,

On behalf of His Holiness Pope Francis, I extend a cordial greeting to all of you and wish to assure you of his closeness, support and encouragement in these days of intense effort for a fruitful outcome of this meeting of the COP-24.

After the adoption of the Paris Agreement, the Katowice meeting has the fundamental task of developing the *Paris Agreement Work Programme*. This document should be a solid set of guidelines, rules and institutional mechanisms, aimed at facilitating a fair and efficient implementation of the Agreement, particularly at the national level. We are all aware how difficult this endeavour is.

The complexity of this task, however, is amplified by the great sense of urgency to act, as was unmistakably stressed in the last Intergovernmental Panel on Climate Change (IPCC) Special Report.¹ From this perspective, the information in this Report is even more worrying given that the current commitments made by States to mitigate and adapt to climate change are not sufficient to achieve the objectives set by the Paris Agreement. In this light, the IPCC document proposes a challenging route to be pursued; namely, it is still possible to limit global warming, but to do so will require a clear, forward-looking and strong political will to promote as quickly as possible the process of transitioning to a model of development that is free from those technologies and behaviours that influence the over-production of greenhouse gas emissions.

The question is therefore this: is there sufficient political will to implement the many solutions we have available to promote the aforementioned model of development?

The way in which the Paris Agreement Work Programme is elaborated will be an answer to this question.

On the part of the Holy See, it is important that the Work Programme be built on three pillars: 1) a clear ethical foundation; 2) the commitment to achieving three inextricably interlinked goals: advancing the dignity of the human person, alleviating poverty and promoting integral human development, and easing the impact of climate change through responsible mitigation and adaptation measures; and 3) a focus on meeting both the needs of the present and of the future.

In applying these three pillars, the Holy See would like to propose, as it has on previous occasions, a number of points that should be included in the core of the *Paris Agreement Work Programme*. Among them, I would like to indicate only a few: to encourage developed countries to take the lead; to advance sustainable consumption and production patterns and promote education in sustainability and responsible awareness; to strengthen financial sources and develop financial alternatives with particular attention to identifying incentives, eliminating subsidies, and preventing speculation and corruption; to ensure the full and effective participation of local populations, including indigenous peoples, in the decision-making and implementation processes; and to provide a follow-up and commitment review process in a transparent, efficient and dynamic manner, capable of gradually increasing the levels of ambition and ensuring adequate controls.²

Furthermore, a correct implementation of the Paris Agreement will be all the more effective as more appropriate job opportunities are provided. A just transition of the work-

force and the creation of decent work is significant and must be combined with due attention to aspects such as respect for fundamental human rights, social protection and the eradication of poverty, with particular attention given to those people most vulnerable to climate extremes. Such a transition requires training, education and solidarity.

Mr. President,

The scientific data at our disposal clearly show the urgent need for swift action, within a context of ethics, equity and social justice. The transition to a reduction of greenhouse gas emissions is a problem not only within the domain of technology, but also a question of consumption patterns, education, and lifestyles.³ We are gradually becoming aware that climate change is an issue increasingly more moral than technical. From this point of view, the important contribution that local authorities, the business sector, the scientific community and civil society can offer in this process must be stressed. Non-state actors, often at the forefront of the fight against climate change, bringing the "voice of the people", show an important dynamic in finding innovative ways to promote a sustainable production and consumption system, as well as in fostering a change in lifestyle. All of this should be encouraged: non-state actors are and can do much to help policy-makers make fair and forward-looking decisions.

As indicated by Pope Francis in his 2015 Encyclical Letter *Laudato Si'*, *On the Care of Our Common Home*, "strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature".⁴ A change of mentality is necessary, centred on core values capable of highlighting the ethical and human dimension of climate change.⁵

From this perspective, we have a great responsibility towards future generations. Today's young people show a strong sensitivity towards the complex and multifaceted problems that are raised by the phenomenon of climate change. It is an educational challenge, where educational processes can awaken and are awakening this sensitivity in the youth, who represent our future. We cannot, however, expect the next generations to absorb the problems caused by the previous ones, placing upon them the full weight of this responsibility. This would be even less acceptable when we consider the sense of ur-

gency so clearly invoked by the scientific community. As Pope Francis has stressed: "Although the post-industrial period may well be remembered as one of the most irresponsible in history, nonetheless there is reason to hope that humanity at the dawn of the twenty-first century will be remembered for having generously shouldered its grave responsibilities".⁶

We know what we can do, and what we have to do becomes an ethical imperative. This obliges us to think seriously about the meaning of financial and economic investments, orienting them towards sectors that really affect the future of humanity, safeguarding the conditions of a worthy life on a "healthy" planet.

COP-24 may be a turning point, if it can show that the collaborative and proactive spirit of Paris is still alive. Attitudes such as indifference, resignation and denial, or the limited hope in some technological solution that may be only partial or even counterproductive, must not prevail.⁷ Furthermore, it would be tragic for individual or private interests to prevail over the common good, especially when these tend to manipulate information to protect their own initiatives.⁸ We should avoid falling into these dangerous attitudes that certainly do not foster a process in which sincere and productive dialogue, solidarity and creativity are so necessary for the construction of the present and future of our planet.

We are standing before a challenge of civilization for the benefit of the common good. This is clear, as it is also clear that the solutions we have at our disposal are numerous and often within our reach. In the face of such a complex issue as climate change, where the individual or the national response in itself is not sufficient, we have no alternative but to make every effort to implement a responsible, unprecedented collective response, intended to "work together to build our common home".⁹

On behalf of His Holiness Pope Francis, I express my best wishes for the work of COP-24, hoping that it will be fruitful and successful in building our common home. Upon all the participants of this important conference, I invoke the blessing of Almighty God, which I ask you to carry back to the citizens of the countries you represent.

Thank you for your attention.



¹ Cf. IPCC: *Summary for Policymakers of the Special Report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty*, 6 October 2018.

² Cf. Pope Francis, Address to the Participants at the International Conference marking the 3rd Anniversary of the Encyclical *Laudato Si'*, 6 July 2018, wherein he affirmed: "Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most and we cannot afford to waste time".

³ Cf. Pope Francis, Address at the United Nations Office in Nairobi (U.N.O.N.), 26 NOVEMBER 2015.

⁴ *Laudato Si'*, n. 139.

⁵ Cf. Pope Francis, Message to the COP 22, 10 November 2016.

⁶ *Laudato Si'*, n. 165.

⁷ Cf. Pope Francis, Message to the COP 23, 7 November 2017.

⁸ Cf. *Laudato Si'*, n. 54.

⁹ *Laudato Si'*, n. 13.

Conference in the Vatican on drugs and addictions

Courage against dealers of death

"It is the duty and responsibility of governments" to courageously "fight against those who deal in death", because their victims "are lured into a bondage" from which it is "hard to escape". This was the appeal made by the Pope on Saturday morning, 1 December, at the conclusion of an International Conference on Drugs and Addictions organized in the Vatican by the Dicastery for Promoting Integral Human Development. Receiving the participants in the Clementine Hall, the Pontiff emphasized that "we must not be afraid" to use the title "dealers of death" in reference to drug traffickers. The following is the English text of the Holy Father's address.

Dear Brothers and Sisters,

I am pleased to receive you at the conclusion of this International Congress on Drugs and Addictions. I offer all of you a cordial greeting and I thank Cardinal Turkson for his words of introduction to our meeting.

In these days, you have discussed issues and problems linked to the troubling phenomenon of narcotics and other forms of addiction, old and new, which pose an obstacle to integral human development. Communities everywhere are challenged by current social and cultural changes and by pathologies derived from a secularized climate marked by consumerist capitalism, self-sufficiency, a loss of values, an existential void, and a weakening of bonds and relationships. Drug addiction, as has often been pointed out, is an open wound in our society; its victims, once ensnared, exchange their freedom for enslavement to a dependency that we can define as chemical.

Drug use is gravely harmful to health, human life and society, as you well know. All of us are called to combat the production, processing and distribution of drugs worldwide. It is the duty and responsibility of governments courageously to undertake this fight against those who deal in death. Dealers of death: we must not be afraid to use this title. An area of increasing risk is

virtual space; on some Internet sites, young people, and not only the young, are lured into a bondage hard to escape, leading to a loss of life's meaning and, at times, even of life itself. Faced with this disturbing scenario, the Church senses the urgent need to create in today's world a form of humanism capable of restoring the human person to the centre of social, economic and cultural life: a humanism grounded in the "Gospel of Mercy". There the disciples of Jesus find the inspiration for a pastoral action that can prove truly effective in alleviating, caring for and healing the immense suffering associated with different kinds of addiction present in our world.

The Church, together with local, national and international institutions, and various educational agencies, is concretely engaged in every part of the world in combating the spread of addictions, devoting her resources to prevention, care, rehabilitation and reinsertion, in order to restore dignity to those who have lost it. Fighting addictions calls for a combined effort on the part of various local groups and agencies in enacting social programmes promoting health care, family support and especially education. In this regard, I readily support the desire expressed by this Conference for a better coordination of policies aimed at halting the growth of drug abuse and addictions – isolated policies are of no use: it is a human prob-



lem, it is a social problem, everything must be interconnected – through the creation of networks of solidarity and closeness to those suffering from these pathologies.

Dear brothers and sisters, I express my deep gratitude for your contribution to these days of study and reflection. I encourage all of you, in your various sectors, to pursue your commitment to increasing awareness and offering support to those who have emerged from the tunnel of drug addiction and various addictions. They need our help and accompaniment, so that they in turn will be able to ease the pain of so many of our brothers and sisters in difficulty.

I entrust your efforts and your worthy initiatives to the intercession of Our Lady, Health of the Infirm. I ask you, please, to remember me in your prayers. To all of you, and to your families and communities, I cordially impart my blessing. Thank you.

Offering support for Christians in Pakistan

CONTINUED FROM PAGE 5

I encourage you to persevere in this evangelical witness, which joins firmness to meekness, in order to assist victims of false accusations and to find concrete ways to combat poverty and modern forms of slavery.

It is my hope that, supported by the prayers and effective solidarity of many others, you can extend your activity to those areas of Pakistan where Christians and other minorities are mostly present and, sadly, also discriminated against and made a target of acts of injustice and violence. May your distinguishing feature always be that which shines forth in the witness given by Shahbaz Bhatti and so many other martyrs of our time, namely, a humble and courageous faith in the Lord Jesus and the capacity to bring love in place of hatred. This – we know – is not our own work, but that of the Holy Spirit, and so I ask the Virgin Mary to keep you ever open and docile to the Paraclete.

I thank you for the gift of this visit. I accompany you with my prayers and my blessing, which I ask you to share with all whom you encounter in your work in Pakistan. And I ask you, please, to pray for me.

VATICAN BULLETIN

CONTINUED FROM PAGE 2

the Beatification of the martyrs Bishop Pierre Claverie, OP, of Oran and 18 Companions (men and women religious) (29 Nov.).

START OF MISSION

On 5 September, Archbishop Michael A. Blume, SVD, titular Archbishop of Alessano, began his mission as Apostolic Nuncio in Hungary with the presentation of his Letters of Credence to H.E. Mr János Áder, President of the Republic.

NECROLOGY

Bishop Robert Charles Morlino of Madison, USA, at age 71 (24 Nov.)

Bishop Leo Schwarz, titular Bishop of Abbir Germaniciana, Auxiliary emeritus of Trier, Germany, at age 87 (26 Nov.)

Archbishop Medardo Luis Lujardo Romero, Archbishop emeritus of Ciudad Bolívar, Venezuela, at age 83 (27 Nov.)

With freedom and obedience

CONTINUED FROM PAGE 4

but one must not fight the wolves; one must only remain a sheep. In this way the Shepherd will reach that place, where his sheep is (cf. Saint John Chrysostom, *Homily 33 on the Gospel of Matthew*).

Passion and discipline in studies contribute to this mission. And it will always do you good to pair the *ministry of consolation* with the *ministry of the Word*. There you touch the flesh that the Word took on: by caressing the suffering limbs of Christ, familiarity with the Word Incarnate grows. May the sufferings you see not frighten you. Place them before the Crucifix. Take them there and to the Eucharist where one draws the patient love that is able to embrace the crucifixes of every age. Thus patience matures as well, along with hope, because they are twins: they grow together. Do not be afraid to weep in contact with harsh situations: they are drops that irrigate life, render it docile. Tears of compassion purify the heart and feelings.

Looking at you, I see an international community, called to grow and mature together. The Collegio del Gesù is and must be an active training ground in the art of living by including the other. It is not just a matter of understanding and loving each other, but of bearing one another's burdens (cf. Gal 6:2). And not only the burdens of mutual frailty, but of the different backgrounds, cultures, of the peoples' memories. It will do you so much good to share and discover the joys and real problems of the world through the presence of the brother who is beside you; embrace in him not only what is interesting or fascinating, but the worries and hopes of a Church and of a people: extend the borders, by moving the horizon each time, always a little bit further away. May the blessing that I give you also reach your countries and may it be a help for you in order to ground yourselves, to grow and mature for the greater glory of God. I thank you and I ask you to pray for me. Thank you.

Evangelization in music

Audience with participants in the third International Meeting of Choirs

"Your music and your song are a true instrument of evangelization". The Pontiff shared this observation with participants in the third International Meeting of Choirs, whom he received in audience on Saturday morning, 24 November, in the Paul VI Hall. The following is a translation of the Holy Father's address, which he delivered in Italian.

Dear Brothers and Sisters,

Your presence in this Hall has permitted the resonance of music and song which somehow have gone beyond the walls: you have awakened the Vatican! It is lovely to hear your melodies and perceive the joy and seriousness with which you, all together, give voice to the beauty of our prayers. I thank Msgr Rino Fisichella for his creativity and for his words and for the initiative that enables us to experience the many paths of evangelization.

In recent days, as you know, the Synod of Bishops dedicated to young people took place, and a theme that was addressed with interest was precisely that of music: "Music is of particular importance, representing an authentic environment in which young people are constantly immersed, as well as a culture and a language able to evoke emotions and shape identity. The language of music is also a pastoral resource, which in particular invites discussion of the liturgy and its renewal (cf. *Final Document*, 47).

Your music and your song are a true instrument of evangelization to the measure in which you bear witness to the depth of the Word of God which touches people's hearts



and allows a celebration of the sacraments, in particular of the Holy Eucharist, which enables one to perceive the beauty of Paradise. Never cease in this task so important for the life of our communities; in this way, through song, you give voice to the emotions that are deep in each person's heart. In moments of joy and in sadness, the Church is called to always be close to people, to offer them the companionship of faith. How often music and song make these moments unique in people's lives, because they preserve them as a precious memory that has marked their existence.

In formulating the renewal of the liturgy, the Second Vatican Council emphasized that "the musical tradition of the universal Church is a treasure of inestimable value" (Constitution *Sacrosanctum Concilium*, 112). Indeed it is. I think, in particular, of the many traditions in our communities scattered throughout

the world, which bring out the forms most rooted in popular culture, and which also become genuine prayer. That popular piety which knows how to pray creatively, which knows how to sing creatively; that popular piety which, as an Italian bishop said, is the 'immune system' of the Church. And song carries this piety forward. Through this music and song, voice is also given to prayer and in this way an international choir is formed, where in unison all the praise and glory of the Father's people rise up to him.

Your presence, while highlighting the internationality of your respective countries, allows the universality of the Church and her diverse traditions to be welcomed. Your song and your music, especially in the celebration of the Eucharist, make clear that we are one Body and we sing our unique faith with one voice. Even if we speak different languages, everyone can understand the

music we sing with, the faith we profess, and the hope that awaits us.

You study and prepare in order to make your song a melody that favours prayer and liturgical celebration. However, do not fall into the temptation of a protagonism that eclipses your commitment and demeans people's active participation in prayer. Please, do not act as 'prima donnas'. May you invigorate the singing of the entire assembly and not substitute for it yourselves, depriving the People of God of singing with you and of bearing witness to an ecclesial and community prayer. At times it saddens me when, in some ceremonies, one sings so well but the people cannot sing those songs.... May you, who understand more deeply the importance of song and of music, not underestimate the other expressions of popular spirituality: the feasts of patron saints, the processions, the dances and religious songs of our people are also a true patrimony of religiosity that deserves to be appreciated and supported because it too is always an action of the Holy Spirit in the heart of the Church. The Spirit in song helps us to go forward.

Thus, may music be an instrument of unity to make the Gospel effective in today's world, through the beauty that still fascinates and enables one to believe, entrusting oneself to the Father's love.

I accompany you with my blessing and I entrust you to Saint Cecilia, your Patroness, but above all I ask you not to forget to pray for me; pray for me with your song too! Thank you!

Head of the English Edition of 'L'Osservatore Romano' for 22 years

Fr Lambert Greenan dies



Fr Lambert Greenan, OP, first editor of the English language weekly edition of *L'Osservatore Romano*, passed away on 29 November in Birmingham, Alabama, USA, just shy of his 102nd birthday. Born on 11 January 1917 in Newry, Northern Ireland, Fr Lambert entered the Dominican order

in 1933 and was ordained a priest on 29 September 1940. After completing his philosophical and theological studies in Tallaght in 1943 and teaching for three years, he was sent to Rome to study Canon Law at the Angelicum University, receiving his Licentiate in 1948. He was then called back to Ireland where he taught Canon Law for 10 years.

In 1962, Fr Lambert was appointed superior of Saint Malachy's Dominican Convent in Dundalk, Ireland where he remained until February 1968, when he was informed that he had been chosen to lead the English language edition of the Vatican newspaper, in response to requests voiced by English speaking bishops at the Second Vatican Council. The first edition was published on 4 April 1968. In response to the widespread public reaction to Saint Paul VI's Encyclical *Humanae Vitae*, Fr Greenan defended the document by publishing weekly articles upholding the traditional teaching of the Church.

He remained at the head of the English edition of *L'Osservatore Romano* for 22 years, until his retirement in 1990, when he was already three years over the age limit. In 1993 Mother Angelica, Foundress of EWTN (Eternal World Television Network) invited him to Birmingham, to present the English version of the new Catechism of the

Catholic Church on her network. In 1997 Mother Gabriel Long, Foundress of the Sister Servants of the Eternal Word invited him to the Casa Maria Retreat House, also in Alabama, to help her edit her Congregation's constitutions. Diagnosed with cancer one year later, he stayed on in Birmingham to receive medical attention and ended up living with the Sister Servants for 21 years, becoming an active member of the community, celebrating Mass, hearing confessions and offering spiritual guidance.

A priest for almost eight decades, Fr Lambert will be remembered for his kindness, his wit and his devotion to the Catholic Church and her teachings. An article in the Birmingham News recounted an anecdote from his life which reveals his stalwart faith even as a child. Impressed by a Mass celebrated by a Dominican priest when he was only seven years old, as he was leaving the Church, young Lambert told his father: "Someday I will be a Dominican priest, and I will say my first Mass at that altar". Indeed on 14 October 1933 he received his habit and in 1938 he made his solemn profession.

Fr Lambert's funeral was celebrated on Wednesday, 5 December, in the Cathedral of Saint Paul in Birmingham, where he was laid to rest at the Elmwood Cemetery.

How a Swedish church boat is born

An age-old tradition becomes a cause for a community celebration

PEROLS ULLA GUDMUNDSON

Historically, seas and lakes have served as routes of communication more than as obstacles. Agamemnon did not take his Greek army overland to Troy. He loaded his soldiers on board ships, and even sacrificed his daughter Iphigenia to get favourable winds. Later, Greeks sailed West across the Mediterranean, colonizing islands along their way. Roman galleys rowed by slaves (cf. the Italian word for prison, *galera*) were important to keep the empire together and competitors at bay.

For hundreds of years, Lake Siljan, Sweden's sixth largest inland lake, in my home province Dalarna, bound together the small communities around it. Forests were deep, roads were bad, going across the water was easier. This is why Stumsnäs, the village where my father grew up, was part of the parish of Leksand,

This could not be! In 2015 a couple of us banded together, got the village council's support and set out to collect funds for a new boat. *Crowd-funding* of common projects is a tradition in our area, which is historically one of free-holding farmers. The wave of enthusiasm surpassed our wildest expectations! In three years, more than 300 persons, local firms, clubs, institutions and visitors with a love for Rättvik contributed half a million SEK (50,000€). The local bank put up 150,000 SEK right at the start, which helped to make the project credible. People felt that contributing was not throwing money away. We got a swish account, campaigned at local fairs, applied for grants to every foundation we could think of (the European Union, I am sorry to say, proved a great disappointment). We got the media involved. Not only money, but, even more important, 20 specially selected, 200-year-old pine trees, were donated (only top

By this time, the village school and preschool had become involved. The children spent their spring term art classes making colourful models of church boats, as well as drawings and paintings. "You have really planted a seed in these kids", was the art teacher's comment. "Now they know about church boats, and they also know more about our costume and our dialect".

Meanwhile, the real boat was slowly taking shape – and what a lovely, elegant shape it was too! – built by the only carpenter who still makes church boats. He lives in Sollerön, the island in the middle of Lake Siljan where such boats have always been built. In Sollerön, there are archeological remains from Viking times. In those days, ships could sail from Siljan all the way to the Baltic sea. Naturally, we'd love to say there is an unbroken ship-building tradition from Viking ships to our church boats. But that is, I'm afraid, wishful thinking.

On 2 June 2018, our new boat was ceremoniously collected in Sollerön, with music and a procession, and rowed to its new home in Vikarbyn.

On 17 June it was inaugurated, with music, speeches and flags (the red-and-gold Rättvik flag, the blue-and-yellow Swedish flag and the blue flag of the United Nations). A young Syrian girl, whose family recently settled in Vikarbyn, carried the Rättvik flag. A boy and a girl revealed the new boat's name, *Vikörkölla* ("Vikarby girl" in Rättvik dialect) and decorated her with a beautiful wreath (it's not a good idea to bang a champagne bottle against a wooden boat). The name had been selected by a jury from a score of proposals from the school and preschool children. Local musicians played a special *polska* (dancing tune), composed in *Vikörkölla's* honour.

On Midsummer Day 2018, exactly as planned, *Vikörkölla* made her maiden voyage to Mass in Rättvik church, with 20 oars saluting before landing and everybody singing, as tradition demands, the Swedish church hymn "Härlig är jorden" (Lovely is the earth).

And the entire process, from the felling of trees to the maiden journey, was documented by a professional photographer resident in Vikarbyn, and the photos later displayed in the Rättvik Culture House together with the fantasy boats made by our children.

Vikörkölla is now part of village life. She will be rowed to church, but also used for weddings, parties, school excursions etc. Or for a quiet outing of a few friends on a summer evening, with the sun setting on the blue hills across the lake.

So, next time you hear that Sweden is an entirely futuristic, modernist country deprived of culture, religion and tradition, don't believe it entirely. It's true, and we are proud of that, but it is not the whole truth. As I had the honour to say to Pope Benedict XVI, at his last diplomatic audience before retiring, when he complimented me on my "beautiful old Swedish costume": "yes, we have traditions in Sweden, too, and they help me to understand your Church".

I think both Pope Benedict and Pope Francis would agree that tradition goes hand in hand with renewal. Tradition and culture are living things, they are part of history. This means they are also, unless exploited for political agendas, welcoming, growing, and changing.

And the funny thing was: when our art teacher wanted the kids to make models of racing longboats, they all said: "no, we want to row to church and get married".



Above: end of work celebration; right: children on a church boat (Jan Düsing)



*Today there are paved roads ...
but like the local costumes and
the local music, the church boats are still
much loved and nobody wants them
to disappear*

across the lake, until 1687, and not of the parish of Rättvik, on the same shore.

Going to church every Sunday was a must in rural Dalarna. And out of this, and of the convenient presence of Lake Siljan, grew the tradition of "church boats", slender longboats for up to 20 rowers (plus passengers) that could get a whole small village across for Sunday Mass.

Today there are paved roads and cars and churches are no longer full every Sunday. But like the local costumes and the local music, the church boats are still much loved and nobody wants them to disappear from Lake Siljan. They are rowed to church on Sundays in summer and since 60-70 years ago there are also church boat races!

In 2012, the old church boat *Grändarn* of my village, Vikarbyn, was declared no longer seaworthy. The boat was built in 1955, three generations had rowed it. Did this mean that the tradition was finished as far as we were concerned?

quality wood will do for a church boat!). A local paper gave us, without being asked, two full-page advertisements!

Half-way into the project, disaster struck. When old *Grändarn* was removed from her boat-house, to make room for her successor, it was discovered that the boat-house was in such a bad state that repairing was pointless. The house had to be rebuilt from scratch. None in our small working-group was a builder and where would we get the money?

At that point, to everybody's great relief, the chairman emeritus of the village council stepped in as *deus ex machina*. He set up a special group of villagers skilled in carpenting (Rättvik people have always been carpenters, brick-layers, house-painters besides farmers – family farms were too small to make a living). They built the house. The wood as well as the paint was donated and a large group of villagers helped to paint it.

Marking 70 years of the Universal Declaration

Equal and inalienable rights of all human beings



As the international community marks the seventieth anniversary of the adoption of the *Universal Declaration of Human Rights* on December 10, 1948, it is worthwhile to recall and reemphasize its assertion that the “recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.”¹

Indeed, the recognition of the inherent dignity of all human beings is the bedrock on which the pillars of the United Nations are grounded. It is the ultimate principle behind the Founders’ determination to “save succeeding generations from the scourge of war.”² It undergirds all fundamental human rights. It drives the search for justice and the respect for the obligations arising from treaties and other appropriate sources of international law, because so many abuses of human dignity begin with a failure to uphold laws that respect human rights and fundamental freedoms. It spurs individuals and societies to achieve social progress and better standards of life in greater freedom through what the Holy See calls integral human development.³

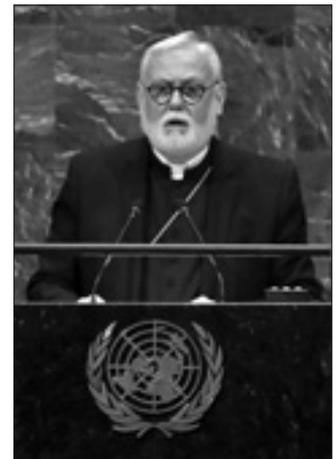
To speak of human dignity seventy years after the adoption of the *Universal Declaration* means, above all, to restate the centrality and intrinsic worth of the human person and to reaffirm the inherent rights shared by all men and women, no matter how young or old, rich or poor, strong or vulnerable, healthy or sick, wanted or undesired, economically productive or incapacitated, politically influential or insignificant. The world, in fact, needs to regain an all-encompassing vision of the human person, human dignity and human rights, since

any reductive vision of the human person inevitably dehumanizes and effectively excludes certain persons from membership of the human race, opening the way to inequality, injustice, and injury.

The seventieth anniversary of the *Universal Declaration* is also a favourable occasion to renew our shared commitment, not just in words but also in practice, to those rights that flow from every person’s inherent dignity. The *Report of the Secretary-General on the Work of the Organization* highlights that, although there has been much “progress made in the advancement of human rights at a global level... challenges to the protection of human rights are a global phenomenon.”⁴ While it is heartening to read of positive developments in the area of human rights accomplished in the last seven decades, it is sobering to note that one in ten children is still subjected to child labour, one in three people currently in detention is held without trial, 29 percent of children under five do not have birth registration, and that 250 million were women married when under the age of 15.⁵

It is scandalous to see that human rights continue to be violated today seven decades after the adoption of the *Universal Declaration*. The *Declaration* affirms that “everyone has the right to life, liberty and security of person,” and yet in many places those rights are not only not respected but their violations are even celebrated. Article IV (4) states that “no one shall be held in slavery or servitude,” and yet tens of millions are ensnared by various forms of so-called modern slavery. Article XVIII (18) upholds the right to freedom of thought, conscience and religion, to change one’s religion or belief, and the freedom

The Universal Declaration of Human Rights marks 70 years since its adoption by the United Nations General Assembly on 10 December 1948. Archbishop Paul Richard Gallagher, Secretary for Relations with States, as Head of the Delegation of the Holy See, addressed the General Assembly during its 73rd Session. The following is an excerpt from the English text of the discourse he delivered on Monday, 1 October.



alone or in community with others, in public or private, to manifest that religion or belief in teaching, practice, worship and observance. Yet these rights are infringed upon, restricted or denied and in so many places changing one’s religion or even practising one’s faith is still a death sentence or a reason to be discriminated against.

Earlier this year, in his address to the Diplomatic Corps accredited to the Holy See, Pope Francis noted some trends that, in the very name of the promotion of human rights, are in fact undermining the enjoyment of those rights enshrined in the *Universal Declaration*. He noted that, “debatable notions of human rights have been advanced that are at odds with the culture of many countries.”⁶ He cautioned that this trend portends the “risk that, in the very name of human rights, we will see the rise of modern forms of ideological colonization by the stronger and the wealthier, to the detriment of the poorer and the most vulnerable.”⁷ The seventieth anniversary of the *Universal Declaration* affords the international community an occasion to recognize the damage that ideological interpretations or novel rights claims do, in principle and practice, to the human rights and fundamental freedoms actually enshrined in the *Universal Declaration* and translated into international law and conventions.

The Holy See is especially concerned about the increasingly narrow interpretation of the right to life, both on the national level and at the level of the treaty bodies and other human rights mechanisms. That tendency is particularly apparent within a current of the human rights discourse that refuses to recognize the inherent value and dignity of human life at every stage of its beginning, development and end. That approach seeks to create a hierarchy of human rights, by relativizing human dignity, assigning more value and even rights to the strong and healthy, while discarding the weak. That ideology,

unfortunately present in various parts of the UN human rights system, leads to some grave inequalities and injustices, often ignoring children in the womb and treating the lives of the elderly and persons with disabilities, as expendable or indeed as a burden to society.

While freedom is crucial to the ability of every person to express one’s unique identity, the reduction of a person’s dignity to his or her capacity for self-expression and affirmation is always a grave error and a sign that society is losing its ability to recognize the value and importance of every human life, no matter how vulnerable. It is worth recalling here Pope Francis’ words: “a society without proximity, where gratuity and affection without compensation – between strangers as well – is disappearing, is a perverse society.”⁸ The same dehumanization occurs when people are reduced to the crimes they may have committed, the country to which they belong or to their productive capacity. The Holy See reaffirms that the quality of a civilization, depends also on how it treats the weakest, the indigent, the elderly, the person with disability, and by the place it gives them in community life.

¹ Preamble of the *Universal Declaration of Human Rights*.

² Preamble of the *Charter of the United Nations*.

³ Cf., PAUL VI, Encyclical *Populorum Progressio*; JOHN PAUL II, Encyclical *Sollicitudo Rei Socialis*; BENEDICT XVI, Encyclical Letter *Caritas in Veritate*; FRANCIS, Encyclical *Laudato Si’* and Apostolic Exhortation *Evangelii Gaudium*.

⁴ A/73/1, *Report of the Secretary-General on the work of the Organization*, p. 24.

⁵ *Ibid.*, pp. 26-27.

⁶ POPE FRANCIS, *Address to the Members of the Diplomatic Corps Accredited to the Holy See for the Traditional Exchange of New Year’s Greetings*, 8 January 2018.

⁷ *Ibid.*

⁸ POPE FRANCIS, *General Audience*, 4 March 2015.

ANGELUS

At the Angelus in Saint Peter's Square on 9 December, the First Sunday of Advent, Pope Francis dedicated his reflection to the newly opened liturgical Season. After reciting the Marian prayer, the Pontiff joined an initiative launched by 'Aid to the Church in Need' by lighting a candle for "peace in Syria", a gesture repeated that day by many Syrian children and faithful around the globe. The following is a translation of the Holy Father's reflection, which he shared in Italian.



Hope for peace in war-torn Syria

On the first Sunday of Advent

Dear Brothers and Sisters,
Good morning!

Today Advent begins, the liturgical time which prepares us for Christmas, inviting us to lift our gaze and open our hearts to welcome Jesus. During Advent we do not just live in anticipation of Christmas; we are also called to rekindle the anticipation of the glorious return of Christ – when he will return at the end of time – preparing ourselves, with consistent and courageous choices, for the final encounter with him. We remember Christmas, we await the glorious return of Christ, and also our personal encounter: the day in which the Lord will call.

During these four weeks we are called to leave behind a resigned and routine way of life and to go forth, nourishing hope, nourishing dreams for a new future. This Sunday's Gospel (cf. Lk 21:25-28, 34-36) goes in this very direction and puts us on guard against allowing ourselves to be oppressed by an egocentric lifestyle or by the frenetic pace of our days. Jesus' words resonate in a particularly incisive way: "take heed to yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly ... But watch at all times, praying" (vv. 34, 36).

To be *mindful* and to *pray*: this is how to live the time between now and Christmas. To be mindful and to pray. Inner listlessness comes from always turning around ourselves and being blocked by our own life, with its problems, its joy, and suffering, but always turning around ourselves. And this is wearying; this is dull, this closes us off to hope. Here lies the root of the lethargy and laziness that the Gospel speaks about. Advent invites us to a commitment to vigilance, looking beyond ourselves, expanding our mind and heart in order to open ourselves up to the needs of people, of brothers and sisters, and to the desire for a new world. It is the desire of many people tormented by hunger, by injustice and by war. It is the desire of the poor, the weak, the abandoned. This is a favourable time to open our hearts, to ask ourselves concrete questions about how and for whom we expend our lives.

The second attitude to best experience the time of awaiting the Lord is that of *prayer*. Arise, "look up and raise your

heads, because your redemption is drawing near" (v. 28), the Gospel of Luke cautions. It is about standing up and praying, turning our thoughts and our hearts to Jesus who is about to come. One stands when awaiting something or someone. We await Jesus and we wish to await him in prayer which is closely linked to vigilance. Praying, awaiting Jesus, opening oneself to others, being mindful, not withdrawn in ourselves. But if we think of Christmas in the light of consumerism, of seeing what I can buy in order to do this and that, of a worldly celebration, Jesus will pass by and we will not find him. We await Jesus and we wish to await him in prayer which is closely linked to vigilance.

But what is the horizon of our prayerful anticipation? In the Bible the voices of the *prophets* are especially revealing to us. Today it is that of Jeremiah who speaks to the people who had been harshly tried by exile and who risked losing their very identity. We Christians too, who are also the People of God, run the risk of becoming worldly and of losing our identity, indeed of 'paganizing' the Christian way. Therefore, we need the Word of God through which the prophet proclaims: "Behold, the days are coming, says the Lord, when I will fulfil the promise I made ... I will cause a righteous Branch to spring forth for David; and he shall execute justice and

righteousness in the land" (Jer 33:14-15). And that righteous branch is Jesus. It is Jesus who comes and whom we await. May the Virgin Mary, who leads us to Jesus, a woman of expectation and prayer, help us to strengthen our hope in the promises of her Son Jesus, in order to enable us to understand that through the travail of history, God always remains steadfast and uses human errors, too, to manifest his mercy.

After praying the Angelus, Pope Francis continued:

Dear brothers and sisters, Advent is a time of hope. At this time I would like to express *my hope for peace for the children of Syria*, beloved Syria tormented by a war that has already endured eight years. For this reason, joining the initiative of 'Aid to the Church in Need', I will now light a candle, along with many children who will do the same, Syrian children and many faithful throughout the world who today are lighting their candles. [*He lights a candle.*]

May this flame of hope and many small flames of hope dispel the darkness of war! Let us pray for and help Christians to remain in Syria and in the Middle East as witnesses to mercy, forgiveness and reconciliation. May the flame of hope also reach all those who are currently subjected to conflict and tension in various parts of the world, near and far. May the prayer of the faithful God and touch each conscience for a sincere commitment to promote peace. And may God, our Lord, forgive those who wage war, those who manufacture weapons, and convert their hearts. Let us pray for peace in beloved Syria.

[*Hail Mary...*]

I greet all of you, people of Rome and pilgrims present here, in particular those from Linden, in the United States of America, Valencia and Pamplona, as well as the students and professors from the Colegio Claret of Madrid.

I greet the polyphonic choir from Modica, the faithful from Altamura, Conversano and Laterza. I wish everyone a happy Sunday and a good Advent journey. Please do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

