

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

Fifty-second year, number 7 (2584)

Vatican City

Friday, 15 February 2019

Holy Father's catechesis at the General Audience

There is no room for 'I' in prayer

True prayer is made in the intimate depths of a heart visible only to God. It is "a silent dialogue, like the glance between two people in love": Pope Francis made this observation in his continuing catecheses on the Lord's Prayer at the General Audience on Wednesday, 13 February. The Pontiff then challenged those gathered for the Audience in the Paul VI Hall to reflect on what is "missing" in the "Our Father" prayer.

We notice, he said, that the word, "I" is missing in the "Our Father". Jesus, he affirmed, teaches us instead to pray: "your kingdom come, your will be done". The second half of the prayer then moves from "your" to "our": "give us our daily bread; forgive us our trespasses". This use of the plural, he observed, shows that Christian prayer never asks for bread for just one person, "it is asked for all" and, there is "no room for individualism in the dialogue with God". In prayer, he continued, "a Christian bears all the difficulties of the people who live beside him". Christian prayer, he emphasized, embraces compassion: "one of the key words in the Gospel" – a "word that is so Christian". The "we" that Jesus teaches us in the Lord's Prayer, the Holy Father stressed, makes us "feel responsible" for our "brothers and sisters". He invited the faithful to ask themselves: do we open our hearts to the cry of others? Recalling that we are all children of God, the Pope said that at the end of our lives, we "will be judged" on "how we have loved". Not only on "sentimental" love, but on the "compassionate" love found in the Gospel.

PAGE 3



Graham Dean, "2 Prayer" (detail)

Angelus reflection

Report human trafficking



Pope Francis reflects on the call of Saint Peter and remembers Saint Josephine Bakhita, urging cooperation in the fight against human trafficking.

PAGE 12

To International Fund for Agricultural Development

The fight against hunger must be more than just a slogan

World hunger has "no present and no future, only a past", Pope Francis told participants at the opening ceremony of the 42nd session of the Governing Council of the International Fund for Agricultural Development (IFAD) held in Rome on Thursday, 14 February. Speaking for "the multitude of our brothers who suffer in the world", the Pope expressed his wish to be able to "look at their faces without blushing because finally their appeal had been heard and their concerns addressed".

Participating at the opening ceremony, the Holy Father delivered three discourses that addressed the importance of development, the fight against hunger and the protection of creation. He highlighted the particular precariousness experienced by native peoples, and met privately with a delegation of indigenous people.

"Our collective imagination" hides a danger, Pope Francis warned, which is believing that so-called civilized countries are "first class" and that indigenous peoples are "second class". What is needed today, he said, is dialogue and "cultural mingling".

See coverage in next week's edition.

Benedict XVI: six years since historic announcement

On 11 February, 2013, Benedict XVI announced his decision to resign the papacy, the first Pope to do so in nearly 600 years. Andrea Monda, Editor-in Chief of *L'Osservatore Romano*, and Andrea Tornicelli, Editorial Director of the Vatican's Dicastery for Communication, shared their thoughts on the sixth anniversary of this watershed moment.

PAGE 8

In-flight press conference from UAE

In line with the Council

PAGE 6/7

VATICAN BULLETIN



AUDIENCES

Friday, 8 February

Members of the National Presidency of the Italian Catholic University Federation (FUCI)

Saturday, 9 February

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

Tuesday, 12 February

Father Federico Lombardi, SJ, Moderator of the Meeting on the Protection of Minors in the Church

CHANGES IN EPISCOPATE

The Holy Father has appointed Father John Alphonse Asiedu, SVD, as Vicar Apostolic of Donkorkrom, Ghana. Until now he has served as Master of Novices in Nkwatia Kwahu, Koforidua (11 Feb.).

The Holy Father appointed Bishop Rénatus Leonard Nkwande as Archbishop of Mwanza, Tanzania. Until now, he has served as Bishop of Bunda (11 Feb.).

Archbishop Nkwande, 53, was born in Mantare, Tanzania. He was ordained a priest on 2 July 1995. He was ordained a Bishop on 20 Febru-

ary 2011, subsequent to his appointment as Bishop of Bunda.

The Holy Father accepted the resignation of Bishop Joaquim Ferreira Lopes, OFM. Cap., of Viana, Angola (11 Feb.).

The Holy Father appointed Bishop Emílio Sumbelelo as Bishop of Viana. Until now he has served as Bishop of Uije (11 Feb.).

Bishop Sumbelelo, 54, was born in Cubal, Angola. He was ordained a priest on 4 August 1991. He was ordained a bishop on 25 February 2007, subsequent to his appointment as Bishop of Uije.

The Holy Father appointed as Auxiliary Bishop of Port Harcourt, Nigeria, Father Patrick Eluke from the clergy of the said diocese, assigning him the titular Episcopal See of Fotice. Until now he has served as parish priest of Saint Francis of Assisi in Rumuokwuta (12 Feb.).

Bishop-elect Eluke, 51, was born in Ekpeye, Nigeria. He obtained a doctorate in Bible studies. He was ordained a priest on 23 September 1995. He has served in parish ministry and as: chaplain and lecturer of Bible studies at the University of

Port Harcourt; director of the diocesan vocational apostolate.

The Holy Father appointed as titular Bishop of Basti and Auxiliary of Bilbao, Spain, Father Joseba Segura Etxezarraga. Until now he has served as vicar general of the said diocese (12 Feb.).

Bishop-elect Etxezarraga, 60, was born in Bilbao, Spain. He holds a licence in psychology and doctorates in theology and in economics. He was ordained a priest on 4 January 1985. He has served in parish ministry and as: episcopal delegate for *Caritas*; diocesan delegate of social pastoral care and member of the diocesan pastoral council. He was sent to Ecuador to work with the National *Caritas* for the Episcopal Conference.

The Holy Father appointed as Auxiliary Bishop of Pelplin, Poland, Father Arkadiusz Okroj, of the said diocese, assigning him the titular Episcopal See of Cufruta. Until now he has served as parish priest of Saint Michael Archangel, Kielpino. (12 Feb.).

Bishop-elect Okroj, 51, was born in Kartuzy, Poland. He obtained a doctorate in spiritual theology. He was ordained a priest on 6 June 1992 for the Diocese of Pelplin. He has served in parish ministry and as: spiritual father at the Major Seminary; guide for regional pilgrimage

groups to *Jasna Góra*; formator of consecrated virgins of the diocese; director of the sub-commission for private forms of consecrated life of the Episcopal Conference of Poland and as moderator of the permanent formation of priests in the Diocese of Pelplin.

The Holy Father appointed Father Lazarus Vitalis Msimbe, SDS, as Apostolic Administrator *sede plena* of the Diocese of Morogoro, Tanzania (13 Feb.).

ROMAN CURIA

The Holy Father appointed as the Camerlengo of the Holy Roman Church Kevin Joseph Farrell, Prefect of the Dicastery for the Laity, Family and Life. (14 Feb.).

START OF MISSION

On 17 January, Archbishop Dago-berto Campos Salas, titular Archbishop of Forontonianna, began his mission as Apostolic Nuncio in Sierra Leone, with the presentation of his Letters of Credence to H.E. Mr Julius Maada Bio, President of the Republic.

NECROLOGY

Bishop Dinualdo Destajo Gutierrez, Bishop emeritus of Marbel, the Philippines at age 79 (10 Feb.).

Bishop Nicolas Mollenedo Mondejar, Bishop emeritus of San Carlos, the Philippines at age 94 (10 Feb.).

Cause for Beatification and Canonization of the Servant of God Enrica Onorante in Michisanti

Lay woman and mother of a family

EDICT

The Servant of God Enrica Onorante in Michisanti, a lay woman and mother of a family, died in Rome on 20 July 2008. Enrica's life, beginning in childhood, was characterized by a number of trials which she always faced with trust in Divine Providence. A profound life of prayer enabled her to internalize her physical and moral suffering and spurred her to offer herself as a 'living victim', wholly abandoning herself to God's will.

Cooperating with the Office of the Italian Episcopal Conference which supported charitable activities in the Third World gave her the opportunity to learn of and understand the profoundest needs in situations farthest removed from the Church. Discrete, attentive and always ready

to welcome in order to serve, she made herself available for any task to further the mission of the Church. With a truly 'maternal' style, she encouraged many men and women religious and priests from around the world in their pastoral work, thereby earning their esteem and affection.

As her reputation of holiness has grown over the years and since the Cause for Beatification and Canonization of this Servant of God has been formally requested and opened, so as to make it known to the ecclesial community, we invite each and every member of the faithful to contact us directly or to send to the Diocesan Tribunal of the Vi-

cariate of Rome (Piazza San Giovanni in Laterano, 6 - 00184 Roma) any information which could in some way offer elements favourable or contrary to the reputation of holiness of the said Servant of God.

Moreover, as we must collect all writings attributed to her in accordance with legal provisions, we hereby order with this Edict, that anyone in possession of any writing authored by the Servant of God submit it to the said Court with due diligence, if they have not already consigned it to the Postulator of the Cause.

We would point out that the term 'writings' indicates not only printed works, which have already been col-

lected, but also manuscripts, diaries, letters and all other private writings of the Servant of God. Those who wish to keep the originals may present duly certified copies.

Lastly, we decree that the present Edict remain on display for two months at the entrance to the Vicariate of Rome and that it be published in the Rome diocesan section of *Avenire* as well as in *L'Osservatore Romano's* daily edition in Italian.

Given in Rome, from the Offices of the Vicariate, on 17 December 2018

Cardinal ANGELO DE DONATIS
Vicar General

MARCELLO TERRAMANI
Notary

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non praevalent

Vatican City
cd.english@ossrom.va
www.osservatoreromano.va

ANDREA MONDA
Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, fax +390669883675

TIPOGRAFIA VATICANA EDITRICE
L'OSSERVATORE ROMANO

Photo Service
photo@ossrom.va www.photo.va

Advertising Agency
Il Sole 24 Ore S.p.A.
System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
segreteria@redirezionesystem@ilsole24ore.com

Subscription rates: Italy - Vatican: € 28,00; Europe: € 100,00 - US\$ 148,00; Latin America, Africa, Asia: € 100,00 - US\$ 160,00 - £ 88,00; Oceania, North America: € 162,00 - £ 130,00.
Management Office: phone +390669899480; fax +390669885164; e-mail subscriptions@ossrom.va.
For India: The weekly English Edition of *L'Osservatore Romano* is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandrum - 605 014, Kerala-India; phone: +9147327253; fax: +9147328891; e-mail: cpb@indiasrl.net.in; katoocint@camelpublications.com.
For North America: *L'Osservatore Romano* (USPS 026-510) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, *L'Osservatore Romano*, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-248-2440 ext. 2237; fax: 866-891-7390 - e-mail: osssales@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

GENERAL AUDIENCE

In the Lord's Prayer "the word 'I' is missing", because there is "no room for individualism in the dialogue with God". Pope Francis emphasized this observation to the faithful who had gathered in the Paul VI Hall for the General Audience on Wednesday morning, 13 February, as he continued the series of catecheses on the prayer that Jesus taught us. The following is a translation of the Holy Father's reflection, which he gave in Italian.



The Holy Father continues the series of catecheses on the Lord's Prayer

There is no room for 'I'

Dear Brothers and Sisters,
Good morning!

Let us continue our journey to learn ever better to pray as Jesus taught us. We must pray as he taught us to pray.

He said: when you pray, go quietly into your room, withdraw from the world, and turn to God by calling him 'Father!'. Jesus does not want his disciples to be like the hypocrites who pray while standing in the squares to be admired by the people (cf. Mt 6:5). Jesus does not want hypocrisy. True prayer is that done in the secret of the conscience, of the heart: inscrutable, visible only to God. God and I. It shuns falsehood: with God it is impossible to pretend. It is impossible; there are no tricks that have any power before God. God knows us like this, naked in one's conscience, and there can be no pretense. At the root of the dialogue with God, there is a silent dialogue. Like the glance between two people in love: man's gaze meets God's, and this is prayer. Looking at God and allowing yourself to be looked upon by God: this is prayer. "But, Father, I do not say any words..." Look at God and let yourself be looked upon by him: it is a prayer, a beautiful prayer!

Yet, although the disciple's prayer may be completely confidential, it is never lacking in intimacy. In the secret of the conscience, a Christian does not leave the world outside the door of his room, but carries people and situations, the problems, many things in his heart; I bring them all to prayer.

There is a striking absence in the text of the 'Lord's Prayer'. Were I to ask you what the striking absence in the text of the 'Lord's Prayer' is, it would not be easy to answer. A word is missing. Everyone thinks: what is missing from the 'Lord's Prayer'? Think, what is missing? One word. One word which in our times – perhaps always – everyone holds in great consideration. What is the missing word in the 'Lord's Prayer' that we pray every day? To save time, I will tell you: the word 'I' is missing. 'I' is never said. Jesus teaches us to pray with 'You' on our lips, because Christian prayer is a dialogue: 'blessed be your name, your kingdom come, your will be done'. Not my name, my kingdom, my will. Not I, it is no good. And then it moves on to 'we'. The entire second part of the 'Our Father' uses the first person plural: 'give us our daily bread, forgive us our sins, lead us not into temptation, deliver us from evil'. Even the most basic

of man's requests – such as that of having food to satisfy hunger – are all in the plural. In Christian prayer, no one asks for bread for themselves: *give me* bread today – no, *give us*, it is asked for all, for all the world's poor. We must not forget this. The word 'I' is missing. We pray by using 'you' and 'we'. It is a good lesson from Jesus. Do not forget this.

Why? Why is there no room for individualism in the dialogue with God. There is no display of our own problems as if we were the only ones suffering in the world. There is no prayer raised to God that is not the prayer of a community of brothers and sisters. 'We': we are a community; we are brothers and sisters; we are a people who pray: 'we'. Once, a prison chaplain asked me a question: "Tell me Father, what is the opposite of 'I'?" And naively, I said 'you'. "This is the start of war. The opposite of 'I' is 'us', where there is peace, all are together". I received a beautiful lesson from that priest.

In prayer, a Christian bears all the difficulties of the people who live beside him: when night falls, he tells God about the suffering he has come across that day; he sets before Him many faces, friends and even those who are hostile; he does not shoo them away as dangerous distractions. If you do not realize that there are many people suffering around you, if you are not moved by the tears of the poor, if you are accustomed to everything, then it means your heart ... what is it like? Withered? No, worse: it is made of stone. In this case it is good to implore the Lord to touch us with his Spirit and soften our heart: 'Soften my heart, Lord'. It is a beautiful prayer: 'Lord, soften my heart, so that I may understand and take on all the problems and all the suffering of others'. Christ did not pass unscathed beside the miseries of the world: each time he perceived loneliness, physical or spiritual pain, he felt a strong sense of compassion, like a mother's womb. This 'feeling compassion' – let us not forget this word that is so Christian: 'feeling compassion' – is one of the key words of the Gospel: it is what inspires the Good Samaritan to approach the wounded man by the roadside, unlike others who are hard of heart.

We can ask ourselves: when I pray, am I open to the cries of many people near and far? Or do I think of prayer as a type of anaesthesia, in order to be more at peace? I am just tossing the question out there, each of you can answer to yourself. In such case I would be the victim of a terrible misunder-

standing. Of course mine would no longer be a Christian prayer. Because that 'we' that Jesus taught us prevents me from being at peace by myself, and makes me feel responsible for my brothers and sisters.

There are people who seemingly do not seek God, but Jesus asks us to pray for them too, because God seeks these people more than anyone else. Jesus did not come for the healthy, but for the sick, for sinners (cf. Lk 5:31) – that is, for everyone, because whoever thinks he is healthy, in reality is not. If we work for justice, we do not feel we are better than others: the Father makes the sun rise on the good and on the evil (cf. Mt 5:45). The Father loves everyone! Let us learn from God who is always good to everyone, opposite to us, who are able to be good only to certain people, with someone I like.

Brothers and sisters, saints and sinners, we are all brothers and sisters loved by the same Father. And, in the evening of life, we will be judged on love, on how we have loved. Not merely sentimental love, but compassionate and tangible love, according to the Gospel rule – do not forget it! –: "as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40). So says the Lord. Thank you.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from Sweden, Australia, Hong Kong, Korea, the Philippines 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 offer a special thought to *young people, to the elderly, to the sick and to newlyweds*. Tomorrow we will celebrate the Feast of Saints Cyril and Methodius, evangelizers of the Slavic peoples and co-Patrons of Europe. May their example help all of us to become, in all of life's settings, disciples and missionaries, for the conversion of those who are distant, as well as those who are near. May their love for the Lord give us the strength to bear every sacrifice, so that the Gospel may become the fundamental rule of our life. Thank you.

To give the blessing, I would like to wear this stole which was given to me yesterday by the Valdocco group and was made by the women of the Wichí people, a native people of great culture.

Fr Zollner looks ahead to the meeting on protection of minors

A change of attitude is essential

MAURIZIO FONTANA

Eighty-five percent of children in the Middle East and in the northern region of Africa are victims of violence: injured in body, mind and soul by sexual abuse, war, terrorism, forced recruitment by militias, and a lack of justice at all levels. The figure referred to is eighty-five million children and young people. It is from this gut-wrenching statistic which weighs on the conscience of all, that Fr Hans Zollner began his presentation in a meeting with journalists in Rome on Tuesday morning, 12 February. A member of the organizing committee of the February 21-24 meeting of Bishops on the protection of minors, Fr Zollner, SJ, presented details about the upcoming summit. "Who speaks of these eighty-five million children? Who is talking about them?", the Jesuit prelate asked provocatively. Nobody. But awareness and knowledge are the first decisive steps towards responding to this tragedy.

And this will be one of the fundamental steps that will be taken in the upcoming summit strongly desired by Pope Francis. It will be, Fr Zollner noted, a meeting of pastors who for the first time will table the issue of the protection of minors in the Church in a systemic way, taking into consideration structures and procedures at the global level.

The meeting, he revealed, will see the constant participation of the Pontiff and will be structured according to three key points. On the first day the pastoral and juridical responsibilities of the bishop will be discussed. The second day of the working sessions will establish to whom the bishop or superior of an order must report on his work on the matter and then identify which structures, procedures and methods are concretely applicable. This is an as-

pect that directly involves synodality, one of the key elements of the summit at the end of February. Finally, the third day will be dedicated to the theme of transparency. Internal transparency, of course, but also towards State authorities and the entire people of God. It is fundamental – added the President of the Centre for the Protection of Minors at the Pontifical Gregorian University – to understand that norms are not enough: the clarity of procedures will not magically solve the problem. The real question is how to arrive at a change of attitude. Help, he observed, can come from listening directly to the victims of abuse. This is something that all the bishops have been invited to do directly in their own



countries and that will also be possible during the summit which foresees a number of testimonies. Those who really listen to the cry for help that comes from one of these victims, stressed Father Zollner, "the weeping, the wounds of the psyche, of the body, of the heart and of the faith, cannot re-

main as before". This will be one of the main tools for raising awareness of the issue among the representatives of the whole Church. It is, the Jesuit prelate stressed, a stage in a long journey to be made, but certainly "we have the opportunity to do something important".

Cause for Beatification and Canonization of the Servant of God Mother Maria Bernardetta of the Immaculate (in the world: Adele Sesso)

Professed Sister of the religious Congregation of the Poor Sisters of Saint Joseph founded in Buenos Aires

EDICT

The Servant of God Mother Maria Bernardetta of the Immaculate, professed Sister of the religious Congregation of the Poor Sisters of Saint Joseph, founded in Buenos Aires, died on 12 December 2001.

The Servant of God, born in Montella (Avellino, Italy) on 15 October 1918, wishing to consecrate herself entirely to the Lord, began her postulancy in Rome in 1935. On 19 March 1938, in the Chapel of Saint Joseph in Rome, she professed her first religious vows. For all of her Sisters she was an example of humility, piety, diligence, goodness and abandonment to Divine Providence. She served various communities including Buenos Aires and Virginia (USA), making herself available to all, lending an ear to seminarians and priests, supporting them in their priestly vocation and in difficult moments. She lived by

showing, in everyday actions, love for priests, her Sisters, her family and the poor.

As her reputation of holiness has grown over the years and since the Cause for Beatification and Canonization of this Servant of God has been formally requested and opened, so as to make it known to the ecclesial community, we invite each and every member of the faithful to contact us directly or to send to the Diocesan Tribunal of the Vicariate of Rome (Piazza San Giovanni in Laterano, 6 – 00184 Rome) any information which could in some way offer elements favourable or contrary to the reputation of holiness of the said Servant of God.

Moreover, as we must collect all writings attributed to her in accordance with legal provisions, we hereby order with this Edict, that anyone in possession of any writing authored by the Servant of God submit it to the said Court with due diligence, if they have not already consigned it to the Postulator of the Cause.

We would point out that the term 'writings' indicates not only printed works, but also manuscripts, diaries, letters and all other private writings of the Servant of God. Those who wish to keep the originals may present duly certified copies.

Lastly, we decree that the present Edict remain on display for two months at the entrance to the Vicariate of Rome and that it be published in the "Diocesan journal" of Rome, of Buenos Aires and of San Miguel, in *L'Osservatore Romano's* daily edition in Italian, and that it be displayed throughout the world in all the churches of the religious Congregation of the "Poor Sisters of Saint Joseph", founded in Buenos Aires.

Given in Rome, from the Offices of the Vicariate, on
31 October 2018

Cardinal ANGELO DE DONATIS
Vicar General

MARCELLO TERRAMANI
Notary

Blessed Cardinal John Henry Newman to be proclaimed Saint

Cardinal John Henry Newman will be proclaimed a Saint. Pope Francis authorized the promulgation of the Decree regarding the miracle attributed to the intercession of the London-born Founder of the Oratory of Saint Philip Neri in England. The Blessed Cardinal was beatified by Benedict XVI on 19 September 2010 in Birmingham, during his visit to the United Kingdom. During the audience with Cardinal Angelo Becciu, Prefect of the Congregation for the Causes of Saints, on Tuesday afternoon, 12 February, Pope Francis also recognized the heroic virtues of the Hungarian Cardinal József Mindszenty.



Crimes against humanity

Denouncing modern forms of slavery

Modern forms of slavery "are an open wound on the body of society, a scourge upon the body of Christ and a crime against humanity". Pope Francis emphasized this message in his greeting to members of the Galileo Foundation, whom he received in audience on Friday, 8 February, in the Consistory Hall. The following is the English text of his address.

Dear Friends,

I extend cordial greetings to you, the trustees and benefactors of the Galileo Foundation,

and willingly take this opportunity to convey my appreciation for your generous commitment to the Church's pastoral mission. Your sponsorship of a wide variety of projects expresses something of the very universality of the Church herself.

As lay people, with unique ways of following the Lord in your own specific vocations and responsibilities, you have an essential part to play in making known the saving message of the Gospel to the people of our time, and especially to the most vulnerable

of our brothers and sisters. I encourage you to keep on generously offering such important witness.

I would like principally to emphasize your contribution to raising awareness of the plight of those who suffer from poverty and exploitation, especially those entrapped by the deadly crime of human trafficking. This is an urgent and essential duty for today's Christians.

As such, it is surely no coincidence that we meet on the feast day of Saint Josephine Bakhita, the patron of victims of human trafficking. She knew from painful experience the reality of slavery and its humiliating and violent consequences. Yet, by God's grace, she also came to know true freedom and joy. Her holiness of life is a summons not only to fight with greater determination against modern forms of slavery which are an open wound on the body of society, a scourge upon the body of Christ and a crime against humanity (cf. *Address to the International Conference on Combating Human Trafficking*, 10 April 2014), but also to learn from her great example. She teaches us how to attend to the poor with tenderness, gentleness and compassion.

Dear friends, in your ongoing projects and work, may you be sustained by an ever deeper rootedness in prayer, by the intercession of Saint Josephine Bakhita and by the strength that the Holy Spirit alone can give. And as you serve the Lord, I invoke God's blessings of joy and peace upon you and your families. I thank you for your prayers and ask you please to continue to pray for me.

Voice of the forgotten

Founded a little less than three years ago, the Galileo Foundation is comprised of numerous Irish, British and American benefactors who support projects inspired by themes central to the papal Magisterium. A number of these projects, which aim at giving voice to those who feel they have been forgotten or that they are voiceless was presented to Pope Francis at the start of the audience. Among the initiatives are a photographic exhibit on the tragedy of human trafficking and a summit on "Faith and Philanthropy" to identify forms of support for projects concerning environmental protection, the elimination of poverty, and education for young women.



Apostleship of Prayer

Pope's intention for February

Black and white sketches of anonymous people, drawn as in a cartoon; women and children squatting on the ground, focused on their work or, more precisely, on what they are obliged to do; migrants crowded on a boat in the middle of the ocean, abandoned to their fate. These images accompany the video "Human Trafficking", which presents the Holy Father's prayer intention for the month of February, entrusted to the Pope's Worldwide Prayer Network at www.thepopevideo.org.

The entire video revolves around the theme of human trafficking, and thus the Pontiff explicitly urges all Christians to pray for this intention: "Let us pray for a generous welcome of the victims of human trafficking, of enforced prostitution, and of violence".

The Pontiff sternly states: "Although we try to ignore it, slavery is not something from other times. Faced with this tragic reality, no one can wash their hands of it without being, in some way, an accomplice to this crime against humanity. We cannot ignore the fact that there is as much slavery in the world today as there was before, or perhaps more".

To face this widespread and criminal phenomenon, the Pope invites prayer "for a generous welcome of the victims of human trafficking, of enforced prostitution, and of violence". Like those that precede it, the video, available in nine languages, was produced and distributed by La Machi agency, in cooperation with Vatican Media, which recorded it.

Video message to the World Government Summit

There can be no sustainable development without solidarity

"We cannot really speak of sustainable development without solidarity". Pope Francis recalls this in a video message sent to participants in the seventh World Government Summit which was held in Dubai, United Arab Emirates, from 10 to 12 February. The following is the English text of the video message.

Dear Friends, *Al Salamu Alaikum* / Peace be with you!

I send you greetings and best wishes for your work. I carry in my heart the visit I have just made to the United Arab Emirates and the warm welcome I received. I encountered a modern country which is looking to the future without forgetting its roots. I saw a country seeking to transform into concrete initiatives and actions the words 'tolerance', 'fraternity', 'mutual respect' and 'freedom'. I also saw how even in the desert flowers spring up and grow. I returned home with the hope that many deserts in the world can bloom like this. I believe it is possible, but only if we grow together, alongside one another, with openness and respect, willing to take on everyone's problems, which are the problems of each person in the global village.

I am thinking of you and your commitment in these days, as you face fundamental issues including political challenges, economic development, protection of the environment and the use of technology. It is my sincere hope that the question underlying your reflections will not only be "what are the best opportunities to take advantage of", but "what kind of

world do we want to build together?". This question leads us to think of people and of persons rather than capital and economic interests. It is a question that does not look to tomorrow, but further into the future, to the responsibility weighing upon us: handing on this world of ours to those who will come after us, preserving it from environmental degradation and, even before that, from moral degradation.

We cannot really speak of sustainable development without solidarity (cf. *Laudato Si'*, 159). We could even say that the good, if it is not the common good, is not actually good. Perhaps now more than ever, thinking and acting require a true dialogue with others because without others there is no future for me. I hope then, that in your activities you start from the faces of persons, from an awareness of the cry of people and of the poor, from reflecting on children's questions.

With these thoughts I thank you and I hope that your efforts at the service of the common good may bear fruit. I ask the Lord to bless your commitment for a more just and prosperous world for everyone.



ANDREA TORNIELLI

"This trip has been too short, but it has been a great experience. I think that every Journey is historic, and even each single day of ours provides an opportunity to write about our daily history. No history is small, none. Every history is great and worthy, and even if it is bad, its dignity hidden, it can always emerge". With these words [during the return flight on 5 February 2019], Pope Francis introduced his lengthy dialogue with the journalists who accompanied him to the United Arab Emirates. The Pope spoke at length about the dialogue with Muslims, and answered questions on Venezuela and on the letter Nicolás Maduro sent to the Vatican, as well as on abuses by the clergy.

What will the results of this Journey be, and what is your impression of the country?

I saw a modern country. I was struck by the city, the cleanliness of the city. I wondered: how do they water the flowers in this desert? It is a modern country, that welcomes so many people here. It is a country that looks to the future. For example, among other things, children's education: they are educated while always looking to the future. Then, another thing that struck me is the issue of water: they are seeking for the near future, to use sea water and make it drinkable, and likewise moisture from the humid air. They are always seeking new things. And I also heard from someone: "One day there will be no petroleum, and we are preparing for that day". To me it seems a country that is open, not closed. Religiosity too: the Islam is an open Islam, of dialogue, an Islam of fraternity and peace. I emphasize the vocation to peace that I felt is present, despite there being the issues of some conflicts in the area. The meeting with the wise men of Islam, [the Council of Elders] something that was profound; they came from many places, many cultures. This further indicates the openness of the country to a form of regional, universal and religious dialogue. I was also struck by the interreligious meeting: a powerful cultural event; and – I mentioned this in the address – by what they did last year regarding the protection of children in the media, on

The declaration I signed with the Grand Imam adheres to the Council

Press conference on the return flight from Abu Dhabi to Rome

mon denominator when I have spoken about situations of conflict – you mentioned that of Yemen.

After yesterday's historic signing of the Document of fraternity, in your opinion, what will the consequences be in the Islamic world, thinking about all about Yemen and Syria? And also, what will be the consequences among Catholics, considering the fact that there is a segment among Catholics who accuse you of allowing yourself to be exploited by Muslims?

the Internet. Because, in effect, today child pornography is an 'industry' which is lucrative and exploits children. This country realizes this. There will also be issues and negative aspects... Thank you for the welcome.

How will this Declaration for Human Fraternity be applied in the future?

The Document was prepared with much reflection and indeed prayer. Both the Grand Imam with his team, and I with mine, prayed a great deal to make this Document come to fruition. Because for me there is only one great danger at this moment: destruction, war, hatred among us. And if we believers are not able to shake hands, embrace, kiss one another and pray, then our faith will be defeated. This Document springs from faith in God who is Father of all and Father of peace and cements all destruction, all terrorism, from the first instance of terrorism in history, which is that of Cain. It is a Document that developed over almost a year, moving back and forth, prayer... But it matured in this way, discreetly, so as not to deliver the child before its time, so it would mature. Thank you.

It was a Journey filled with encounters, impressions, images. Also the image of your arrival has stayed in my mind: you were welcomed with military honours, with military airplanes that traced the Vatican colours in the sky. How does one reconcile this with Pope Francis, with the Pope who comes with a message of peace? And also on your appeal for peace in Yemen. What reactions have you received that lead you to hope for peace in Yemen?

I interpret all these welcoming gestures as gestures of good will. Everyone does them according to their own culture. I found a welcome so great that they wanted to do everything, little things and great things, because they felt that the Pope's visit was a good thing. Someone also called it a blessing; this is something that God knows. They wanted to make known that I was welcome. On the issue of war; you mentioned one of them. I know that it is difficult to offer an opinion after two days and after speaking about the matter with few people. I can say that I have found good will in initiating peace processes. I have found that this [attitude] is to some extent the com-

mon denominator when I have spoken about situations of conflict – you mentioned that of Yemen.

You have just completed your visit to the Emirates and in a very short time you will be going to Morocco. We seem to understand that you have chosen to speak with very specific Muslim representatives. Your Document is very ambitious with regards to education. Can this really touch the faithful?

I have heard from several Muslims that it [the Document on Human Fraternity] will be studied in universities, certainly at least in Al-Azhar, and in schools. Studied, not imposed. The proximity of the two trips is somewhat fortuitous. I wanted to go to Marrakesh to the conference [the Global Compact Summit on migration in December 2018, editorial note] but this; let's end it like this, I had it read over by some theologians and also by the Theologian of the Papal Household, who is a Dominican, with the fine Dominican tradition, not to go on a 'witch hunt', but to see where the right thing is, and it received his approval. If someone feels uncomfortable, I understand this; it is not a daily occurrence, and is not a step backward. It is a step forward, but one that comes after 50 years, from the Council, which must be developed. Historians say that for a Council to sink its roots in the Church it takes 100 years. We are halfway there. It happened to me too. I saw a phrase [in the Document] that surprised me and I said to myself: "But this phrase, I am not sure if it is certain...". Instead, it was a phrase of the Council! In the Islamic world there are

Vatican diplomacy has a long history of conducting its diplomacy in small steps. In 1978 it mediated between Argentina and Chile: John Paul II avoided a war



between the two countries. We learned yesterday that Nicolás Maduro sent you a letter expressing his wish to return to dialogue. What are you doing or what are you planning to do? Are you available to mediate?

Mediation between Argentina and Chile was a truly courageous action by Saint John Paul II, who avoided a war. There are small steps, and the final one is mediation. There are small initial steps, facilitators, not only in the Vatican, in all diplomacy. This is how diplomacy works. I think that the Secretariat of State can explain all the various steps. Before this trip, I knew that a letter from Maduro would arrive by diplomatic pouch. I have not yet read this letter. We will see what can be done. But in order to mediate, there must be willingness on both sides: it must be both sides that request it. The Holy See in Venezuela was present at the time of the dialogue as was Rodríguez Zapatero (former prime minister of Spain) and an initial meeting with Mgr Tscherrig, which was then continued by Mgr Celli. There was a lot of effort but nothing concrete. Now, I will look at that letter and see what can be done. But the preliminary conditions are that both sides must request it. I am always available. The same thing happens when people go to the parish priest with a problem between a husband and wife. One comes and the first thing asked is: "Does the other want to come or not?". The same goes for countries. This is a condition that should make them think before requesting assistance or mediation. And I will go to Spain!

What did you discuss at the meeting with the Council of Elders? Was your message received by them?

The Elders are truly wise. The Grand Imam spoke first, then each of them, beginning with the eldest who spoke in Spanish as he is from Mauritania and learned it there, right up to the youngest one who is the secretary and spoke little but said everything by means of a video. I liked this, the expertise of two communicators. The keyword was "wisdom", and then "fidelity". They emphasized that it is a journey of life in which this wisdom grows and fidelity is strengthened, and from there friendship among peoples arises. One was a Shiite, others with different nuances. This path of wisdom and fidelity leads you to building peace, because that is the work of wisdom and fidelity. I was left with the impression of having been in the midst of truly wise men. I was very satisfied.

Today a young girl crossed the barriers and ran to give you a letter. We wanted to know if you have already read the letter.

I had no time. The letters are there and I will read it. That little girl is brave! That girl has a future. And I'd dare say, poor husband! She's brave, I liked it. And then another one followed her. How beautiful.

Imam El-Tayeb highlighted the issue of Islamophobia. Why wasn't something heard about 'Christianophobia', about the persecution of Christians?

I spoke about it, not at that moment, but I am speaking about it often. I believe that the Document was more [about] unity and friendship. The Document expresses condemnation of violence. And some groups that call themselves Islamic – even if the wise say that that is not Islam – persecute Christians. I remember that father with three children in Lesbos. He was no more than thirty years old and he was crying, and he said to me: "I am Islamic, my wife was Christian, and the ISIS terrorists came; they saw the cross, and they told her to convert. After she refused, they slit her throat in front of me". This is the daily bread of terrorist groups: the destruction of the person. That is why the Document expressed strong condemnation in that sense.

You speak of religious freedom, that religious freedom, going beyond freedom of worship. We are returning from a country that is known for its tolerance, yet many of the Catholics who were in the sports centre, today for the first time, from the moment they arrived in the United Arab Emirates, were able to be open about their faith and their beliefs.

Processes have beginnings. There's a before and an after but without stopping. I was impressed by a conversation I had with a 13-year-old boy in Rome: "Well, I find some things you say interesting, but I want to tell you that I am an atheist. What do I have to



do as an atheist to become a man of peace?" I said to him, "Do what you feel", and I spoke to him a little. But I liked the boy's courage: he is an atheist but he's looking for goodness. This is also a process. We must respect and accompany all the processes whatever "colour" they are. And these I believe are steps forward.

L'Osservatore Romano's women's magazine published an article that reported the sexual abuse of consecrated women in the Church by the clergy. Some months ago the International Union of Major Superiors also made a public complaint. We know that the meeting at the Vatican in a few weeks will address the abuse of minors but can we expect the Holy See to do something to face this problem too, perhaps a document or some guidelines?

It is true. It is a problem. I would dare say that humanity has not yet matured, the woman is still considered "second class". Let's start from here: it is a cultural problem. Then we get to the femicides. There are countries in which the mistreatment of women gets to the point of femicide. And before getting to your actual question, [I will recount] a curious thing, you can investigate to see if it's true or not. I was told that the origin of female jewellery comes from a very ancient country in the East where there existed a law to expel a woman, to dismiss her. If her husband – I don't know if it is true or not – told her "Go away", at that moment, however dressed, she had to leave, without taking anything [with her]. And thus the women began to make jewellery, of gold and precious stones, to have something on which to survive. It is true, within the Church there have been clerics who have done this; in some cultures it is more prevalent than in others. There have been priests and even bishops who have done it. And I believe it may still be

happening, because it doesn't cease just by becoming aware of it. It continues this way. We have been working on this for some time. We have suspended a few clerics, dismissed them, for this. And also – I don't know if the trial is over – we had to dissolve some female linked congregations that were highly linked to this phenomenon, a form of corruption. Should something more be done? Yes. Do we have the will to do it? Yes, we do. But it is a journey that goes further back [in time]. Pope Benedict had the courage to dissolve a female congregation of a certain standing, because this slavery, even sexual, by the clerics or the founder, had entered it. Sometimes the founder takes away freedom, deprives the sisters of freedom, and it can come to this. I would like to stress that Pope Benedict had the courage to do very many things about this. There is an anecdote: he had all the papers, all the documents, about a religious organization that had internal sexual and financial corruption. He tried to talk about it but there were filters, and he could not get there. In the end the Pope [Saint John Paul II], wanting to understand the truth, had a meeting, and Joseph Ratzinger went there with the file and all the papers. And when he [Ratzinger] returned he said to his secretary: "Put it in the archive, the other party won". We must not be scandalized by this, they are steps in a process. But then, when he became Pope, the first thing he said was: "Bring those papers from the archive". The folklore about Pope Benedict portrays him as weak, and instead he is anything but weak! He is a good man; a piece of bread does more harm than he does, but he is a strong man. About this problem: Pray that we can move forward. There are cases. We are working [on it].

(Unofficial report)

Six years since the resignation of Benedict XVI

Strength and goodness

1858, 1929, 2013: an odd series of numbers which have in common only other numbers: 11 and 2 – that is, 11 February. Three monumental dates in Church history: the apparitions in Lourdes, the Lateran Pacts, and the resignation of Benedict XVI. Perhaps it is precisely this third date that will be most enduring in the history of the Church, the date of that revolutionary act.

It would be wrong to reduce Joseph Ratzinger's entire eight-year Pontificate to that

event of 11 February 2013, but the fact remains that this act was a watershed moment in Church history; once undertaken, an 'epochal change', to use Pope Francis' words. The epoch that Benedict closed behind him by resigning from the throne of Peter is the epoch of the 20th century, the brief and terrible century of two world wars and of great genocides; a century that began in the heart of Europe on 28 June 1914 with the assassination of Franz Ferdinand in Sarajevo and the outbreak of the

Great War, the war for power, and ended on 11 February 2013 when the last living absolute monarch, the gentle German priest, Joseph Ratzinger, renounced power.

It is likely that memories of his holy Predecessor and of his volcanic Successor will prevail over those of Benedict, but it is certain that both John Paul II and Francis could not have been what they were and are without the strong and discrete presence of Joseph Ratzinger. And both have acknowledged it many times. Francis has said it often – just a few days ago, while returning from his journey

to the United Arab Emirates: in responding to journalists' questions (invariably the one on the topic of abuse, the often overly imaginative press) he wished to emphasize that "Pope Benedict had the courage to do very many things about this.... The folklore about Pope Benedict portrays him as weak, and instead he is anything but weak! He is a good man; a piece of bread does more harm than he does, but he is a strong man".

A nice highlight that reminds us of a real truth that can end up false or even paradoxical to people who often become lazy out of force of habit: that strength and goodness come together, each mutually fueling the other.

The opening words of Ruben Gallego's *White on Black* come to mind: "The main characters of this book are strong, very strong people. It often happens that one has to be strong. And good. Not everyone can afford to be good; not everyone is able to surpass the barrier of general incomprehension. Too often goodness passes for weakness. It is sad". And then there is that extraordinary figure of Aslan the lion in *The Chronicles of Narnia* created by C.S. Lewis' imagination, who intermingles majesty with goodness, strength with mercy, inspiring both fear and trust at the same time. To perform this act that Benedict XVI carried out six years ago it takes a lifetime of 'training', a life spent cultivating strength and goodness together; it takes courage, indeed a lion's courage.

ANDREA MONDA



Bidding farewell to the faithful in Saint Peter's Square during his last General Audience on Wednesday morning, 27 February 2013

A timely Magisterium

Six years have passed since, out of the blue, came the first resignation of a Pope, for reasons of health and old age. On 11 February 2013, nearly at the completion of the eighth year of his Pontificate, Benedict XVI announced his intention to leave the Petrine ministry at the end of that very month, because he no longer felt able to bear – physically and spiritually – the burden of the Pontificate. The weight of a ministry which in the last century changed profoundly as to the modality of its exercise, with the addition of celebrations, obligations, events and international travels.

Much has been said and written about that historic event in the history of the Church. And one may run the risk of focusing all the attention solely on that humble and explosive act, ultimately allowing the personal witness and above all the Magisterium of Benedict XVI to be overlooked. With regard to witness, in view of the now imminent opening of the Meeting for the Protection of Minors that will see the Presidents of the world's Episcopal Conferences gathered in the Vatican with Pope Francis, it is worth remembering that it was precisely Benedict XVI who initiated the meetings with victim-survivors of abuse. Encounters far removed from the television cameras, occasions of listening, prayer and tears. Of course, these encounters have been accompanied by clearer and more decisive norms to fight the terrible scourge of abuse. But there is no doubt that the

change of mind-set required first and foremost of bishops and religious superiors comes through this capacity to meet victims and their families, allowing oneself to be wounded by their tragic accounts, in order to become aware of a phenomenon that can never be fought just with norms, regulations or best practices.

Concerning Pope Ratzinger's Magisterium, too often 'compressed' by reductive readings and prefabricated clichés, incapable of appreciating the richness, complexity and fidelity to

the teaching of the Second Vatican Ecumenical Council, how can one forget the insistence on the fact that the Church "has nothing of her own to offer to him who founded her, such that she might say: here is something wonderful that we did! Her *raison d'être* consists in being a tool of redemption, in letting herself be saturated by God's word and in bringing the world into loving unity with God". Thus, the opposite of trusting in strategies and plans. "When she is truly herself", Benedict XVI continued in a discourse held at



Taking leave of the Cardinals present in Rome on the final day of his Pontificate, Thursday morning, 28 February 2013

the Konzerthaus of Freiburg im Breisgau in September 2011, the Church "is always on the move, she constantly has to place herself at the service of the mission that she has received from the Lord. And therefore she must always open up afresh to the cares of the world, to which she herself belongs, and give herself over to them, in order to make present and continue the holy exchange that began with the Incarnation".

In that address, Pope Ratzinger warned about the opposite tendency, "namely that the Church becomes self-satisfied, settles down in this world.... Not infrequently, she gives greater weight to organization and institutionalization than to her vocation to openness towards God, her vocation to opening up the world towards the other". Therefore, in that discourse the German Pontiff showed the positive side of secularization, which has "contributed significantly" to the "purification and inner reform" of the Church herself and also dispossessing her of her goods and her privileges. Because, he concluded, "once liberated from material and political burdens and privileges, the Church can reach out more effectively and in a truly Christian way to the whole world, she can be truly open to the world. She can live more freely her vocation to the ministry of divine worship and service of neighbour".

ANDREA TORNIELLI

Pope's audience to the Tribunal of the Roman Rota

Marriage requires unity and fidelity

Unity and fidelity are "indispensable and integral to marriage" as well as being important and necessary values "more generally, for interpersonal and social relationships": Pope Francis made this observation in a discourse in a discussion to officials and lawyers of the tribunal of the Roman Rota during an audience held in the Clementine Hall on Tuesday morning, 29 January, for the inauguration of the judicial year. The following is a translation of the Holy Father's address, which he delivered in Italian.

Your Excellency,
Dear Prelate Auditors,

I extend my cordial greetings to each of you, beginning with the Dean, whom I thank for his words. I greet those taking part in this meeting: the officials, the lawyers and other assistants of the Apostolic Tribunal of the Roman Rota. I offer all of you my sincere good wishes for the Judicial Year we are inaugurating today.

The society in which we live is increasingly secularised, and does not further the growth of faith. As a result, the Catholic faithful struggle to bear witness to a lifestyle that is consistent with the Gospel, including with regard to the Sacrament of Marriage. In this context, the Church and her whole organizational structure, should act in harmony, in order to offer appropriate spiritual and pastoral support. In your daily ministry to Christian marriage, you deal with aspects that are not only part of the theology and canon law of marriage, but also, and first of all, the very essence of Christ's Church: *unity and fidelity*. Indeed, these two marital "assets", in fact, before being, or rather, in order to be, the legal obligations of every conjugal union in Christ, must be the manifestation of baptismal faith.

In order for marriage to be valid, each of the future spouses must establish full *unity* and harmony with the other, so that through the mutual exchange of their respective human, moral and spiritual riches – almost as if they were communicating vessels – the two spouses may become as one. Marriage also requires the commitment of *fidelity*, that lasts throughout life, becoming a stable *consortium totius vitae* (can. 1135).

Unity and fidelity are two important and necessary values, not only between spouses, but also more generally, in interpersonal and social relationships. We are all aware of the inconvenient factors which, in civil coexistence, lead to unfulfilled promises and the lack of fidelity to the promise made and to commitments assumed.

Unity and fidelity. These two indispensable and fundamental marital values must not only be appropriately presented to future spouses, but also require the pastoral action of the Church, especially of bishops and priests, to accompany the family in its different phases of formation and development. Naturally, such pastoral action cannot be confined to the completion of paperwork, albeit necessary and to be done carefully. A threefold approach to marriage preparation is needed: prior,

forthcoming, and permanent. It is advisable that the latter cover the various phases of married life, presenting them in a serious and structural way, by means of a thorough formation aimed at increasing the spouses' awareness of the precise values and commitments inherent in their vocation.

By virtue of their office and ministry, the pastors are the main subjects of this marriage formation. However, it is particularly timely, indeed necessary, to involve the ecclesial communities through their various components, who share the responsibility for this pastoral care, under the guidance of the diocesan bishop and the parish priest. Thus, the duty is shared *in solidum*, with pastors taking the primary responsibility helped by the active participation of the community in promoting marriage and in accompanying families with spiritual and formative support.

In order to understand this pastoral need, it will be good for us to consider the experience of the holy spouses Aquila and Priscilla [narrated] in the Scriptures. They were among the most faithful companions in the mission of Saint Paul who called them gratefully and affectionately his *sinergoi*, that is, assistants who wholeheartedly shared in the Apostle's concerns and work. One is impressed and moved by Paul's acknowledgement of the missionary work of these spouses. And at the same time, one can recognize how this synergy was a precious gift of the Spirit to the first Christian communities. Let us ask the Holy Spirit therefore, to give to the Church



today too, priests who are able to appreciate and value the charisms of spouses with a robust faith and apostolic spirit, like Aquila and Priscilla.

To fulfil the Church's steady and permanent pastoral care for the good of marriage and of the family, various pastoral tools are required: drawing close to the Word of God, especially through the *lectio divina*, catechetical encounters, involvement in the celebration of the Sacraments, especially the Eucharist; spiritual dialogue and direction. Informal groups and charitable services can be organized to promote exchanges with other families and openness to the needs of the most disadvantaged.

On the other hand, spouses, who live their marriage in *generous unity* and with *faithful love*, supporting each other with the grace of the Lord and with the necessary support of the ecclesial community, are in turn a precious pastoral aid to the Church. Indeed, they offer to all an example of true love and become witnesses and assistants of the fruitfulness of the Church herself. Truly, many Christian couples are a silent sermon for all, a "weekday" sermon, I would say, for every day. And we must unfortunately note that a married couple that has lived together for many years does not make the news – this is sad – while scandals, separations and divorces do (cf.

Homily at Santa Marta, Friday, 18 May 2018).

Spouses who live in unity and fidelity are a good reflection of the image and likeness of God. This is the good news: that fidelity is possible, because it is a gift in spouses and in priests. This is the news that should surely strengthen and console bishops and priests in their faithful ministry filled with evangelical love, just as the love and conjugal faithfulness of the spouses Aquila and Priscilla were of comfort to Paul and Apollos.

Dear Prelate Auditors, I renew my gratitude to each one of you for the good you do for the People of God, in the service of justice through your verdicts. In addition to the importance of the judgement itself for the interested parties, these contribute to the correct interpretation of matrimonial law. This law is at the service of the *salus animarum* and of the faith of spouses. Thus, we comprehend the timely reference in the Rota's verdicts to the principles of Catholic doctrine, with regard to the natural idea of marriage, its duties and rights, and even more so, with regard to its sacramental reality.

Thank you very much for your work! I invoke divine assistance upon it, and I heartily impart my Apostolic Blessing. And please, do not forget to pray for me. Thank you!

Australian Bishops for the promotion of women

Out of the shadows

Catholic women from across Australia will meet in Adelaide on 22-24 February to promote the participation of women in "leadership, decision-making and other ecclesial ministries in the Catholic Church in Australia". Entitled: "Stirring the Waters: Catholic Women Responding to the Spirit", the meeting was organized by the Council for Australian Catholic Women, an advisory body in the Catholic Bishops' Conference of Australia, and has the aim of reflecting on the role of women in the life of the Church and on the ongoing path of renewal. Andrea Dean, director of the episcopal Conference's Office for the Participation of Women, explained that the project was the result of a process which began 20 years ago; "an important research project carried out in 1999, on the effective participation of women in the life of the Church". Following this study, "the Episcopal Conference published a document that called for a balance between men and wo-

men within ecclesial bodies, in the assignment of professional roles or leadership within the Church", which led to the birth of the Council for Australian Catholic Women", she explained. The Council strives to achieve its goals through communications, the study of theology from a woman's perspective and by asking "all women to fill positions of governance".

Recognizing the unique character of this meeting, Ms Dean said participants will have the opportunity to "submit requests to the Plenary Council of Bishops, thus contributing to the process of renewal of the Church in Australia". Archbishop Christopher Prowse, chairman of the Bishops Commission for Evangelisation, Laity and Ministry, is scheduled to address the opening session of the conference.

The Council organizes such meetings triennially to expand its network and promote women's education and involvement.



ELENA BUIA RUTT

“**B**elieve it or not, I pray for guidance before I write. Certainly, that guidance shapes what lands on the pages I send out into the world. In *Lit*, I wrote about my conversion. In *Sinners Welcome*, I wrote a series of poems called ‘Descending Theology’, which follows some images drawn from Ignatian spiritual practice. In *Tropic of Squalor*, there is a section called ‘The Less Than Holy Bible’ about an ongoing search for grace in our fallen world”; this torrent flows from Mary Karr, renowned and award-winning US poet, class of 1962, professor of English Literature at Syracuse University. Although her poetry has not been translated in Italy, her novel *The Liars’ Club* (Italian translation published in 2017 by Edizioni E/O) guides the reader through a complex and contradictory eastern Texas, plundered by hordes of oil tycoons, inhabited by dysfunctional families besieged by the cult of appearances.

With this interview published in *L’Osservatore Romano*’s daily edition, Mary Karr introduced herself to the Italian public, by retracing with an open heart the steps of her ‘blistering’ spiritual evolution: that journey which, following a troubled childhood, a failed marriage and a heavy alcohol addiction, led her to a faith as fervent as it was unexpected.

“If you’d told me at any point in my life that I’d be baptized Catholic at forty, I would’ve laughed in your face. I had a better chance of becoming a drug mule” – Mary Karr comments, with an ironic and irreverent tone that drives away any saccharine temptation for the pious and devout. “As a kid, I’d grown up in a godless household and was never baptized or instructed in any formal religion. So I had no concept of having a soul, and no spiritual life. I loved my parents enormously, but they drank hard, and my mother had married seven times, and she shot up the place when she was wasted, and it was chaos. As a child, I was raped twice, and I lived with a lot of fear and shame”.

Yet as a child, amid the domestic chaos and horrific violence she suffered, Mary Karr lived in Texas, in the “Christ-Haunted South” of the United States – as Flannery O’Connor, another great American writer, described it – that is, infested by Christ, whose salvific presence hovers, perceived almost tangibly by anyone who travels the dusty and sunny streets.

“But it was the American Bible Belt” – Karr continues – “so I got dragged to church by Catholics and to revival meetings by Southern Baptists. It all seemed like forms of social convention to me – no more real than

Interview with American writer Mary Karr

A chip installed in every heart

the Easter bunny. I half admired my little friends who believed, because they seemed so sweet muttering to themselves at their bed-sides or talking to dolls before Mass, but I also pitied them their ignorance. You can’t really imagine the depths of God’s absence in my mind. Still, I do remember a handful of times as a terrified kid in my hard-drinking, chaotic household that I called out in a blind, wordless way to god. And I have notes of one prayer I wrote at age ten. I had drawn a picture of Jesus on the cross and copied out the Lord’s Prayer. Then I wrote, ‘I am not very successful as a little girl. When I grow up, I will probably be a mess’”.

What is perceived, in a moment of desperation, is the presence of an absence. Mary seemed to suddenly recognize and invoke a God whom she did not expect to have within her, but with whom she was soaked to the bone: a God to whom she related with immediate authenticity, confessing her inadequacy to him, but also a God to turn to as a bulwark against the horror looming over her.

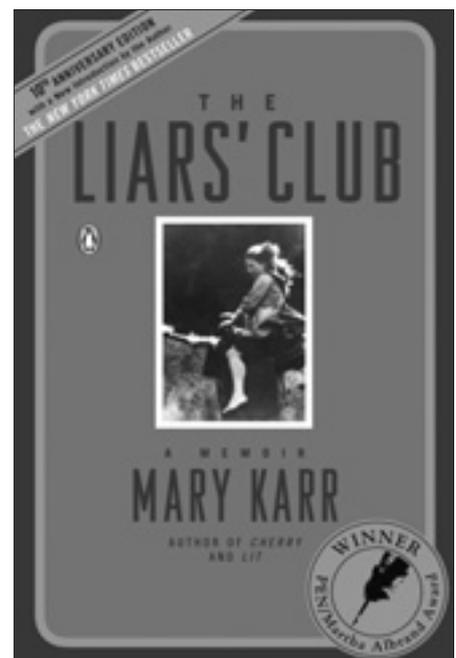
However, despite this ray of light, the dark gray clouds that had gathered over her childhood continued to darken her adulthood, which seemed to unravel in a ruinous continuum. Mary Karr continues: “In my thirties, after my son was born, I found that I couldn’t stop myself drinking even after I sought help from other people. I mean, one can always *stop*, but it’s impossible for a real addict to stay stopped – I found – without some spiritual practice. My marriage was unravelling. My son was suffering, and I grew desperate. With the help of some sober women, I started a meditation practice – counting breaths, centering prayer – not dissimilar from what the recently deceased Fr Thomas Keating taught. And after a fashion, I sort of began to ‘pray’ to some sober self or higher self. It wasn’t a ‘god’ in any Christian sense I spoke to. But I do believe a chip is installed in every human heart – in our very hardware – that teaches us to seek God. It was all very hippie-dippie, secular, made up, bogus”.

Mary Karr’s callous view, which is also the distinctive trademark of her poetry, is rooted in the experience of a confused, uncertain life: the writer at last manages to quit drinking, but is aware that her so-called prayer is nothing but a practice, a technique, a sort of ‘physical exercise’; she knows that heart and soul are immovable and yet detached from each other. The start of a process of return was unexpectedly entrusted to a child, to her son Dev, on whose behalf Mary decided to quit drinking: “In some recovery literature, I came across the St Francis Prayer. And every night, when I put my son to bed, we would ‘pray’ in a call and response. I would say, ‘Where there is hatred, let me sow...’ And he would holler out ‘love!’”. If you read the prayer as a nonbeliever, there is nothing in what it calls for that you can’t see as a decent message to try to reshape a depressed mind. So that’s how we said the prayer – to practice hope. But I believe now that St Francis and the Holy Spirit interceded for us to God”.

Mary Karr, retracing the steps of her conversion, thus seems to identify, in hindsight, the slow workings of the Holy Spirit who guided her along a gradually clearer path. Dev is still Mary’s guide, her Virgil, followed out of love and with great intellectual honesty. “One Sunday morning, my son came into my room in his Spiderman pajamas and said, ‘I

want to go to church.’ As a lifelong agnostic, I had no intention of going. But when I asked him why, he said the only sentence he could’ve said to get me off my lazy butt. He said: ‘I want to see if God’s there.’ Which deeply touched me. And I thought to myself, *I didn’t like soccer either, but I took him.* So I called an Episcopal friend and we went to that church, but it was underheated and freezing. Plus the priest kind of horrified me by saying they didn’t believe in evil. Even though I didn’t buy into God, I knew there was evil! So my son and I embarked on a quest for a place of worship for him – not for me. We called it Godarama. Any place we had a friend attending, we’d visit – any church or temple or zendo. We found a remarkable priest who at the time didn’t strike me as remarkable – Father Joseph Kane. He was not a firebrand preacher or an intellectual. He was modest and low-key, and he’d forged a very loving, non-judgemental church. One of my colleagues went there and some of Dev’s friends, so we started to go. So while Dev was in Sunday school, I’d sometimes sit in back of Mass and grade papers and drink a coffee like it was a coffee shop. At some point, I just got lured in. I started to listen. I picked up a missal. And I was granted the gift of tears. Sometimes in Mass, I’d find my face streaming – not with sobs, but a very quiet awareness (I now realize) of the Lord”.

Henceforth, the laceration previously felt in perceiving the emptiness of an unfulfilled life, leaves the field to a poem intended as a ‘liturgy’, as a search for the words by which to enter into a dialogue with a God who takes on human weakness and heals it: the quest for the absolute, the continuous, the urgent, the nostalgic that characterizes Mary Karr’s writing thus originates in her slow-paced journey, in which her rediscovery of self coincided with her encounter with faith.



Cover of Karr’s bestseller, *The Liar’s Club*

Four Centuries of Carmelite Presence in India

The Order celebrates a milestone in the mission

FR SAVERIO CANNISTRÀ, OCD

Saint Teresa's desire that her sons and daughters cultivate devotion to the missions has been fulfilled in many parts of the world. The 400-year-old history of the Carmelite presence in India can be divided into two phases: Carmel at the Service of the Church and its expansion (1619-1902); and Carmel's implantation and expansion in India (1902-2018).

Phase I: Carmel at the service of the Church, and the Order's expansion

The first batch of Carmelites comprised of three missionaries from Italy left for Persia in 1604 (modern day Iran), and from there began to explore the possibilities of founding a home in Portuguese India. Fr Leander of the Annunciation, who had been sent to the Persian mission, came to Goa in 1619 and the Carmelites were able to establish roots there in 1621. In 1638, having finished their novitiate in Old Goa, Fr Dionysius of the Nativity (a Frenchman) and Br Redemptus of the Cross (Portuguese), proceeded to Sumatra (present-day Indonesia) with a Portuguese delegation headed by Francis D'Souza. Detained and martyred there, they were beatified in 1900 by Pope Leo XIII, and are considered the proto-martyrs of the Discalced Carmelite Order.

But the unfortunate tussle between the Padroado and the Propaganda interfered with their stay in Portuguese territory. In 1707 a royal decree ordered that the Carmelite convent at Old Goa should be handed over to the Portuguese Oratorians of Philip Neri. In 1709 they had to quit the place but found some refuge with the English in Sunkeri (Karwar). Their presence appears to have continued in Karwar with few interruptions until 1850. Meanwhile, Bombay had passed from the Portuguese to the British, who, however, suspected the Portuguese clergy of resisting the British take-over. Hence the British decided to expel the Portuguese clergy. To replace them, in 1720, the British Governor in Mumbai (Charles Boone), invited the Carmelites to care for the Catholics in Bombay (entrusting 6 parishes to them) of which they later became Vicars Apostolic.

Due to conflicts with the Portuguese in the 1650s, the Syrian Christians requested that Rome should send Carmelites to them. Fr Joseph Sebastiani and his companions arrived in the 1660s and the Vicariate Apostolic of Verapoly was entrusted to the Carmelites for over 200 years, 1701 – 1934, resulting in an unbroken chain of 17 Carmelite Vicars Apostolic for "Malabar" (now known as Verapoly).

The separation of Quilon, as a new Apostolic Vicariate, suffragan to Verapoly, was decreed and was provisionally executed on May 12, 1845. The first of its prelates, Msgr Bernardine of Saint Teresa would be the first in a series of Carmelite vicars apostolic and bishops of Quilon for a 90-year period. Inconvenienced by such an arrangement, the Catholics of Mangalore who had been placed under the jurisdiction of Verapoly requested that the Holy See make Mangalore an independent diocese or vicariate. Accordingly, Mangalore became an Apostolic Vicariate and was entrusted to the Carmelites (1845-1873).

In 1874, Msgr Leonardo Mellano, OCD, Vicar Apostolic of Verapoly, constructed the Manjummel Monastery for the Carmelite Tertiaries (TOCD), who had had their beginnings in 1857. In 1886 the vicars apostolic were made bishops, Verapoly became an Arch-

diocese and Quilon a Diocese, both entrusted to the Discalced Carmelites.

Though Carmelites have been present in India since 1620, for three centuries it was the European Carmelites who worked as missionaries, vicars apostolic, and bishops.

Phase II: Implantation and expansion of the Order in India

Implantation of the Order in India

The second phase in the history of Indian Carmel has seen a solid implantation and growth of the Order. In a span of about 100 years, seven Discalced Carmelite Provinces, three regional vicariates, two provincial delegations were established. Today there are around 1,000 Discalced Carmelite friars and some 500 Discalced Carmelite nuns (34 monasteries) spread across India.

The Indian-born, however, were not admitted to the First Order till the beginning of the 1900s. It was Msgr Aloysius (Adalric) Benziger of the Discalced Carmelite Flanders Province (Belgium), Bishop of Quilon (1905-1931), who pressed provincial and general superiors to finally open the doors of the First Order to Indian candidates from 1902. On 19 March 1902, the first house of regular observance of the First Order was blessed at Cotton Hill in Trivandrum, which was later renamed Carmel Hill and in the 1920s, became a novitiate. A similar house of observance was opened at Ernakulam.

In order to establish an Indian Province of the Order, the monasteries at Carmel Hill and Thuckalay were separated from the jurisdiction of the Flanders Province and brought directly under the General Definitory in Rome on 24 April 1936. On 10 February 1937, under the leadership of Fr Gulielmus, Superior General, the Semi-Province of Malabar was canonically erected under the patronage of Our Lady of Mount Carmel. Later, in 1967, the Semi-Province of Malabar was raised to the status of a Province, and now includes the Ranchi delegation (2002) and the Regional Vicariate of North Malabar (2008). In 1979 the Province assumed the Mission of Punjab in the Diocese of Jalandhar, North India and within a span of 30 years, thanks to the strenuous efforts and selfless dedication of its missionaries, has flourished. Delhi became a full-fledged Province in 2010.

The Manjummel Province was also established in 1967. It began at Koonammavu as an independent and indigenous Carmelite Religious Congregation, known as the Tertiaries of the Discalced Carmelite Order (TOCD), sanctioned in 1857. On 26 April 1874, a monastery was inaugurated at Manjummel and later, the Congregation began efforts to join the First Order of the Discalced Carmelites. The Order readily accepted this move in 1951, and appointed Fr Zacharias of Saint Teresa, OCD, as Commissary General. The members had to pass through a period of probation for three years from 1953 to 1956. On 8 December 1964, the Manjummel General Delegation became a Semi-Province and three years later it was officially raised to a full-fledged Province of the Order.

Manjummel Province took up a mission in Andhra Pradesh in 1973 with Kothagudem as headquarters. Through persistent efforts, it has flourished, becoming a full-fledged Province in 2011. Manjummel Province has assumed the promising Mission of Indonesia. The province also cares for the Regional Vicariate of Odisha and the Mission of Zambia.

The Karnataka-Goa Province, initially sliced off from the Manjummel Province, began with three houses: A Karnataka-Goa-Bombay Provincial delegation – Margao (1938), Mangalore (1947) and Mysore (1965) – was created in 1979. On 2 March 1981 this delegation was raised to the status of a Province. The regional vicariate of Tanzania is a fruit of this province's efforts.

In April 1981, under the leadership of Fr Philip Sainz de Baranda, Superior General, the Varapuzha unit of the Order was established at the monastery of Varapuzha for those members of the Latin origin from Kerala. Members of the Latin rite from the south Kerala region in the provinces of Malabar and Manjummel were united in a new unit. This unit grew steadily and in 2001 became a full-fledged Province known as South Kerala Province. The Province took up a mission in West Bengal in 1997 and later extended its reach to almost all the states of the North East. Today it is a Regional Vicariate.

At the same time, Tamilnadu General Delegation was also formed. Similarly, with four houses from Malabar Province and two from Manjummel Province with the Tamil-speaking members from both Provinces who voluntarily



Fr Saverio Cannistrà, OCD, Superior General of the Discalced Carmelites

opted for the Tamilnadu General Delegation. This unit became a commissariate in 1990 and in 1993, the full-fledged Tamilnadu Province comprising the mission territories of Chattisgarh and Srilanka.

Expansion of the Carmelite Monasteries of Nuns in India

Fr Gaston Laurent Coeurdoux, a Jesuit missionary on his way from France to Pondicherry, was caught in a tempest off the coast of Mozambique. He prayed to Saint Teresa, vowing to found a Teresian Carmel in the place of his arrival should he reach land safely. This he did in 1748 at Pondicherry. Through the efforts of Bishop Bonnard, in 1859, this Carmel was received officially into the Second Order of Discalced Carmelites. Following that in Pondicherry, other Carmels were founded across the territory. Today there are 34 Teresian Cloistered Carmels in India.

The publication of this article was facilitated by the Malabar Province of the Discalced Carmelites, which publishes 'L'Osservatore Romano' in English for India and the Far East, and in Malayalam, the vernacular of Kerala.

ANGELUS

At the Angelus on Sunday, 10 February, Pope Francis dedicated his reflection to the day's passage from the Gospel of Luke (5:1-11) which recounts the call of Simon Peter. After the Marian prayer, the Pope cautioned that everyone must work together in the fight against human trafficking: "by reporting cases of exploitation and enslavement of men, women and children". The following is a translation of the Holy Father's reflection, which he offered in Italian.



Report exploitation and slavery

A new appeal against human trafficking

Dear Brothers and Sisters,
Good morning!

In today's Gospel passage, Luke's narrative (cf. Lk 5:1-11) offers us the call of Saint Peter. His name – as we know – was Simon, and he was a fisherman. On the shore of the Lake of Galilee, Jesus sees him as he is arranging his nets, along with other fishermen. He finds him exhausted and discouraged, because that night they had caught nothing. And Jesus surprises him with an unexpected gesture: He gets into his boat and asks him to put out a short distance from the land because He wants to speak to the people from there – there were many people. So Jesus sits down in Simon's boat and teaches the crowd gathered along the shore. But His words reopen even Simon's heart to trust. Then, with another surprising 'move', Jesus says to him: "Put out into the deep and let down your nets for a catch" (v. 4).

Simon responds with an objection: "Master, we have toiled all night and took nothing!". And, as an expert fisherman, he could have added: "If we didn't catch anything during the night, we aren't going to catch anything during the day". However, inspired by Jesus' presence and enlightened by His Word, he says: "But at your word I will let down the nets" (v. 5). It is the response of faith, which we too are called to give; it is the attitude of willingness that the Lord asks of all his disciples, especially those who are tasked with responsibilities in the Church. And Peter's trustful obedience creates a prodigious result: "when they had done this, they enclosed a great shoal of fish" (v. 6).

It is a miraculous catch, a sign of the power of Jesus' word: when we place

ourselves generously in his service, he accomplishes great things in us. This is what he does in each of us: he asks us to welcome him on the boat of our life, in order to set out anew with him and to sail a new sea, one which proves to be full of surprises. His call to go out into the open sea of the humanity of our time, in order to be witnesses to goodness and mercy, gives new meaning to our existence, which is often at risk of collapsing upon itself. At times we may be surprised and uncertain before the call that the divine Master addresses to us, and we may be tempted to reject it due to our inadequacy. Peter too, after this incredible catch, said to Jesus: "Depart from me, for I am a sinful man, O Lord" (v. 8). This humble prayer is beautiful: "Depart from me, for I am a sinful man, O Lord". But he says it on his knees before the One whom by this point he recognizes as 'Lord'. And Jesus encourages him by saying: "Do not be afraid; henceforth you will be catching men" (v. 10); because God – if we trust in Him – frees us from our sin and opens a new horizon before us: to cooperate in his mission.

The greatest miracle that Jesus accomplished for Simon and the other tired and discouraged fishermen is not so much the net full of fish, as having helped them not to fall victim to disappointment and discouragement in the face of failure. He prepared them to become proclaimers of and witnesses to his word and the Kingdom of God. And the disciples' response was immediate and unrestrained: "when they had brought their boats to land, they left everything and followed him" (v. 11). May the Blessed Virgin, model of prompt adherence to God's will, help us to feel the allure of the Lord's call, and make us

willing to cooperate with him to spread his word of salvation everywhere.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, two days ago, on the liturgical memorial of Saint Josephine Bakhita, the fifth 'International Day [of Prayer and Awareness] Against Human Trafficking' was observed. This year's motto is "Together against trafficking" [*people in the Square applaud*] – One more time! [*applause*] "Together against trafficking!". Do not forget this. It is a call to join forces to overcome this challenge. I thank all those who fight on this front, in particular many women religious. I appeal in particular to governments, that they may confront with determination the causes of this scourge and that the victims may be protected. However, we all can and must cooperate by reporting cases of exploitation and enslavement of men, women and children. Prayer is the force that sustains our common commitment. For this reason, I now invite you to recite, together with me, the *prayer* to Saint Josephine Bakhita that has been distributed in the Square. Let us pray together:

Saint Josephine Bakhita, you were sold into slavery as a child and endured unspeakable hardship and suffering.

Once liberated from your physical enslavement, you found true redemption in your encounter with Christ and his Church.

O Saint Josephine Bakhita, assist all those who are entrapped in slavery.

Intercede with the God of mercy on their behalf, so that the chains of their captivity will be broken.

May God himself free all those who have been threatened, injured or mistreated by the trade and trafficking of human beings. Bring comfort to survivors of this slavery and teach them to look to Jesus as an example of faith and hope, so they may find healing from their wounds.

We ask you to pray for us and to intercede on behalf of us all: that we may not fall into indifference, that we may open our eyes and be able to see the miseries and wounds of our many brothers and sisters deprived of their dignity and their freedom, and may we hear their cry for help. Amen.

Saint Josephine Bakhita, pray for us.

I greet you all, people of Rome and pilgrims! In particular the faithful of Verona and the *Mendicanti di Sogni* group from Schio.

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

