

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

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Vatican City

Friday, 19 April 2019

Pope's message after devastating fire erupts in Paris' Notre-Dame Cathedral

All are mobilized to rebuild

"Today we unite in prayer with the people of France, as we wait for the sorrow inflicted by the serious damage to be transformed into hope with reconstruction. Holy Mary, Our Lady, pray for us". This brief message was posted on the Pope's 'Twitter' account, @Pontifex, after a devastating fire broke out on Monday evening, 15 April, destroying part of the Notre-Dame Cathedral in the French capital. The Holy Father then addressed a telegram, translated as follows, to Archbishop Michel Aupetit of Paris.

Following the fire that devastated much of the Cathedral of Notre-Dame, I join in your sorrow, as well as that of the faithful of your diocese, the residents of Paris and all the people of France. In these Holy Days when we remember Jesus' passion, his death and his resurrection, I assure you of my spiritual closeness and my prayer.

This disaster has caused serious damage to a historic building. But I am aware that it has also affected a national symbol dear to the hearts

of Parisians and the French in the diversity of their beliefs. For Notre-Dame is the architectural jewel of a collective memory, the gathering place for many major events, a witness to the faith and prayer of Catholics in the city.

While commending the courage and the work of the firefighters who intervened to contain the fire, I express my hope that Notre-Dame Cathedral may once again become, thanks to works of reconstruction and to the mobilization of all, this

beautiful showcase in the heart of the city, a sign of the faith of those who built it, the mother church of your diocese, and the architectural and spiritual heritage of Paris, of France and of mankind.

With this hope, I cordially impart my Apostolic Blessing to you and to the Bishops of France and the faithful of your Diocese, and I invoke God's blessing on the residents of Paris and all the people of France.

FRANCISCUS PP.



From the ashes resilient hope in resurrection

On Monday evening, 15 April, the entire world stood aghast as towering flames engulfed the roof of the Notre-Dame Cathedral in Paris. Even as the fire raged on, French President Emmanuel Macron vowed that France would rebuild the architectural masterpiece, an icon of the capital city and for over 800 years a beloved pilgrimage site for Christians around the world.

After what many had seen that night as a hopeless situation, the world awoke Tuesday morning to the news that no lives had been lost in the fire and, although the roof had been destroyed and tremendous damage had been done, much of the structure had in fact been saved. Moreover, a human chain formed by firefighters and Fr Jean-Marc Fournier, chaplain of the fire brigade, managed to save the Blessed Sacrament, the crown of thorns believed to have been placed on Christ's head

during his Passion, and other precious relics and works of art.

Cardinal Timothy Dolan of New York noted in an interview with CNN the "sense of resiliency and hope in resurrection" that he saw in response to the devastating event, "which is really appropriate for this Holy Week", he said. The incident, he observed, represents "the Paschal Mystery in reality ... the dying and rising of Jesus, that transition, that passover ... from Good Friday to Easter, which Jesus underwent and which he invites us to go through with him". At times, the Cardinal explained, "when we look at something we love literally reduced to ashes, we automatically almost see life coming from that ... there is already life coming from death ... you almost see the resurrection of the spiritual vitality". That, he said, "is Easter. That's the Paschal Mystery".

VATICAN BULLETIN



AUDIENCES

Thursday, 11 April

Mr Ban Ki-moon, former Secretary General of the United Nations Organizations, President of the Ethics Commission of the International Olympic Committee

Cardinal Leonardo Sandri, Prefect of the Congregation for the Oriental Churches

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

Bishop Fernando Vérgez Alzaga, LC, titular Bishop of Villamagna in Proconsulari, Secretary General of the Governorate of Vatican City State

Prof. Andrea Riccardi, Founder of the Sant'Egidio Community

His Grace Justin Welby, Archbishop of Canterbury

Friday, 12 April

Prof. Gérard Mourou, recipient of the 2018 Nobel Prize in Physics, with his wife

Prof. Donna Strickland, recipient of the 2018 Nobel Prize in Physics, with her husband

Archbishop Georges Pontier of Marseille, France, President of the Epis-

copal Conference of France; Bishop Pascal Delannoy of Saint-Denis, Vice-President; Archbishop Pierre-Marie Carré of Montpellier, Vice-President; Msgr Olivier Ribadeau Dumas, Secretary General

Archbishop Hubertus Mathes Maria van Megen, titular Archbishop of Novaliciana, Apostolic Nuncio in Kenya

Archbishop Pedro López Quintana, titular Archbishop of Agropoli, Apostolic Nuncio in Austria

Saturday, 13 April

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

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

Monday, 15 April

Bishop Horacio del Carmen Valenzuela Abarca, Bishop emeritus of Talca, Chile

Archbishop Borys Gudziak of Philadelphia for Ukrainians, USA

Mr Urbano Cairo, President of RCS Group, with his family

CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Brian Joseph Dunn as Coadjutor

has served in parish ministry and as chaplain to the Pontifical Catholic University of Peru.

— Fr Guillermo Teodoro Elías Millares from the clergy of the Diocese of Carabayllo, assigning him the titular episcopal See of Torres in Numidia. Until now he has served as parish priest of El Señor de la Paz Parish in the said Diocese (13 Apr.).

Bishop-elect Millares, 65, was born in Lima. He was ordained a priest on 8 December 1981. He obtained a specialization in theology of marriage and the family in Valencia, Spain. He has served in parish ministry and as chaplain and professor at Villa María school in La Planicie, Lima.

The Holy Father accepted the resignation of Bishop John Baptist Kagawa of Masaka, Uganda (16 Apr.).

The Holy Father appointed as Bishop of Masaka Msgr Serverus Jjumba from the clergy of the said Diocese. Until now he has served as vicar general of Masaka (16 Apr.).

Bishop-elect Jjumba, 56, was born in Katinyondo-Kyannamukaala, Uganda. He was ordained a priest on 20 June 1992. He holds a Master's in education and a diploma in religious studies. He has served in parish ministry and as: formator and treasurer at Bukalasa Minor Seminary; diocesan treasurer; moderator of the Curia.

CONTINUED ON PAGE 8

Accession of the Holy See to the Convention of the Council of Europe on the Transfer of Sentenced Persons and to its additional protocols

On 15 January 2019, at the Office of the Council of Europe, Msgr Paolo Rudelli, Holy See special envoy to the Council of Europe, deposited the instruments of accession of the Holy See, in the name and on behalf of Vatican City State, to the Convention of the Council of Europe on the Transfer of Sentenced Persons of 21 March 1983, and to the Additional Protocol to the Convention on the Transfer of Sentenced Persons of 18 December 1997. In the same act, Msgr Rudelli deposited the instrument of ratification of the Holy See, in the name and on behalf of Vatican City State, for the Protocol Amending the Additional Protocol to the Convention on the Transfer of Sentenced Persons of 22 November 2017.

In expressing the consent of Vatican City State to be bound by these Treaties, the Holy See formulated six interpretative declarations, which form an integral part of the respective instruments of accession and ratification.

In accordance with Article 18, paragraph 3 of the Convention, and Article 4, paragraph 3 of the Additional Protocol of 1997, these two Agreements will enter into force for Vatican City State on 1 May 2019. The Protocol of Amendment of 2017 will instead enter into force upon fulfilment of the conditions provided for in Article 4 of the same Protocol.

Dicastery for Promoting Integral Human Development Aid to the populations of Iran

In a statement on Friday, 12 April, the Dicastery for Promoting Integral Human Development announced that the Pope has sent 100,000 euros in emergency aid to those affected by floods that lashed the north-eastern and southern regions of Iran last month, some of which are still recovering from last year's devastating earthquake. This sum, which is intended as an immediate expression of the Holy Father's spiritual closeness to the people and territories concerned, will in cooperation with the apostolic nunciature, be divided among the areas most deeply affected by the catastrophe and will be used for aid and assistance to the people and territories.

At least 77 people have been confirmed dead, at least 1,070 injured, and 200,000 have been evacuated from their villages as a result of the floods. There has been enormous structural damage to infrastructure and agriculture, and over 10 million people reportedly suffered damage to their homes and property, while two million remain in urgent need of assistance. The Ministry of the Interior has also announced the evacuation of the city of Ahwaz.

Many countries are responding to appeals for aid, with the coordination of the Iranian Red Crescent Society and the United Nations Office in Tehran. In addition, Caritas Iran, which has visited the flood-stricken areas along with other organizations, is working hard to bring aid to the populations.

In a telegram of condolences sent by Cardinal Secretary of State Pietro Parolin, the Holy Father expressed sorrow for the victims and assured his prayers for emergency aid workers, entrusting the Iranian people to the Providence of Almighty God.

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GENERAL AUDIENCE

"At Easter God voids the distances, revealing himself in the humility of a love that seeks our love". Pope Francis emphasized this to the faithful who had gathered in Saint Peter's Square for the General Audience on Wednesday morning, 17 April. On the eve of the Paschal Triduum, the Pontiff shared a reflection on the words Jesus offered in prayer during his Passion. The following is a translation of the Holy Father's catechesis, which he gave in Italian.



The Holy Father meets Greta Thunberg, Swedish climate activist

Dear Brothers and Sisters,
Good morning!

In these past weeks we have been reflecting on the "Lord's Prayer". Now on the eve of the Paschal Triduum, let us pause on some of the words with which Jesus prayed to the Father during his Passion.

The first invocation occurs after the Last Supper when the Lord "lifted up his eyes to heaven and said, 'Father, the hour has come; glorify thy Son' – and then – "glorify thou me in thy own presence with the glory which I had with thee before the world was made" (Jn 17:1-5). Jesus asks for *glory*, a request which seems a paradox as his Passion is imminent. What glory is he referring to? In the Bible, glory refers to God's self-revelation. It is the distinctive sign of his saving presence among mankind. Now, Jesus is the One who definitively manifests God's presence and salvation. And he does this at Easter: lifted up on the Cross, he is *glorified* (cf. Jn 12:23-33). There, God finally reveals his glory: he removes the last veil and astonishes us as never before. Indeed, we discover that the Glory of God is *entirely love*: pure, unbridled and inconceivable love, beyond every limit and measure.

Brothers and sisters, let us make Jesus' prayer our own: let us ask the Father to remove the veil from our eyes, so that in looking at the Crucifix over these days, we may understand that God is love. How often do we imagine him as master and not as Father; how often do we think of him as an austere judge rather than a merciful Saviour! But at Easter, God voids the distances,

At Easter God voids the distances

The Pope speaks of prayer in moments of trial

revealing himself in the humility of a love that seeks our love. Thus, we give him glory when we live whatever we do with love, when we do everything from our heart, as if for him (Col 3:17).

True glory is the glory of love because it is the only kind that gives life to the world. This glory is certainly the opposite of worldly glory, which comes from being admired, praised, acclaimed: when the 'I' is at the centre of attention. The Glory of God, on the other hand, is paradoxical: no applause, no *audience*. At the centre is not the 'I', but rather the other. Indeed, at Easter we see that the Father glorifies the Son as the Son glorifies the Father. No one glorifies him- or herself. We can ask ourselves today: "which glory do I live for? Mine or God's? Do I wish only to receive from others or also to give to others?"

After the Last Supper, Jesus enters the Garden of *Gethsemane* and here too, he *prays to the Father*. While the disciples are unable to stay awake and Judas is approaching with the soldiers, Jesus begins to feel "distressed and troubled". He feels all the anguish at what awaits him: betrayal, contempt, suffering, failure. He is "sorrowful" and there in the abyss, in that desolation, he addresses the Father with the most tender and gentle word: "*Abba*",

that is, Father (cf. Mk 14:33-36). Jesus teaches us to embrace the Father in our trials, because in praying to him, there is the strength to go forward in suffering. In times of struggle, prayer is relief, entrustment, comfort. Abandoned by all, in inner desolation, Jesus is not alone. He is with the Father. On the other hand, we in our own Gethsemanes, often choose to remain alone rather than say "*Father*" and entrust ourselves to him, as Jesus did, entrusting ourselves to his will which is our true good. But when we remain closed within ourselves during trials, we dig a tunnel inside ourselves, a painful, introverted path that has only one direction: ever deeper into ourselves. Solitude does not offer a way out, prayer does, because it is relationship, it is entrustment. Jesus entrusts everything and all of himself to the Father, bringing to him all that he feels, leaning on him in the struggle. When we enter our own Gethsemanes – we each have our own Gethsemanes or have had them or will have them – let us remember this: when we enter, when we will enter our Gethsemane, let us remember to pray in this way: "*Father*".

Lastly, Jesus addresses to the Father a third prayer *for us*: "Father, forgive them; for they know not what they do" (Lk 23:34). Jesus prays for those who were cruel to him, for his killers.

The Gospel points out that this prayer occurs at the moment of the Crucifixion. It was probably the moment of sharpest pain, when nails were being driven into his wrists and feet. Here, at the peak of suffering, comes the pinnacle of love: *forgiveness*, which is the gift to the *nth* power that breaks the cycle of evil.

As we pray the "Lord's Prayer" in these days, we can ask for one of these graces: to live our days for the glory of God, that is, to live with love; to know how to entrust ourselves to the Father in times of trial and to utter "dad" to the Father and, in the encounter with the Father, to find forgiveness and the courage to forgive. Both things go together, The Father forgives us, but he gives us the courage to be able to forgive.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from The Netherlands, Australia, the Philippines, Canada and the United States of America. My particular greeting goes to the Delegation from the NATO Defense College. May this Holy Week lead us to celebrate the Resurrection of the Lord Jesus with hearts purified and renewed by the grace of the Holy Spirit. God bless you all!

I offer a special thought to *young people, the elderly, the sick and newlyweds*. Tomorrow is the start of the Paschal Triduum, the fulcrum of the entire liturgical year. May the Easter of Jesus help you reflect on the love which God has shown he has for all of you. May the Lord give you the opportunity to fully participate in the mystery of his Death and Resurrection, may he help you to make his sentiments your own and to share them with your neighbour.

Solidarity after the fire



Flames burn the roof of Notre-Dame Cathedral (AFP)

After greeting French-speaking pilgrims, the Holy Father expressed some special thoughts:

I take this opportunity to express to the Diocesan community of Paris, to all Parisians and to all the people of France, my great affection and my closeness after the fire in Notre-Dame Cathedral. Dear brothers and sisters, I was very saddened and feel close to you all. The gratitude of the entire Church goes to all those who did all they could to save the Basilica, even risking their lives. May the Virgin Mary bless them and support the reconstruction work. May it be a choral work, to the praise and glory of God. God Bless You!



"I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds.... And you have to start from the ground up"

Holy Father Visits Alzheimer patients in Emanuele Village

Double Periphery

On Friday afternoon, 12 April, Pope Francis made a surprise visit to the Emanuele Village Residence for Alzheimer's patients, located

on the outskirts of Rome, continuing the "Mercy Friday" pastoral initiative he began with the Jubilee of Mercy.

with a fabric painting of the Nativity Scene.

With his visit, Pope Francis aimed to draw attention to the condition of loneliness and marginalization suffered by Alzheimer patients and to the disorientation and distress experienced by their family members. The increasing life expectancy of Alzheimer's sufferers calls for greater awareness and respect for the needs and the dignity of those afflicted with this illness, as well as for those caring for them.

Emanuele Village offers its residents the opportunity to live in "normal" conditions by reproducing many simple aspects of everyday life. In this way, they are able to create and maintain a bridge of communication with the outside world, by promoting socialization and inclusion. The Village, which is the only structure of its kind in Italy, consists of 14 houses, each with a capacity for six residents.



Residents were surprised by the unexpected visit of the Pope, who paused to speak with each of them, offering them some words of comfort. Before his departure, the Holy Father left each patient a parchment with a handwritten personal thought, along

Testimony of a former detainee wrongly accused

Together with God in my prison cell

"I cried day and night, but prayer gave me comfort". This is the touching testimony of Roberto Giannoni, a former banker from Tuscany who was imprisoned for 11 months in 1992 after being wrongly accused of associating with the mafia. "Prayer, the thought of God, feeling him so close as to almost hear his voice is what saved me", he said in an interview with *L'Osservatore Romano* on Friday, 12 April.

Despite his ordeal in prison and the more than six years it took to obtain an acquittal, Giannoni's faith helped him avoid resentment, and today he works as a volunteer with inmates, helping them to persevere and to embrace forgiveness. "I know what suffering means, but I also know that desperation brings more pain and that resentment gives nothing in return, but rather dispels serenity and distances one from the world", he said.

On 3 September 2016, when Giannoni met and shared his life story with Pope Francis, the Pope expressed his admiration and unexpectedly embraced him. "With that embrace", Giannoni said, "the Holy Father gave me incredible strength", and the inspiration to go forward.



From the ground up

"You have to start from the ground up". He has said it from the outset. In an interview with the Editor-in-Chief of *La Civiltà Cattolica* in the summer of 2013, the newly elected Pontiff explained his vision of the Church: "I see clearly that the thing the church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds.... And you have to start from the ground up".

His words have not remained a dead letter; we have seen them embodied daily in these six years of his pontificate. We have seen that "from the ground up" right up to the gesture on Thursday afternoon, 11 April, as with difficulty the Pope knelt on the ground to kiss the feet of the President and Vice-president Delegates of South Sudan. A nation that is a battle field, a gaping wound on Africa's martyred land in urgent need of treatment.

Kissing the feet. There is perhaps no gesture more humble, nor closer to the humus, to the ground, that humus from which *humanus*, *humanitas* derive. A biblical gesture, calling to mind the washing of the feet, the tears of the sinful woman on Jesus' feet, and above all the prophet's exultant cry: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace" (Is 52:7) because this is what it is all about, peace. Peace, a process that received an impetus from that gesture on Thursday. The Pope does not believe in easy forms of irenicism; he knows that this process will involve crises, delays and even struggles, which – he said to the leaders convened before him – must happen "before the people, hands united". Only thus, "as ordinary citizens you will become Fathers of the Nation". Francis has often exhorted people, especially young people, to become, from simple inhabitants, real citizens. Now he asks political leaders to become, from citizens, Fathers of the Nation. It is the "mas", the "more" of Ignatian spirituality. But always in concreteness, without pursuing vague ideals, but rather, by throwing oneself into the wounds of history.

This is the source of many gestures Francis has made in these six years; this is the source of the custom of "Mercy Fridays"; this is the source of the image of the Church as a field hospital.

This is the image *L'Osservatore Romano's* daily edition, as of last Sunday, seeks to emphasize by creating a section entitled "Field Hospital", which will collect accounts from around the world in which the Church shows the merciful face of one who, over space and time (for the Church has been a field hospital from the very start), has bent down to the wounds of a suffering humanity, to heal them, starting from the ground up.

ANDREA MONDA

The Pope condemns human trafficking

No to the commodification of the human being

Trafficking amounts to the "commodification of the human person" and to an "unjustifiable violation of the freedom and dignity of its victims". Pope Francis emphasized this in an address to participants in the Conference on Pastoral Orientations on Human Trafficking, whom he received in audience in the New Synod Hall at midday on Thursday, 11 April 2019. The following is the English text of the Holy Father's discourse, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning!

Thank you for inviting me to meet with you at the end of your Conference dedicated to the implementation of the *Pastoral Orientations on Human Trafficking*, prepared by the Section for Migrants and Refugees of the Dicastery for Promoting Integral Human Development and approved by me. I thank Father Michael Czerny for his words of greeting on behalf of all the participants.

"I came that they may have life and have it abundantly" (Jn 10:10). These words of



the Gospel of John summarize the mission of Jesus: to offer the fullness of life to all men and women of every age, according to the plan of the Father. The Son of God became man to show all human beings the path to realizing their humanity, in conformity with each person's uniqueness and unrepeatability.

Tragically, our world today is marked by situations that hinder the fulfilment of this mission. As pointed out by the *Pastoral Orientations on Human Trafficking*, "our times have witnessed a growth of individualism and egocentricity, attitudes that tend to regard others through a lens of cool utility, valuing them according to criteria of convenience and personal benefit" (§17).

It is essentially this tendency to commodify the other, which I have repeatedly denounced.¹ Trafficking in persons is one of the most dramatic manifestations of this commodification. In its many forms, it constitutes "an open wound on the body of contemporary society";² a profound injury to the humanity of those who suffer it and to its perpetrators. Trafficking profoundly disfigures the humanity of the victim, offending his or her freedom and dignity. Yet at the same time, it dehumanizes those who carry it out, denying them access to "life in abundance". Finally, trafficking seriously damages humanity as a whole, tearing apart

the human family as well as the Body of Christ.

Trafficking, as I said, represents an unjustifiable violation of the freedom and dignity of its victims, of those constitutive dimensions of the human being as willed and created by God. For this reason, it is to be considered a crime against humanity.³ Of this, there can be no doubt. The same gravity, by analogy, must be attributed to all forms of contempt for the freedom and dignity of every human being, whether a compatriot or a foreigner.

Those guilty of this crime cause harm not only to others but also to themselves. For each of us is created to love and care for others, and this culminates in the gift of self: "No one has greater love than this: to give one's life for one's friends" (Jn 15:13). In our relationships with others, we play out our humanity, approaching or moving away from the model of human being desired by God the Father and revealed in his incarnate Son. Therefore, every choice contrary to the realization of God's project for us is a betrayal of our humanity and renounces that "life in abundance" offered by Jesus Christ. It is to take the down staircase, to debase ourselves, to become animals.

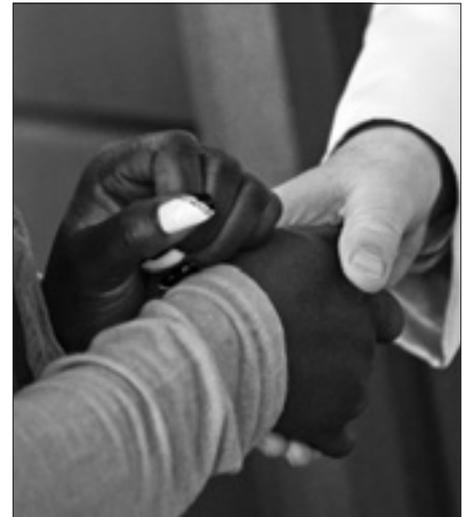
All actions that aim to restore and promote our humanity and that of others are in line with the Church's mission, as a continuation of the saving mission of Christ. This missionary value is evident in the struggle against all forms of trafficking and in every commitment to the redemption of the survivors; a struggle and a commitment

that also have beneficial effects on our own humanity, opening the way to the fullness of life, the ultimate purpose of our existence.

Your presence, dear brothers and sisters, is a tangible sign of the generous commitment of many local Churches in this pastoral area. The numerous initiatives which put you at the forefront of efforts to prevent trafficking, protect survivors and prosecute offenders, are worthy of admiration. I feel I should express special thanks to the many religious congregations that have worked and continue to work, also through networking, as the "front line" of the Church's missionary action against all forms of trafficking.

Much has been done and is being done; yet much remains to be done. Faced with human trafficking, a phenomenon as complex as it is dark, it is essential to ensure the coordination of various pastoral initiatives, both locally and internationally. The offices established by local Churches, religious congregations and Catholic organizations, are called to share their experience and knowledge, join forces and coordinate their activity regarding the countries of origin, transit and destination of those who are trafficked.

To make its action more adequate and effective, the Church should welcome the help of other political and social actors. En-



gagement in structured collaborations with public institutions and civil society organizations will guarantee more effective and longer-lasting results.

I offer heartfelt thanks for all that you are already doing on behalf of our many brothers and sisters who are the innocent victims of the commodification of the human person. Let us say this loud and clear: the commodification of the human person. We must say this and emphasize it because it is the truth. I encourage you to persevere in this mission, which is often risky and anonymous. Risky indeed for lay persons, but also for religious. It is risky because even within the congregation there are those who look at you askance! (I see the Sisters are nodding yes). It is risky, but we have to persevere. It is anonymous, but precisely because of this, an irrefutable proof of your selfless generosity.

Through the intercession of Saint Josephine Bakhita, who was enslaved as a child, sold and bought, but was eventually liberated and then "flourished" in fullness as a daughter of God, I pray for you. Upon all of you and on those who are committed to the struggle against human trafficking, I invoke abundant blessings. I will keep thinking of you and I pray for you. And you, please, do not forget to pray for me. Thank you!

¹ Cf. *Address to Participants in the Plenary Assembly of the Pontifical Council for Culture*, 7 February 2015; *General Audience*, 22 April 2015; *Post-Synodal Apostolic Exhortation Amoris Laetitia*, 54; *Address to the Italian Antimafia Parliamentary Commission*, 21 September 2017.

² *Address to Participants in the International Conference on Combating Human Trafficking*, 10 April 2014.

³ Cf. *Address to a Group of Ambassadors on the occasion of the Presentation of their Letters of Credence*, 12 December 2013; *Address to the Delegation of the International Association of Penal Law*, 23 October 2014; *Message to Participants in the Conference on Human Trafficking organized by the "Santa Marta Group"*, 30-31 October 2015; *Address to the Second European Assembly of RENATE*, 7 November 2016; *Remarks to Participants in the World Day of Prayer, Reflection and Action against Human Trafficking*, 12 February 2018; *Address in the Pre-Synodal Meeting with Young People*, 19 March 2018; *Video Message to Participants in the International Forum on Modern Slavery*, 5-8 May 2018; *Address to Participants in the Plenary Assembly of the Pontifical Academy of Sciences*, 12 November 2018; *Greeting to Members of the Galileo Foundation*, 8 February 2019.

Congregation for the Doctrine of the Faith

Complementary Norms for the Apostolic Constitution 'Anglicanorum coetibus'

Jurisdiction of the Holy See

Article 1

Each Ordinariate is subject to the Congregation for the Doctrine of the Faith. It maintains close relations with the other Roman Dicasteries in accordance with their competence.

Relations with Episcopal Conferences and Diocesan Bishops

Article 2

§ 1. The Ordinary follows the directives of the national Episcopal Conference insofar as this is consistent with the norms contained in the Apostolic Constitution *Anglicanorum coetibus*.

§ 2. The Ordinary is a member of the respective Episcopal Conference.

Article 3

The Ordinary, in the exercise of this office, must maintain close ties of communion with the Bishop of the Diocese in which the Ordinariate is present in order to coordinate its pastoral activity with the pastoral program of the Diocese.

The Ordinary

Article 4

§ 1. The Ordinary may be a bishop or a presbyter appointed by the Roman Pontiff *ad natum Sanctae Sedis*, based on a terna presented by the Governing Council, Canons 383-388, 392-394, and 396-398, of the Code of Canon Law, apply to him.

§ 2. The Ordinary has the faculty to inordinate in the Ordinariate former Anglican ministers who have entered into full communion with the Catholic Church; particularly those already inordinate in a diocese by virtue of the Pastoral Provision; as well as candidates be-

longing to the Ordinariate and promoted to Holy Orders by him. Clerics inordinate into the Ordinariate must excommunicate from their former Diocese.

§ 3. Having first consulted with the Episcopal Conference and obtained the consent of the Governing Council and the approval of the Holy See, the Ordinary can erect as needed territorial deaneries supervised by a delegate of the Ordinary covering the faithful of multiple personal parishes.

The Faithful of the Ordinariate

Article 5

§ 1. The lay faithful originally of the Anglican tradition who wish to belong to the Ordinariate, after having made their Profession of Faith and received the Sacraments of Initiation, with due regard for Canon 845, are to be entered in the appropriate register of the Ordinariate. Those who have received all of the Sacraments of Initiation outside the Ordinariate are not ordinarily eligible for membership, unless they are members of a family belonging to the Ordinariate.

§ 2. A person who has been baptized in the Catholic Church but who has not completed the Sacraments of Initiation, and subsequently returns to the faith and practice of the Church as a result of the evangelizing mission of the Ordinariate, may be admitted to membership in the Ordinariate and receive the Sacrament of Confirmation and the Sacrament of the Eucharist or both.

§ 3. A person, who has been validly baptized in another Ecclesial Community outside of the Catholic Church, and subsequently desires to enter into full communion with the Catholic Church through the evangelizing mission of the Ordinariate, may be admitted to membership in the Ordinariate upon reception into full communion and conferral of the Sacraments of Confirmation and Eucharist. Also,

this applies to the case of those not being validly baptized that have come to the faith through the evangelizing mission of the Ordinariate and therefore receive in it all of the sacraments of initiation.

§ 4. Lay faithful and members of Institutes of Consecrated Life and Societies of Apostolic Life, when they collaborate in pastoral or charitable activities, whether diocesan or parochial, are subject to the Diocesan Bishop or to the pastor of the place; in which case the power of the Diocesan Bishop or pastor is exercised jointly with that of the Ordinary and the pastor of the Ordinariate.

The Clergy

Article 6

§ 1. In order to admit candidates to Holy Orders the Ordinary must obtain the consent of the Governing Council. In consideration of Anglican ecclesial tradition and practice, the Ordinary may present to the Holy Father a request for the admission of married men to the presbyterate in the Ordinariate, after a process of discernment based on objective criteria and the needs of the Ordinariate. These objective criteria are determined by the Ordinary in consultation with the local Episcopal Conference and must be approved by the Holy See.

§ 2. Those who have been previously ordained in the Catholic Church and subsequently have become Anglicans, may not exercise sacred ministry in the Ordinariate. Anglican clergy who are in irregular marriage situations may not be accepted for Holy Orders in the Ordinariate.

§ 3. Presbyters inordinate in the Ordinariate receive the necessary faculties from the Ordinary.

Article 7

§ 1. The Ordinary must ensure that adequate remuneration be provided to the clergy inordinate



Our Lady of Walsingham

Bishop or the Superior of the Institute of Consecrated Life or the Moderator of the Society of Apostolic Life, in which the terms of collaboration and all that pertains to the means of support are clearly established.

Article 10

§ 1. Formation of the clergy of the Ordinariate should accomplish two objectives: 1) joint formation with diocesan seminarians in accordance with local circumstances; 2) formation, in full harmony with Catholic tradition, in those aspects of the Anglican patrimony that are of particular value.

§ 2. Ordinariate Seminarians will receive their theological formation with other seminarians at a seminary or theological faculty in agreement with the Diocesan Bishop or Bishops concerned. Candidates may receive other aspects of priestly formation at a seminary program or house of formation established, with the consent of the Governing Council, expressly for the purpose of transmitting Anglican patrimony.

§ 3. The Ordinariate must have its own Program of Priestly Formation, approved by the Holy See; each house of formation should draw up its own rule, approved by the Ordinary (cf. *CIC*, can. 242, §1).

§ 4. The Ordinary may accept as seminarians only those faithful who belong to a personal parish or community of the Ordinariate or who were previously Anglican and have established full communion with the Catholic Church.

§ 5. The Ordinariate sees to the continuing formation of its clergy, through their participation in local programs for formation provided by the Episcopal Conference and the Diocesan Bishop, as well as in their own programs of ongoing formation.

Former Anglican Bishops

Article 11

§ 1. A married former Anglican Bishop is eligible to be appointed Ordinary. In such a case he is to be ordained a priest in the Catholic Church and then exercises pastoral and sacramental ministry within the Ordinariate with full jurisdictional authority.

§ 2. A former Anglican Bishop who belongs to the Ordinariate may be called upon to assist the Ordinary in the administration of the Ordinariate.

§ 3. A former Anglican Bishop who belongs to the Ordinariate and who has not been ordained as a bishop in the Catholic Church, may request permission from the Holy See to use the insignia of the episcopal office.

The Governing Council

Article 12

§ 1. The Governing Council, in accord with Statutes which the Ordinary must approve, will have the rights and responsibilities accorded by the Code of Canon Law to the College of Consultors and the Presbyteral Council.

§ 2. In addition to these responsibilities, the Ordinary needs the consent of the Governing Council to:

- admit a candidate to Holy Orders;
- erect or suppress a personal parish;
- erect or suppress a house of formation;
- approve a program of formation.

§ 3. The Ordinary also consults the Governing Council concerning the pastoral activities of the Ordinariate and the principles governing the formation of clergy.

§ 4. The Governing Council has a deliberative vote:

- when choosing a terna of names to submit to the Holy See for the appointment of the Ordinary;
- when proposing changes to the Complementary Norms of the Ordinariate to present to the Holy See;
- when formulating the Statutes of the Governing Council, the Statutes of the Pastoral Council, and the Rule for houses of formation.

§ 5. The Governing Council is composed according to the Statutes of the Council. Half of the membership is elected by the priests of the Ordinariate.

The Pastoral Council

Article 13

§ 1. The Pastoral Council, constituted by the Ordinary, offers advice regarding the pastoral activity of the Ordinariate.

§ 2. The Pastoral Council, whose president is the Ordinary, is governed by Statutes approved by the Ordinary.

The Personal Parishes

Article 14

§ 1. The pastor may be assisted in the pastoral care of the parish by the parochial vicar, appointed by the Ordinary; a pastoral council and a finance council must be established in the Parish.

§ 2. If there is no vicar, in the event of absence, incapacity, or death of a pastor, the pastor of the territorial parish in which the church of the personal parish is

located can exercise his faculties as pastor so as to supply what is needed.

§ 3. For the pastoral care of the faithful who live within the boundaries of a Diocese in which no personal parish has been erected, the Ordinary, having heard the opinion of the local Diocesan Bishop, can make provisions for quasi-parishes (cf. *CIC*, can. 516, §1).

The Celebration of Divine Worship

Article 15

§ 1. *Divine Worship*, the liturgical form approved by the Holy See for use in the Ordinariate, gives expression to and preserves for Catholic worship the worthy Anglican liturgical patrimony, understood as that which has nourished the Catholic faith throughout the history of the Anglican tradition and prompted aspirations towards ecclesial unity.

§ 2. Public liturgical celebration according to *Divine Worship* is restricted to the Personal Ordinariates established under the Apostolic Constitution *Anglicanorum coetibus*. Any priest inordinate in an Ordinariate may celebrate according to *Divine Worship* outside the parishes of the Ordinariate when celebrating Mass without a congregation, or publicly with the permission of the rector/pastor of the corresponding church or parish.

§ 3. In cases of pastoral necessity or in the absence of a priest inordinate in an Ordinariate, any priest inordinate in a Diocese or in an Institute of Consecrated Life or Society of Apostolic Life may celebrate according to *Divine Worship* for members of the Ordinariate who request it. Any priest inordinate in a Diocese or in an Institute of Consecrated Life or Society of Apostolic Life may celebrate Mass according to *Divine Worship*.

The Supreme Pope Francis, at the Audience granted to the undersigned Cardinal Prefect on March 8, 2019, approved this updated version of the Complementary Norms for the Apostolic Constitution Anglicanorum coetibus, adopted in the Ordinary Session of the Congregation, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, March 19, 2019, in the Solemnity of St. Joseph, Spouse of the Blessed Virgin Mary and Patron of the Universal Church

Luis F. CARD. LADARIA, SJ
Prefect

Giacomo MORANDI
Archbishop tit. of Cerveteri
Secretary

A common denominator

Pesach and Pasqua

ABRAHAM SKORKA

The identity of the Jewish people is determined by everything that happened to our ancestors in Egypt: their process of liberation by God, their wandering through the desert, and the revelation and bestowal of the Torah at Sinai.

These events are invoked in Judaism's daily prayers because they enshrine the heart of Israel.

The priority of freedom, the dignity of the individual, and the spirituality of Jewish culture is powerfully grounded in the celebration of Passover, in Hebrew called *Pesach*. The biblical text itself prescribes that year after year the descendants of the Children of Israel must recreate the dinner their ancestors ate in Egypt on the eve of their liberation. Just as on that night thirty-three hundred years ago, so too today one finds on the Passover table unleavened bread and bitter herbs. Parents pass on to their children this story and its moral lessons about human dignity, which each individual must uphold and sustain. The text that serves as a guide for the transmission of the story of *Pesach*, the *Haggadah*, refers to many other defining moments in the history of the Jewish people. The last of these, to which reference must be made in the *Seder*, the order of the Passover dinner, is the uprising of the Warsaw Ghetto that took place on the eve of *Pesach* in 1943. This was the first uprising against the Nazis in the cities they occupied. The past, despite all its dramas and pain, illuminates the present, and the feeling of the liberating presence of the Creator is renewed from long ago. The Last Supper of Jesus might have been a Passover Seder. That final meal was celebrated in the later church as the Eucharist. Among the early Christians, the deep sense of *Pesach* and its symbols was very present, as when Paul admonishes Gentiles in Corinth not to sin, saying: "Cleanse yourselves,

therefore, from the old leaven, that you may be a new lump, unleavened as you are; because our Passover, which is Christ, was already sacrificed for us" (1 Corinthians 5:7-8). The Christian celebration of *Pasqua*, as with the Jewish *Pesach*, became the defining core of Christianity. The common denominator between both, beyond the divergences between our traditions, is the shared conviction that God can and will overcome the powers of oppression and death and open paths to freedom and new life. The Passover message was the beginning of Israel as a people. *Pasqua* was

the beginning of Christianity as the faith of many peoples around the world. The end-point for us both is the realization of the vision of Isaiah (2:4) when God brings about the Age to Come and humans no longer oppress or kill each other and we all experience life, life in abundance.

Let these thoughts serve as a sincere wish to all those who are celebrating *Pasqua* on behalf of those who are celebrating *Pesach*.

Institute for Jewish-Catholic Relations, Saint Joseph's University, Philadelphia, Pennsylvania



From 5 to 7 May

Pope Francis' visit to Bulgaria and the Republic of North Macedonia

Pope Francis will travel to Bulgaria and to the Republic of North Macedonia from 5 to 7 May. He will first visit the Bulgarian cities of



Sofia and Rakovski and on 7 May he will visit the city of Skopje.

The logos and mottos of the visits were inspired by two holy figures beloved to the two countries,

Pope John XXIII and Mother Teresa of Calcutta.

The logo for the visit to Bulgaria bears the words "Peace on Earth" written in both Latin and in the national language, recalling Pope Roncalli's Encyclical *Pacem in Terris*. John XXIII was the first Apostolic Visitor and Delegate in the Eastern European nation. The logo depicts a globe with a central

ribbon in the colours of the Bulgarian flag; the globe highlights the Balkan region in which Bulgaria is located. Two hands holding up the globe are reminders that men and women should be peace-builders, while yellow and white represent the Holy See.

Meanwhile, the logo for the Holy Father's visit to the Republic of North Macedonia depicts Pope Francis bestowing a blessing, and in the background the nation's red and yellow flag is superimposed upon a map of the country. As the Pope will be visiting the capital city, birthplace of the Foundress of the Missionaries of Charity, the lower part of the logo includes three blue lines undulating against a white background, symbolizing the saris worn by the Sisters of Mother Teresa's community. The motto of the journey, "Do not be afraid any longer, little flock!", is taken from the Gospel of Luke (12:32).



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The Holy Father appointed as Auxiliary Bishop of El Alto, Bolivia Fr Pascual Limachi Ortiz from the clergy of the same diocese, assigning him the titular episcopal See of Bellesasa. Until now he has served as vicar general of the said Diocese (16 Apr.).

Bishop-elect Limachi Ortiz, 55, was born in La Paz, Bolivia. He was ordained a priest on 29 June 1992. He has served in parish ministry.

The Holy Father has appointed as Auxiliary Bishop of Rottenburg-Stuttgart, Germany Fr Gerhard Schneider

from the clergy of the said Diocese, assigning him the titular episcopal See of Abbir Germaniciana. Until now he has served as rector of the Propaedeutic Seminary Ambrosianum in Tübingen and head of the personnel of the Diocese (16 Apr.).

Bishop-elect Schneider, 50, was born in Ulm, Germany. He holds a doctorate in pastoral theology. He was ordained a priest on 6 July 2002. He has served in parish ministry and as assistant formator for priests at Wilhelmsstift.

The Holy Father accepted the resignation of Bishop Joseph Suren

Gomes, SDB, of Krishnagar, India (17 Apr.).

SPECIAL ENVOY

The Holy Father appointed Cardinal Angelo Amato, SDB, Prefect emeritus of the Congregation for the Causes of Saints, as his Special Envoy to the celebration of the 880th anniversary of the death of Saint John of Matera, to be held in the Cathedral of Matera, Italy, on 20 June (13 Apr.).

LENTEN SERMON

On Friday morning, 12 April, in the presence of the Holy Father, Fr

Raniero Cantalamessa, OFM Cap., Preacher of the Papal Household, delivered the Fifth Lenten Sermon in the Vatican's Redemptoris Mater Chapel.

NECROLOGY

Bishop Héctor Manuel Rivera Pérez, titular Bishop of Thubunae in Numidia, Auxiliary emeritus of San Juan de Puerto Rico, at age 85 (9 Apr.).

Bishop Mar Abraham D. Mattam, CV, Bishop emeritus of Satna, India, at age 96 (16 Apr.).

Benedict XVI celebrates 92 years

That “penitential way” that joins the two pontificates

ANDREA TORNIELLI

The Pope emeritus has reached the age of 92, and this year his birthday was accompanied by lively debate on one of his writings, several of his “notes” – as he himself has called them – dedicated to the topic of the abuse of minors. In this text, Benedict XVI wonders what the right response to the scourge may be, and he writes: “The antidote to the evil that threatens us and the entire world of late cannot but consist in the fact that we abandon ourselves” to God’s love. No hope can exist in a man-made Church, built by human hands, which trusts in her own competence. “If we reflect on what needs to be done, it is clear that we do not need another Church of our own invention”. Today, “the Church is largely seen only as a kind of political device”, and “the crisis caused by many cases of abuse by priests spurs one to actually consider the Church as something ill-conceived, which we must decisively take in hand ourselves and form in a new way. But a man-made Church cannot represent any hope”.

It might be helpful to emphasize, as we celebrate Joseph Ratzinger’s birthday, the approach that both Benedict XVI and his Successor Francis have taken in regard to the scandals and to the abuse of minors. A response, hardly an earth-shaking media event, which does not lend itself to being reduced to a slogan. It is a response that does not rely on structures (although necessary), on the new emergency norms (likewise necessary) or on the ever more detailed and precise protocols to guarantee the safety of children (however indispensable): all useful tools previously defined or in the process of definition.

That of Benedict first, and of Francis afterwards, is a deeply and simply Christian response. To understand it, one need only reread three documents. Three letters to the People of God – in Ireland, in Chile, and throughout the world – which two Popes wrote in moments of great tension due to the scandals.

Writing to the faithful in Ireland in March 2010, Pope Ratzinger explained that “measures to deal justly with individual crimes are essential, yet on their own they are not enough: a new vision is needed, to inspire present and future generations to treasure the gift of our common faith”.

Benedict XVI invited “all of you to devote your Friday penances, for a period of one year, between now and Easter 2011, to this intention. I ask you to offer up your fasting, your prayer, your reading of Scripture and your works of mercy in order to obtain the grace of healing and renewal for the Church in Ireland. I encourage you to discover

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On Monday afternoon, 15 April, at the start of Holy Week, Pope Francis went to the Mater Ecclesiae Monastery to express his Easter greetings to Benedict XVI. Francis also took the opportunity to extend his birthday wishes, with “particular affection”, to the Pope emeritus, who turned 92 on 16 April.

Benedict XVI on the scandal that has struck the Church

Turn to God to overcome the abuse crisis

SERGIO CENTOFANTI

“The force of evil springs from our rejection of God’s love (...). Thus, learning to love God is mankind’s path to redemption”. This thought was expressed by Pope emeritus Benedict XVI in a lengthy text written for the German monthly, “Klerusblatt”, and circulated by Catholic News Agency, in which he addresses the scourge of the abuse of minors committed by members of the clergy.

Benedict XVI draws from last February’s Meeting on the Protection of Minors in the Church, espoused by Pope Francis, in order to provide “a strong signal” and to “make the Church credible once more as the light of the people and as the force which helps in the struggle against destructive powers”. He states the wish to offer his contribution to this mission, “even though, as Pope emeritus, he no longer has any direct responsibility”, and he thanks Pope Francis “for all he does to constantly show us God’s light which even today has not waned”.

The text is divided into three parts. In the first part, Ratzinger speaks about the social context, the sexual revolution that began in the 1960s. It is in this period, he writes, that pedophilia was considered “permissible” and even “convenient”. In this period we witness “the collapse of priestly vocations” and “the enormous number of resignations from clerical status”, along with the “collapse of Catholic moral theology” which, Benedict XVI states, begins to give in to relativistic temptations. According to this theology, he observes, “there could be neither anything absolutely good nor anything absolutely evil, but only relative appraisals. There was no longer good, but only what was relatively better at

the moment and according to the circumstances”.

Ratzinger quotes the 1989 *Cologne Declaration*, signed by 15 Catholic theologians, which became “a cry of protest against the magisterium of the Church” and against John Paul II. This was followed by the Encyclical *Veritatis Splendor*, published in 1993, which contains “the affirmation that there are actions that can never be transformed into good”. The Pope emeritus adds that “in broad sectors of moral theology”, “the theory” has developed that the Church is unable “to have a proper morality”, a concept, he observes, that calls “radically into question the Church’s authority in the moral field”, and ultimately “forces her into silence precisely where the line between truth and lies is at stake”.

In the second part of the text, the Pope emeritus speaks about the consequences of this process on the formation and life of priests. “In different seminaries”, he writes, “homosexual clubs were formed, which operated more or less openly”. “The Holy See knew of these problems, without being informed about them in detail”. “The conciliar sentiment in fact is to be understood as a critical or negative attitude toward the existing tradition until that time, which should then have been replaced by a new, radically open relationship with the world” until “developing a new, modern kind of Catholicity”.

Benedict XVI emphasizes that the issue of pedophilia, as he recalls, “became a hot topic only in the second half of the 1980s” and was at first addressed blandly and slowly, guaranteeing in particular the rights of the accused and making convictions almost impossible. For this reason, he is in agreement with John Paul II on the appropriateness of conferring jurisdiction over the abuse of

minors to the Congregation for the Doctrine of the Faith, so as to “legitimately enable the imposition of the maximum penalty” through “a true criminal process”: dismissal from clerical status. However, delays occurred which “should have been avoided”. Hence, Benedict XVI observed, “Pope Francis undertook further reforms”.

In the third part of the text, Benedict XVI wonders what the right answers of the Church may be. “The antidote to the evil that threatens us and the entire world of late”, he writes, “cannot but consist in the fact that we abandon ourselves” to God’s love: “This is the true antidote to evil”. “A world without God cannot be but a meaningless world”, in which there are no longer “criteria of good and evil” but only the law of the fittest: “Power then becomes the only principle. Truth does not count; indeed, in reality it does not exist”. Heavy blame is attributed to western society “in which God is absent from the public sphere, and for which He no longer has anything to say. And thus it is a society in which the criteria and measure of humanity is ever more lost” and “what is evil and destroys mankind” can become obvious, like the case of pedophilia: “Theorized – again not very long ago – as being completely just, it has become increasingly widespread”. The answer to all this, he writes, is to go back “once again to learn how to recognize God as the foundation of our life”.

In this prospect of returning to God, the Pope emeritus also speaks of the necessity to renew faith in the Eucharist, often downgraded to a “ceremonial gesture” which destroys “the immensity of the mystery” of Christ’s death and Resurrection. Instead it is important “to under-

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As a believer against the evil one

Interview with William Friedkin, director of "The Exorcist"

"Today, America is more divided than ever before. Race, religion, sex: everything is a source of division. The tension is higher than I can remember in years. Time is short, as Saint Paul said to the Corinthians". He didn't quote the Pauline letter directly; indeed the exact phrase is "the appointed time has grown very short", but William Friedkin is a mindful connoisseur of Scripture, in addition to being one of the most renowned directors of American cinema.

Is there more tension today than in the 1960s?

Not more but in a different way. The rioting is smaller but the anger and the rage that people have here – you can almost feel it. You can almost touch it ... it's terrible [in the USA] and so many places....

In the early 1970s you decided to make a film out of William Peter Blatty's book, "The Exorcist". Why?

It was given to me by [Blatty himself,] a man I knew only slightly, but he trusted me

lead character, without glossing over it, without beating around the bush. That is how I wanted to approach the theme of exorcism. So I thought a lot about that film while I was shooting mine. Likewise, I wanted to present the supernatural dimension in the same direct way, with the same intensity.

Can you explain how you directed "The Exorcist" as a believer?

I believed in the possibility without knowing the details. I believed in the possibility of demonic possession and the possibility of exorcism, and this novel was based on an actual case. It was the case of a 14-year-old boy in Maryland, a state in the United States. I spoke to the boy's aunt, and she was around when all this happened and she gave a lot of the details of what occurred. We had to make the film using a girl instead of a boy because the Church ... at that time wanted to take all pressure off the family of the boy, so we did it as fiction, not a documentary.... But a lot of the details were the details from the actual case.... For the exorcism sequence I had as a technical advisor Rev. John Nicola, the foremost expert in this country on exorcism. He was with the Church of the Immaculate Conception. He was my technical advisor on the set and he helped me to edit the ritual so that the gestures that the priests performed were correct. I repeat: I made the film as a believer not as a sceptic.

Where does your faith come from: your education, your family?

I was raised in the Jewish faith. I was Bar Mitzvahed. To be honest, I never felt close to the ritual in the Jewish faith. But I did to the ritual in the Christian, in the Catholic faith. Jesus was a Jew, he was born, he lived and died as a Jew. He was not a Catholic. I did and still do feel close to it and I believe in the teachings of Jesus, I believed in teachings of Jesus when I made the film and I do to this day. It's the miracle of faith. Like anyone who believes, I can't give you solid evidence. I just have my belief.

And today, do you consider yourself either Jewish or Christian?

I don't have any arguments against any faith, really. I personally believe in the teachings of Jesus more than anything, and I have read a lot of things that go against the teachings of Jesus. For example I am very fond of the writings of Christopher Hitchens. He is dead now, but he was a prominent writer against Christianity. His arguments are very convincing, and he was the devil's advocate against the Sainthood of Mother Teresa. I thought he was a really great writer, but it only made my faith stronger. I just have this belief, and that is why I made the movie. I made that film, as did [Blatty], to spread the Gospel.

If you're watching closely you realize that the film's true protagonist is not the girl but the Catholic priest. The Catholic priest in the story is losing his own faith through various incidents in his life, the dying and the death of his mother, that he was not there for her when she needed him. And he is feeling guilty and he is losing his faith and he, not the little girl,

is the target of the demon. The young priest who tells an older priest in the film that he is losing his faith. He is the target of the demon. The weakness that he is showing is what makes the demon target him. And so what he witnesses and goes through with this young girl is directed to him, because the demon is showing him that humanity is no good, even in an innocent young child; there is evil within her.

What was the atmosphere like on the set during filming?

I tried to keep the atmosphere very light. I tried to make it so that nobody would really get upset. Inwardly a lot of people were disturbed by the filming, without a doubt, because to watch a child – a 12-year-old girl – go through what she had to go through was very difficult for a lot of people in the cast and on the crew. But they trusted me. I cast two actual Jesuit priests in the film to play priests; and they were also technical advisors. And periodically I would have the set blessed. I remember the writer of the book and I and one of the priests used to go out to a home I had in Fire Island, New York, and the priest would say Mass for the three of us. And sometimes he didn't have wine. I didn't have wine at my house; I had cranberry juice. And he would use that and a piece of a bagel, and he would say Mass for the three of us on Sunday. And it was just so moving, so powerful. Then I had the priest, the main character in the film, say Mass as though he believed every word of it. Very often you will hear Mass said in church and it's said very quickly, it's like 'rattled off'. But the priest in the film says Mass very slowly, great and deep belief in the words and the ideas. Because I believed in them. "Take this, for this is my Body; drink this, for this is my Blood, the Blood of the everlasting Christ; the mystery of faith". And it was said slowly and believably right into the camera.

Before you shot "The Exorcist" did you think it would have all this success?

No, you never know such a thing. I didn't. I thought it was possible that many people would laugh or ridicule the picture. I had no idea. At that time, what happened was that more people entered the Church, either as believers or who became priests during the time that *The Exorcist* ran in theatres around the world, which was a long time. And to this day it still runs; it is still seen every year but I don't know how many hundreds or thousands or millions of people. Probably to this day it is one of the five most popular films ever made.

"The Exorcist" shows the face of absolute evil. The film you made afterwards also revolves around the mystery of evil, not as absolute evil, but of the evil found in people's everyday lives. Is this so?

Yes, good and evil, I believe, is in everyone – I believe in you and me and everyone I know even people that I would consider to be good people. I believe that there is a constant struggle for our better angels to survive and to thrive. I believe it's a constant struggle. We have to struggle. Often some people do not have to struggle as much, but most of the people in the world have to struggle so that the dark side does not come out, does not manifest itself. And that is what all of my films are about.

After over 40 years since "The Exorcist" was made, you filmed a documentary with Fr Gabriele Amorth, the well-known exorcist. What do you remember from that experience?



William Friedkin with Linda Blair on the set during *The Exorcist* filming

and he loved my work. I was young; he was a little older. When he wrote this book he new that I had a background in documentary films as well, and he wanted the story to be filmed as realistically as possible, and so did I. We did not want to make a scary horror film or a fantasy film. At that time as well as today, the public knows very little about exorcism, little to nothing. Everything that is known about it is sensationalized in the public, and certainly the film I made contributed to that; there is no question about it. Because people regarded it as a horror film. But I made the film as a believer.

Apart from the original novel, was there some film that, precisely for its spiritual dimension, inspired your creation of "The Exorcist"?

The most spiritual movie I've ever seen is called "Ordet" by Carl Theodor Dreyer.... It shows a literal resurrection, so believable. I saw this movie years before I made *The Exorcist*, and I knew because of that film that I could show a literal exorcism. I could show it literally not as some kind of a horror film. Dreyer approached the theme of the miracle very directly, showing the exact resurrection of the

Interview with William Friedkin

It was a gift of God. I never thought I would be able to see him because I knew how busy he was. Thanks to some friends in Rome, I was given this opportunity. I think Fr Amorth is the most spiritual person I have ever met. He was the most spiritual human being – you could just feel it in his presence. And I didn't interview him. I just wanted to meet him. And he had seen my movie, *The Exorcist*. In fact he wrote a page about it in his first book, *An Exorcist Tells his Story*. He said it helped people to understand his work. He said the special effects were a little over the top but it did help people to understand his work.

Then I returned to America and I went to the Academy Awards party that was given by Graydon Carter, who was the publisher of *Van-*

I made that film, as did [Blatty], to spread the Gospel. If you're watching closely you realize that the film's true protagonist is not the girl but the Catholic priest

ity Fair magazine, whom I told I had met the Vatican exorcist. And he asked if I would go back and interview [Fr Amorth] for the magazine. So I went back and I took a tiny tape recorder, and I sat with him and I asked him a number of questions, and he was very giving.

What did you talk about?

About many things, the devil, obviously, but also theological questions. The first question I asked him was, "Father, why is it that Judas is such a hated man in the Church and by people ... when he is the man who fulfilled the prophecy?". And Fr Amorth said, "that's true, but he was also not a good man. He was a thief, and he had done a lot of other things that were not really in the nature of goodness and for that reason he is condemned". I still

was not convinced. My article was published in *Vanity Fair*, and [Carter] gave me 6,500 words. It is the longest article they have ever had. It's as long as any articles they have ever published by Christopher Hitchens! And I was very pleased about that because Graydon Carter was a huge supporter of Christopher Hitchens!

At the end of the interview I said, "Father, would it ever be possible for me to witness an exorcism?", which was a ridiculous and stupid question because exorcism is not a show; it's not something that should be seen by the public. It is not something that the Church puts a lot of emphasis on, because it is a private matter between the Church and the people who feel afflicted. But he said "let me think about it", and he thought about it. I got word in a couple of days that he would allow me in a month's time – it was in 2016 – to witness an exorcism.

William Friedkin is thrilled, happy to have had this opportunity – a last chance, seeing that Fr Amorth actually passed away during the filming of the 2017 documentary "The Devil and Father Amorth" – but he did not want to dwell on the experience of the exorcism that he had witnessed. However, he did offer some details, particularly on the Pauline priest himself.

I was struck not only by Fr Amorth's kindness but also his sense of humour. He had a great sense of humour. He was light, and he took all of the fear away – because I have to tell you that, when I was in that room sitting so close to Fr Amorth and the woman who was

possessed – and I used a tiny little camera, a little Sony Still camera that shot HD video (because I was not allowed to bring a crew in the room or lights; so I filmed it myself) – I was terrified. I was absolutely terrified. And at one point before he started the exorcism, Fr Amorth went like this [thumbing his nose] – to take all the fear out of the room! He took all the mystery away from it, and he told me a lot, and clarified a lot of what I believed about the nature of possession and exorcism. And of course, he told me that the demon is



Scene from "Ordre", directed by Carl Theodor Dreyer (1955)

not physical; the demon is not flesh and blood; the demon is spirit. And he told me how he had spoken and conversed with the demon many times but had never seen the demon but he had seen manifestations of the demon in the people who believed they were possessed. This is the nature of the demon, and also his weakness.

That 'penitential way'

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anew the sacrament of Reconciliation and to avail yourselves more frequently of the transforming power of its grace".

"Particular attention", he added, "should also be given to Eucharistic adoration". Prayer, adoration and penance. The Church does not blame external enemies. She is aware that the strongest attack comes from internal enemies and from sin within the Church. And the remedy proposed is the rediscovery of the essential nature of the faith and of a "penitential" Church, which acknowledges that she needs forgiveness and help from on High. The heart of the message, imbued with humility, pain, shame, contrition, but at the same time open to hope, is the Christian gaze of the Gospel.

Eight years later, on 1 June 2018, another letter was addressed by a pope to the Christians of a country stricken by the scandal of pedophilia. It is the one Pope Francis sent to the people of Chile. "Appealing to you, asking your prayers" – he writes – "was neither a functional request nor even a gesture of good will", but "on the contrary, I wanted to frame things in their precise and valuable place and put the issue where it ought to be: the condition of the People of God... The renewal of the Church hierarchy by itself does not generate the transformation to which the Holy Spirit moves us. We are called to promote together a transformation of the Church that involves us all".

Pope Francis insists on the fact that the Church does not build herself, does not rely on herself: "A wounded Church does not place herself at the centre, does not think she is perfect, does not seek to cover up and conceal her evil, but places there the only One who can heal the wounds and who has a name: Jesus Christ".

This brings us to 20 August 2018, Francis' Letter to the People of God on the subject of abuse. It is the first such letter addressed by a pope to the faithful throughout the world. This renewed appeal to the People of God concludes in the same way: "Prayer and penance will help. I invite the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord's command. This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says 'never again' to every form of abuse".

Penance and prayer, moreover, "will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils".

Once again, Francis points to a penitential way, far from any triumphalism – as he reiterated in his homily this Palm Sunday – and far from the image of a strong Church that seeks to appear as a protagonist, that seeks to hide her weaknesses and her sins. The same proposal as made by his Predecessor.

Turn to God

CONTINUED FROM PAGE 9

stand once again the magnitude of his sacrifice. And we must do everything possible to protect the gift of the holy Eucharist from abuse".

"If we reflect on what needs to be done", he explains, "it is clear that we do not need another Church of our own invention". "Today the Church is largely seen only as a kind of political device". "The crisis caused by many cases of abuse by priests spurs one to actually consider the Church as something ill-conceived, which we must decisively take in hand ourselves and form in a new way. But a Church made by us cannot represent any hope".

Benedict XVI points to the work of the devil, the accuser who "seeks to show that there are no just men", thereby denigrating God as well: "No, even today the Church does not consist only of bad fish and discord. God's Church still exists today, and precisely today too she is the instrument by which God saves us. It is very important to counter the devil's lies and half truths with the whole truth: yes, there are sin and evil in the Church. But today there is also the holy Church which is indestructible". "Today's Church is as ever a Church of martyrs and thus a witness to the living God".

At the end of the text, the Pope emeritus observes that "to see and find the living Church is a wonderful task that reinforces our very selves and always makes us rejoice in the faith". And he concludes by expressing his gratitude to Pope Francis for what he is doing to show everyone that even today, God's light has not waned: "Thank you, Holy Father!".

PALM SUNDAY

On Sunday morning, 14 April, Pope Francis celebrated Palm Sunday Mass with the faithful in Saint Peter's Square, including thousands of young people who had gathered there for the 34th Diocesan World Youth Day. The following is the English text of the Holy Father's homily.



The courage of silence against the danger of triumphalism

Joyful acclamations at Jesus' entrance into Jerusalem, followed by his humiliation. Festive cries followed by brutal torture. This twofold mystery accompanies our entrance into Holy Week each year, as reflected in the two characteristic moments of today's celebration: the initial procession with palm branches and the solemn reading of the Passion.

Let us enter into this movement, guided by the Holy Spirit, and thus obtain the grace we sought in our opening prayer: to follow in faith our Saviour's example of humility, to heed his lesson of patient suffering, and thus to merit a share in his victory over the spirit of evil.

Jesus shows us how to face moments of difficulty and the most insidious of temptations by preserving in our hearts a peace that is neither detachment nor superhuman impassivity, but confident abandonment to the Father and to his saving will, which bestows life and mercy. He shows us this kind of abandonment by spurning, at every point in his earthly ministry, the temptation to do things his way and not in complete obedience to the Father. From the experience of his forty days in the desert to the culmination of his Passion, Jesus rejects this temptation by his obedient trust in the Father.

Today, too, by his entrance into Jerusalem, he shows us the way. For in that event, the evil one, the prince of this world, had a card up his sleeve: the card of *triumphalism*. Yet the Lord responded by holding fast to his own way, *the way of humility*.

Triumphalism tries to make it to the goal by shortcuts and false compromises. It wants to jump onto the carriage of the winner. It lives off gestures and words that are not forged in the crucible of the cross; it grows by looking askance at others and constantly judging them inferior, wanting, failures... One subtle form of triumphalism is spiritual worldliness, which represents the greatest danger, the most treacherous temptation threatening the Church (De Lubac). Jesus destroyed triumphalism by his Passion.

The Lord truly rejoiced with the people, with those young people who shouted out his name and acclaimed him as King and Messiah. His heart was gladdened to see the enthusiasm and excitement of the poor of Israel. So much so, that, to those Pharisees who asked him to rebuke his disciples for their scandalous acclamations, he replied: "If these were silent, the very stones would cry out" (Lk 19:40). Humility does not mean denying reality: Jesus really is the Messiah, the King.

Yet at the same time the heart of Jesus was moving on another track, on the sacred path known to him and the Father alone: the path that leads from "the form of God" to "the form of a servant", the path of self-abasement born of obedience "unto death, even death on a cross" (Phil 2:6-8). He knows that true triumph involves *making room for God* and that the only way to do that is by *stripping oneself, by self-emptying*. To remain silent, to pray, to accept humiliation. There is no negotiating

with the cross: one either embraces it or rejects it. By his self-abasement, Jesus wanted to open up to us *the path of faith* and to precede us on that path.

The first to follow him on that path was his mother, Mary, the first disciple. The Blessed Virgin and the saints had to suffer in walking the path of faith and obedience to God's will. Responding with faith to the harsh and painful events of life entails "a particular heaviness of heart" (cf. *Redemptoris Mater*, 17). The night of faith. Yet only from that night do we see the dawn of the resurrection break forth. At the foot of the cross, Mary thought once more of the words that the angel had spoken about her Son: "He will be great... The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end" (Lk 1:32-33). On Golgotha, Mary faced the complete denial of that promise: her Son was dying on a cross like a criminal. In this way, triumphal-

ism, destroyed by the abasement of Jesus, was likewise destroyed in the heart of his Mother. Both kept silent.

In the footsteps of Mary, countless holy men and women have followed Jesus on the path of humility and obedience. Today, World Youth Day, I would like to mention all those young saints, especially the saints "next door" to us, known only to God; sometimes he likes to surprise us with them. Dear young people, do not be ashamed to show your enthusiasm for Jesus, to shout out that *he is alive* and that he is your life. Yet at the same time, do not be afraid to follow him on the way of the cross. When you hear that he is asking you to renounce yourselves, to let yourselves be stripped of every security, and to entrust yourselves completely to our Father in heaven, then rejoice and exult! You are on the path of the kingdom of God.

Festive acclamations and brutal torture; the *silence of Jesus* throughout his Passion is profoundly impressive. He also overcomes the temptation to answer back, to act like a "superstar". In moments of darkness and great tribulation, we need to keep silent, to find the courage not to speak, as long as our silence is meek and not full of anger. The meekness of silence will make us appear even weaker, more humble. Then the devil will take courage and come out into the open. We need to resist him in silence, "holding our position", but with the same attitude as Jesus. He knows that the battle is between God and the prince of this world, and that what is important is not putting our hand to the sword but remaining firm in faith. It is God's hour. At the hour that God comes forth to fight, we have to let him take over. Our place of safety will be beneath the mantle of the holy Mother of God. As we wait for the Lord to come and calm the storm (cf. *Mt* 4:37-41), by our silent witness in prayer we give ourselves and others "an accounting for the hope that is within [us]" (1 *Pet* 3:15). This will help us to live in the sacred tension between the memory of the promises made, the suffering present in the cross, and the hope of the resurrection.

ANGELUS

After the celebration of Palm Sunday Mass and before praying the Angelus, the Pope addressed the faithful in Saint Peter's Square, where he offered young people olive wood Rosary beads made in the Holy Land.

Dear Brothers and Sisters
Good morning,

I greet all of you who participated in this celebration and those who joined us through the various means of communication. I extend this greeting to all the young people who, along with their bishops today, are celebrating Youth Day in every diocese in the world. Dear young people, I invite you to embrace and to live in your everyday lives, the instructions of the recent Apostolic Exhortation *Christus Vivit*, fruit of the Synod that

also involved many of your peers. In this text, each of you can find fruitful ideas for your own lives and your own journey of growth in the faith and at the service of your brothers and sisters.

In the context of this Sunday, I wanted to offer all of you, gathered here in Saint Peter's Square, special Rosary beads. These olive wood beads were made in the Holy Land specifically for last January's World Youth Day in Panama and for today's Youth Day. Therefore, I renew my appeal to young people and to all to pray the Rosary for peace, especially for peace in the Holy Land and in the Middle East.

And now let us turn to the Virgin Mary, that she may help us live well Holy Week. *Angelus Domini ...*