

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalerunt*

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Vatican City

Friday, 24 May 2019

At the General Audience the Pontiff concludes the series of catecheses on the Lord's Prayer

Courage to call God 'Father'

Prayers for Catholics in China and for a nun killed in Central African Republic

At the General Audience on Wednesday, 22 May, Pope Francis concluded the series of catecheses on the "Lord's Prayer". He emphasized that "the root of our Christian prayer" lies in the courage to address God as 'Father'.

As he offered his special greetings to the faithful, the Pope recalled Sister Ines Nieves Sancho, a 77-year-old Spanish nun and teacher in the Central African Republic who was found brutally murdered on Monday morning, "in the very place where she used to teach girls how to sew". Describing her as "one more woman who gave her life for Jesus at the service of the poor", the Holy Father asked the faithful to join him in praying for her.

He then reminded the faithful that on "Friday, 24 May, we will celebrate the feast of the Blessed Virgin Mary, 'Help of Christians'", who is "particularly venerated in China at the Shrine of Our Lady of Sheshan in Shanghai". He took the opportunity to express his "special closeness and affection to all the Catholics in China who, among daily toils and trials", he observed, "continue to believe, to hope and to love". He offered them his blessing and prayed that "our Heavenly Mother" would help all the faithful in China "to be witnesses to charity and fraternity", keeping them "ever united in the communion of the universal Church".

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Pope Francis offers a message for Anglican prayer initiative

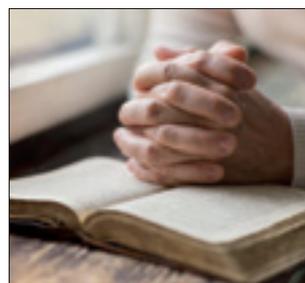
The cry of all Christians

Pope Francis has joined in the ecumenical prayer initiative "Thy Kingdom Come", launched in 2016 by Anglican Archbishops Justin Welby of Canterbury and John Sentamu of York. The movement has since become an international campaign involving Christians of 65 different denominations from around the world, who pray that more people may come to know Jesus Christ.

At the invitation of Archbishop Welby, Francis recorded a video message, which the Archbishop posted on Twitter and on the website www.thykingdomcome.global.

In the video the Pontiff explains in Spanish, accompanied by English subtitles, that "Come Holy Spirit" is the "cry of all Christians" on the day of Pentecost. It is the

"promise of the Father, the promise of Jesus". We ask "that the Holy Spirit might enlarge and widen our hearts", the Pope continued, because "we all have a problem, and that is that our hearts tend to shrink. Become smaller and close".



And, he explained, "we can't solve that problem by ourselves. Only the Holy Spirit can solve it".

Throughout the United Kingdom and in 114 countries of the Anglican communion, during the 11-day period between the Ascension and Pentecost – this year from 30 May to 9 June – celebrations and meetings will bring people together to pray as a Church, individually or as a family. For this reason, the Pope assures his "brothers and sisters" and his "brother Justin Welby" of his accompaniment and prayers for the initiative, as he shares in their intentions that the Kingdom of God may spread: "Come Holy Spirit. And to Jesus, thy Kingdom come. The Kingdom of the Father that you came to announce".

VATICAN BULLETIN

AUDIENCES

Tuesday, 14 May

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

Thursday, 16 May

Cardinal Gualtiero Bassetti, Archbishop of Perugia-Città della Pieve, Italy, President of the Italian Episcopal Conference

Members of the Episcopal Conference of Argentina (Group III), on a visit *ad limina Apostolorum*:

– Bishop Marcelo Alejandro Cuenca Revuelta of Alto Valle del Río Negro

– Bishop Joaquín Gimeno Lahoz of Comodoro Rivadavia, with Auxiliary Bishop Roberto Álvarez, titular Bishop of Sozopolis in Haemimonto

– Bishop Jorge Ignacio García Cuerva of Río Gallegos

– Bishop Juan José Chaparro Stivanello, CMF, of San Carlos de Bariloche

– Bishop Esteban María Laxague, SDB, of Viedma

– Bishop José Slaby, CSSR, Prelate of Esquel

Press Statement of the Apostolic Signatura

On 29 January, the Congregation for the Doctrine of the Faith announced the resignation of Fr Hermann Geissler, FSO, from his office at the said Congregation, along with his request to continue the canonical process, maintaining that he was innocent of the charges alleged against him. The administrative penal process was held at the Apostolic Signatura, to which, at the request of the Congregation for the Doctrine of the Faith, the Holy Father had entrusted this case. In a meeting on 15 May, a college comprised of five members of the Supreme Tribunal issued the decree of absolution of the accused as, following a careful examination of the facts, the stated alleged serious offense was not proven with the due degree of moral certitude.



– Bishop Fernando María Bargalló, Bishop emeritus of Merlo-Moreno

– Bishop Baldomero Carlos Martini, Bishop emeritus of San Justo

– Archbishop Carlos José Nájiz of Córdoba, with the Auxiliaries: Bishop Pedro Javier Torres, titular Bishop of Castellum in Numidia; Bishop Ricardo Orlando Seirutti, titular Bishop of Bela

– Bishop Hugo Ricardo Araya of Cruz del Eje

– Bishop Sergio Osvaldo Buenanueva of San Francisco

– Bishop Adolfo Armando Urióna, FDP, of Villa de la Concepción del Río Cuarto

– Bishop Samuel Jofré Giraud of Villa María, with Bishop emeritus José Ángel Rovai

– Bishop Gustavo Gabriel Zurbriggen, Prelate of Deán Funes

– Archbishop Marcelo Daniel Colombo of Mendoza, with Auxiliary Bishop Marcelo Fabián Mazzitelli, titular Bishop of Pauzera, with Archbishop emeritus José María Arancibia

– Bishop Fernando Martín Croxatto of Neuquén

– Bishop Eduardo María Taussig of San Rafael

– Bishop Luis Urbanč of Catamarca

– Bishop César Daniel Fernández of Jujuy

– Bishop Luis Antonio Scozzina, OFM, of Orán

– Bishop José Demetrio Jiménez Sánchez-Mariscal, OSA, Prelate of Cafayate

– Bishop Pedro María Olmedo Rivero, CMF, Prelate of Humahuaca, with Coadjutor Bishop-Prelate Florencio Félix Paredes Cruz, CRL

– Archbishop Jorge Eduardo Lozano of San Juan de Cuyo, with Archbishop emeritus Alfonso Rogelio Delgado Evers

– Bishop Dante Gustavo Braidá of La Rioja, with Bishop emeritus Roberto Rodríguez

– Bishop Pedro Daniel Martínez Perea of San Luis

– Archbishop Carlos Alberto Sánchez de Tucumán, with Cardinal Luis Héctor Villalba, Archbishop emeritus

– Bishop José Melitón Chávez of Añatuya

– Bishop Armando José María Rossi, OB, of Concepción

– Bishop Vicente Bokalic Iglíc, CM, of Santiago del Estero, with Bishop emeritus Francisco Polti Santillán

– Bishop Ibrahim Salameh, SMSR, titular Bishop of Palmyra and Apostolic Exarch for Greek-Melkite faithful resident in Argentina

Friday, 17 May

Bishop Luis Urbanč of Catamarca, Argentina

Saturday, 18 May

Mr Alessandro Cassinis Righini, Auditor General *ad interim*

Bishop Francesco Cavina of Carpi, Italy

Archbishop Jean-Marie Speich, titular Archbishop of Sulci, Apostolic Nuncio in Slovenia and Apostolic Delegate in Kosovo

Monday, 20 May

Cardinal Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith, with Archbishop Giacomo Morandi, titular Archbishop of Cerveteri, Secretary of the said dicastery

Members of the Catholic Bishops' Conference of the Philippines on a visit *ad limina Apostolorum*:

– Archbishop Socrates Bonaventura Villegas of Lingayen-Dagupan

– Bishop Ricardo Lingan Baccay of Alaminos

– Bishop Sofronio Aguirre Bاند, SSS, of Cabanatuan

– Bishop Daniel O. Presto of San Fernando de La Union

– Bishop Roberto Calara Mallari of San Jose

– Bishop Jacinto Ageaoli Jose of Urdaneta

– Cardinal Luis Antonio Gokim Tagle, Archbishop of Manila, with Auxiliary Bishop Broderick Suncuaco Pabillo, titular Bishop of Sitifis

– Bishop Francisco Mendoza De Leon of Antipolo, with Auxiliary Bishop Nolly Camingue Buco, titular Bishop of Gemellae in Byzacena

– Bishop Honesto Flores Ongtico of Cubao

– Bishop Reynaldo Gonda Evangelista of Imus

– Bishop Pablo Virgilio Siongco David of Kalookan

– Bishop Antonio Realubin Tobias of Novaliches

– Bishop Jesse Eugenio Mercado of Parañaque

– Bishop Mylo Hubert Claudio Vergara of Pasig

– Bishop Buenaventura Macayo Famadico of San Pablo

– Archbishop Marlo Mendoza Peralta of Nueva Segovia

– Bishop Victor Barnuevo Bendico of Baguio

– Bishop Leopoldo Corpuz Jaucian, SVD, of Bangued

– Bishop Renato Pine Mayugba of Laoag

– Archbishop Florentino Galang Lavarias of San Fernando

– Bishop Ruperto Cruz Santos of Balanga

– Bishop Bartolome Gaspar Santos of Iba

– Bishop Enrique Inocencio De Vera Macaraeg of Tarlac

– Archbishop Sergio Lasam Utleg of Tuguegarao

– Bishop Jose Elmer Imas Mangalanao of Bayombong

– Bishop David William Valencia Antonio of Ilagan, Apostolic Administrator of the Apostolic Vicariate of San Jose in Mindoro

– Bishop Danilo Bangayan Ulep, Prelate of Batanes

– Bishop Valentin Cabbigat Dimoc, titular Bishop of Bapara, vicar apostolic of Bontoc-Lagawe

– Bishop Prudencio Padilla Andaya, CICM, titular Bishop of Fuerterventura, vicar apostolic of Tabuk

– Bishop Dennis Cabanada Villarojo of Malolos

Archbishop Antonio Guido Filipazzi, titular Archbishop of Sutri; Apostolic Nuncio in Nigeria; Permanent Representative of the Holy See to the Economic Community of West African States

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CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Franco Agostinelli of Prato, Italy (15 May).

The Holy Father appointed as Bishop of Prato Fr Giovanni Nerbini from the clergy of the Diocese of Fiesole, Italy. Until now he has served as parish priest and vicar general of the said Diocese (15 May).

Bishop-elect Nerbini, 64, was born in Figline Valdarno, Italy. After graduating in school supervision, he worked as a teacher. In 1989 he entered the Diocesan Seminary of Fiesole, and was ordained a priest on 22 April 1995. He has served in parish ministry and in other roles including: administrator; moderator of the pastoral units of Diacceto and Rignano sull'Arno.

The Holy Father appointed Bishop Peter Baldacchino as Bishop of Las Cruces, USA. Until now he has been titular Bishop of Vatarba and Auxiliary of Miami, USA (15 May).

Bishop Baldacchino, 58, was born in Sliema, Malta. He was ordained a priest on 25 May 1996. He was or-

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REGINA CAELI

Love "opens us toward the other, becoming the foundation of human relationships" and renders us "capable of overcoming the barriers of our own weaknesses and prejudices". Pope Francis stressed this in his reflection on the day's Gospel passage during the Regina Caeli, which he recited with the faithful who had gathered in Saint Peter's Square on Sunday, 19 May. The following is a translation of the Holy Father's reflection, which he offered in Italian.



Love overcomes barriers and creates bridges

Dear Brothers and Sisters,
Good morning!

Today's Gospel takes us to the Upper Room to have us listen to some of the words that Jesus addressed to the disciples in the "farewell discourse" before his Passion. After washing the feet of the twelve [Apostles], he says to them: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another" (Jn 13:34). But in what sense does Jesus call this commandment "new"? Because we know that already in the Old Testament, God had ordered members of his people to love their neighbour as themselves (cf. Lev 19:18). To those who asked him which was the greatest commandment of the Law, Jesus himself would reply that the first was to love God with all your heart and the second, to love your neighbour as yourself (cf. Mt 22:38-39).

What then, is the novelty of this commandment that Jesus entrusts to his disciples? Why does he call it a "new commandment"? The *old* commandment of love became *new* because it was made complete with this addition: "*as I have loved you*", "love one another as I have loved you". The novelty lies wholly in Jesus Christ's love, with which he gave his life for us. It is God's universal love, without any conditions or limits, which reaches its culmination on the cross. In that moment of extreme abasement, and in that moment of abandonment to the Father, the Son of God showed and gave to the world the fullness of love. Thinking back to Christ's passion and agony, the disciples understood the meaning of his words: "As I have loved you, so you too must love one another".

Jesus loved us first. He loved us despite our frailties, our limitations and our human weaknesses. It was he who ensured we become worthy of his boundless and never-ending love. By giving

us this new commandment, he asks us to love one another, not only and not so much with *our* love, but with *his*, which the Holy Spirit instills in our hearts if we invoke him with faith. In this way – and only in this way – can we love one another not only as we love ourselves but *as he* loved us, that is, infinitely more. Indeed, God loves us much more than we love ourselves. And thus, we can spread everywhere the seed of love that renews relationships between people and opens horizons of hope. Jesus always opens horizons of hope. His love opens horizons of hope. This love makes us become new men, brothers and sisters in the Lord, and makes us the new People of God, that is the Church, in which everyone is called to love Christ and to love one another in him.

The love that was manifested in Christ's Cross and that he calls us to live is the only force that transforms our hearts of stone into hearts of flesh; the only force capable of transforming our heart

is Jesus' love, if we too love with this love. And this love makes us capable of loving our enemies and forgiving those who have offended us. I will ask you a question; each of you can respond in your heart. Am I capable of loving my enemies? We all have people – whether 'enemies' I do not know – but who do not get along with us, who are on "the other side"; or some have people who have hurt them.... Am I capable of loving those people, that man, that woman who hurt me, who offended me? Am I capable of forgiving them? Each of you can respond in your heart. Jesus' love shows us the other as a present or future member of the community of Jesus' friends. It spurs us to dialogue and helps us to listen to one another and to mutually get to know each other. Love opens up toward the other, becoming the foundation of human relationships. It renders us capable of overcoming the barriers of our own weaknesses and prejudices. Jesus' love within us creates bridges, teaches new

paths, triggers the dynamism of fraternity. With her maternal intercession, may the Virgin Mary help us to receive from her son Jesus the gift of his commandment, and from the Holy Spirit, the strength to put it into practice in everyday life.

After reciting the Regina Caeli with the faithful, the Holy Father continued:

Dear brothers and sisters, Maria Guadalupe Ortiz de Landázuri, faithful lay member of Opus Dei who joyfully served her brothers and sisters in combining teaching with the proclamation of the Gospel, was beatified yesterday in Madrid. Her witness is an example for all Christian women involved in the social sphere and in scientific research. Let us give a round of applause to the new Blessed, everyone together!

I offer a warm greeting to you, pilgrims from Italy and from various countries. In particular to those from Mexico, California, Haiti; the faithful from Cordoba, Spain and from Viseu, Portugal; the students from Pamplona and from Lisbon.

I greet the *Canonesses de la Cruz* on the centenary of their foundation; the leaders of the Sant'Egidio community from various countries; the Polish pilgrims, in particular the Scouts, accompanied by the Military Ordinary, who have come on the 75th anniversary of the Battle of Montecassino.

I greet the faithful from Biancavilla and Cosenza; those from Pallagorio with their choir; the Confirmand youth from Senigallia and Campi Bisenzio; the choir from San Marzano sul Sarno and the one from San Michele, Bolzano; the Figlie di Sant'Anna School of Bologna and the cyclists from Bambino Gesù Hospital.

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

Arrivederci!



Pope Francis to Society founded by John Baptist de La Salle

The right to education includes the poor

“Education is the right of everyone, including the poor”. This inspiring vision of Saint John Baptist de La Salle was at the heart of a discourse Pope Francis delivered to the Brothers of Christian Schools, whom he received in audience in the Clementine Hall on Thursday morning, 16 May, on the occasion of the 300-year anniversary of their Founder’s death. The following is a translation of the Holy Father’s address, which he delivered in Italian.

Dear Brothers and Sisters!

I offer my welcome to you who represent the entire spiritual family founded by Saint John Baptist de La Salle, on the occasion of the 300th anniversary of his death. I greet and thank Br Robert Schieler, Superior General; I address my warm greeting to each one of you and I would like it to be conveyed to all the Brothers of Christian Schools who work in the Church with generosity, skill and faithful adherence to the Gospel. This important anniversary of your Founder is an auspicious occasion for your Institute to highlight the figure of a pioneer in the field of education, who created an innovative educational system in his time. His example and his witness confirm the original timeliness of his message for today’s Christian community, illuminating the path to be followed. He was a brilliant and creative innovator in the *vision of schools*, the *concept of teachers*, and in *teaching methods*.

His *vision of schools* led him to become ever more clearly persuaded that education is the right of everyone, including the poor. For this reason he did not hesitate to renounce the Canony and his wealthy family inheritance, in order to dedicate himself entirely to the lowest social class. He gave life to a community of exclusively lay people in order to advance his ideal, convinced that the Church cannot remain extraneous to the social contradictions of the times which she is called to confront. It was this conviction that led him to institute an original experience of consecrated life: the presence of religious educators who, without being priests, would interpret in a new way the role of “lay monks”, by immersing themselves completely in the reality of their time and thus contributing to the progress of civil society.

Daily contact with the educational world ripened his awareness of identifying a new *concept of teachers*. Indeed, he was convinced that education is a serious reality, for which people need to be adequately prepared; but he had before his eyes all the structural and functional flaws of a precarious institution that required order and form. He then sensed that teaching cannot be merely a trade, but is a mission. Therefore he surrounded himself with people suited to popular education, inspired by Christianity, with attitudinal and natural talents for education. He devoted all his energy to their formation. He himself became an example for they who had to provide both ecclesial and social service, and work promptly in order to promote what he defined as the “dignity of the teacher”.

With the intention of providing concrete responses to the requests of his time in the educational field, John Baptist de La Salle undertook bold forms of *teaching methods*. In this respect he was moved by an extraordinary pedagogical realism. He substituted the French language for Latin, which had normally been used in teaching; he separated the students into homogenous learning groups in view of more effective work; he established Seminaries for countryside teachers, that is for young people who wanted to become teachers without becoming part of any religious institution; he founded Sunday Schools for adults and two hostels, one for juvenile delinquents and another for the rehabilitation of the incarcerated. He dreamt of a school open to everyone; for this reason he did not hesitate to address even extreme educational necessities, by introducing a method of rehabilitation through school and work. In these formative realities he initiated a corrective pedagogy which, in contrast to the custom of the times, brought study and work to young people under sentence – with arts and crafts rather than just a cell or lashes.

Dear spiritual children of John Baptist de La Salle, I exhort you to study and imitate his passion for the least and the discarded. In the furrow of his apostolic testimony, may you be protagonists of a “culture of



resurrection”, especially in those existential contexts where the culture of death is prevalent. Never tire of going in search of those who find themselves in modern-day “sepulchres” of dismay, degradation, distress and poverty, in order to offer hope of new life. May a passion for the educational mission – which made your Founder a teacher and witness for many of his contemporaries – and his teaching still nourish your projects and your actions today.

His ever timely figure is a gift for the Church and a precious stimulus for your Congregation, called to a renewed and enthusiastic adherence to Christ. Looking to the Divine Teacher, you can work with greater generosity in service to the new evangelization to which the entire Church is committed today. The forms of the Gospel message demand to be adapted to the concrete

situations of different contexts, but this also entails an effort of fidelity to the origins, so that the apostolic style that is proper to your religious Family may continue to respond to people’s expectations. I know that this is the task that animates you and I exhort you to walk with courage in this direction.

May you fulfil with renewed vigour your mission among the young generations, with that bold reforming spirit that characterized John Baptist de La Salle: he proclaimed the Gospel of hope and charity to everyone. May the Blessed Virgin always sustain you and obtain for you abundant apostolic fruits.

Dear brothers and sisters, I thank you for all you do in the field of education. I accompany you with my prayers and my blessing. And I ask you, please, to pray for me. Thank you!

Audience with the Society of African Missions

Choosing the least

In the Consistory Hall on Friday morning, 17 May, Pope Francis received in audience the religious family of the Society of African Missions. During his address the Pope assured the Society of his prayers for their confrere, Fr Pierluigi Maccalli, who was abducted eight months ago in Niger, and of the “concern and attention of the Holy See regarding this worrying situation”. The following is a translation of the Holy Father’s remarks, which he delivered in Italian.

Dear Brothers and Sisters,

I offer my welcome to you, members of the Society of African Missions, on the occasion of your General Assembly which is being held in Rome. This meeting al-



lows me to thank the Lord for the great work of evangelization that you are carrying out in Africa, especially among the most distant rural populations, where the Christian community is still fragile, or nonexistent. I am also pleased with your willingness to develop new forms of presence among the populations of African origin in other parts of the world, with particular attention to migrants.

These new pastoral horizons are a sign of the vitality of the Holy Spirit who lives in you and urges you to respond to the “ever new challenges to the Church’s mission of evangelization ... in order to reach all the ‘peripheries’ in need of the light of the Gospel” (*Evangelii Gaudium*, 20). I thank you for the missionary zeal, steeped with courage, that draws you to *go out to offer to all the life of Jesus Christ*, at times putting your own at risk, in the footsteps of your founding fathers, the Servant of God Melchior de Marion-Brésillac and Fr Augustin Planque. In this regard, I would like to join in your prayers for your confrere Fr Pierluigi Maccalli, who was abducted some months ago in Niger, and to assure the concern and attention of the Holy See regarding this worrying situation.

This year you wished to emphasize the fact that your apostolic community forms a family, with the Missionary Sisters and associated lay people. A joyful family, growing thanks to the many vocations in Africa and

Rediscover the roots of solidarity in Europe

Holy Father to members of the European Food Banks Federation

On Saturday morning, 18 May, Pope Francis received in audience members of the European Food Banks Federation, whom he addressed in the Consistory Hall. The following is the English text of his discourse.

Dear Friends,

After having heard what your President said, I felt the temptation not to speak, because he spoke like a Holy Father! Thank you, because I understood that what you said were words from the heart. Thank you!

I greet you warmly, and through you I would like to greet all the members and volunteers of the Food Banks of Europe. I am happy to welcome you at the conclusion of your annual meeting held here in Rome on the thirtieth anniversary of the establishment of the Food Bank of Italy: congratulations on your anniversary!

I would like to thank you for what you do: providing food to those who are hungry. This does not mean merely offering benefits but rather providing an initial tangible gesture of accompaniment on the path of liberation. When I look at you, I can visualize the commitment of so many people who work quietly without reward, offering so much help. It is always easy to *speaking* about others; it is much harder to *give* to others, and yet this is what matters. You get involved not with words, but with real life, because you are fighting against food wastage, salvaging what would have gone to waste. You take what is thrown into the vicious cycle of waste and insert it into the "virtuous circle" of good use. Your work is like that of trees – this is the image that comes to mind – which breathe in pollution but give back oxygen. And like trees, you do not keep the oxygen: you distribute the quantity required for



living so that it reaches those in need.

Fighting against the terrible scourge of hunger means also fighting waste. Waste reveals an indifference towards things and towards those who go without. Wastefulness is the crudest form of discarding. I think of the moment when Jesus, after the distribution of the loaves to the crowd, asks for the scraps to be gathered up, so that nothing would go to waste (cf. *Jn* 6:12). Gathering in order to redistribute; not production that leads to waste. To throw food away means to throw people away. It is scandalous today not to notice how precious food is as a good, and how so much good ends up so badly.

Wasting what is good is a nasty habit that can insinuate itself anywhere, even in charitable works. At times, good initiatives guided by the

best intentions can get frustrated by extended bureaucracy, excessive administrative costs, or become forms of welfare that do not lead to authentic development. In today's complex world it is important that *good is done well*, and that it is not the fruit of improvisation; it requires intelligence, the capacity for planning and continuity. It needs an integrated vision, of persons who stand together: it is difficult to do good while not caring for each other. In this sense, your experiences, even recent ones, take us back to the roots of solidarity in Europe; for they seek unity within concrete goodness. It is good to see languages, beliefs, traditions and different approaches converging, not for self-interest, but rather to give dignity to others. The work you do, without many words, sends a clear message: it is not by seeking our own advantage that we build the fu-

ture; the progress of all advances each time we walk with those who are left behind.

The economy has a profound need of this. Everything is connected and rapid today, but the frenetic scramble for money is accompanied by an interior frailty that is ever more acute, and by an increasingly evident disorientation and loss of meaning. What I care about is an economy that is more humane, that has a soul, and not a reckless machine that crushes human beings. Too many people today are without work, dignity or hope; and still others are oppressed by inhuman demands of production that empty human relations and have a negative impact on both family and personal life. Sometimes, when I exercise the ministry of Confession, there are young people who have children, and I ask them: "Do you play with your children?" And many times the answer is: "Father, I don't have time... When I leave home to go to work they are still asleep, and when I return home they are already in bed". This is inhuman: this vertigo of inhuman work. The economy that was established to "look after the home", has become dehumanized; instead of serving humanity, it enslaves us, subjugates us to monetary mechanisms that are ever more distant from real life and increasingly difficult to control. Financial mechanisms are "liquid", they are "gaseous", they have no consistency. How can we live comfortably when human persons are being reduced to numbers, when statistics replace human faces, when lives depend on stock markets?

What can we do? Faced with an economic situation that is ailing, we cannot intervene with brute force and risk causing death. Yet we must find a cure: not by creating instability or dreaming of the past, but rather supporting what is good and taking up paths of solidarity, being constructive. We must come together to relaunch what is good, knowing full well that, even if evil is at large in the world, with God's help and the good will of so many like yourselves, the world can be a better place. We need to support those who wish to change things for the better; we need to encourage models of growth based on social equality, on the dignity of human persons, on families, on the future of young people, on respect for the environment. A circular economy is no longer something we can put off. Waste cannot be the last word bequeathed to posterity by the well-off few, while the majority of humanity remains silent.

With these expressions of concern and hope that I wanted to share with you, I extend to you once more my gratitude and I encourage you to go forward, involving everyone you meet, especially the youth, so that they can join you in promoting the good, to the advantage of all.

Thank you!

Choosing the least

CONTINUED FROM PAGE 4

Asia. This familial character is certainly a richness that you do well to emphasize and develop.

Indeed, Evangelization is always done by a community that operates "by word and deed in people's daily lives; it bridges distances, it is willing to abase itself if necessary, and it embraces human life, touching the suffering flesh of Christ in others" (*ibid.*, 24). I also encourage you to persevere in your task, in close cooperation with members of other religions and institutions, at the service of children and of the most fragile people, victims of war, of disease, of human trafficking. Because the choice of those who are least, those whom society rejects and sets aside, is a sign that concretely shows the presence and concern of the Merciful Christ. In this way, spurred by the Holy Spirit, you can be servants of a *culture of dialogue and encounter*, which takes care of the little ones and the poor, in order to contribute to the advent of true human fraternity.

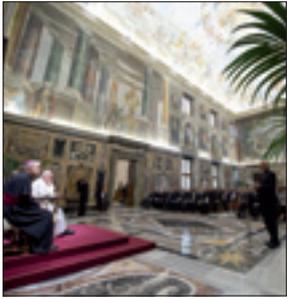
Faithful to your roots, you are called, as a family and because you are a family, to witness to the Risen Christ through the love that unites you to each other, and with the radiant joy of an authentic fraternal life. Therefore, I invite you to constantly seek the means to

renew the personal encounter with Christ within each of you, in listening to the Word of God, in sacramental life and in service to brothers and sisters. Indeed, "the primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. [...] we need to recover a contemplative spirit which can help us to realize ever anew that we have been entrusted with a treasure which makes us more human and helps us to lead a new life" (*ibid.*, 264).

Dear brothers and sisters, I thank you once again for your visit, as well as for the witness you give. I encourage you to continue, with enthusiasm and ever renewed dynamism, along the path travelled by the Society of African Missions, which has produced many fruits of conversion to Christ. In listening to the Holy Spirit, do not be afraid to open new paths, to show that "God is eternal newness. He impels us constantly to set out anew, to pass beyond what is familiar, to the fringes and beyond" (*Gaudete et Exsultate*, 135). With this hope, I entrust your missionary family to the intercession of the Virgin Mary, asking her to support your efforts. I bless you and I pray for you. And you, please, do not forget to pray for me. Thank you.

Conference on Jesus and the Pharisees: An Interdisciplinary Reappraisal

A conference entitled *Jesus and the Pharisees: An Interdisciplinary Reappraisal* was held at the Pontifical Gregorian University (PGU) in Rome from 7-9 May. The event was organized by the Pontifical Biblical Institute, as it celebrated the 110th anniversary of its founding, along with the PGU's Cardinal Bea Centre for Judaic Studies. The American Jewish Committee was among its sponsors. The three-day conference brought together Jewish, Protestant and Catholic scholars from Argentina, Austria, Canada, Colombia, Germany, India, Israel, Italy, The Netherlands and the USA, including Rabbi David Rosen of the American Jewish Committee and Rabbi Abraham Skorka of Buenos Aires. On Thursday morning, 9 May, participants attended a private audience with Pope Francis in the Clementine Hall. Published on these pages is the English text of Pope Francis' address to the group, and the text of a discourse delivered at the Conference by Prof. Amy-Jill Levine of Vanderbilt University, who recently joined the editorial staff of "Women Church World".



Pontiff to the Pontifical Biblical Institute

Love of neighbour at the heart of Catholic-Jewish relations

Dear Brothers and Sisters,

As the Pontifical Biblical Institute celebrates the 110th anniversary of its foundation, I offer you a warm welcome. I thank the Rector for his kind words. When my Predecessor Saint Pius X founded the Pontifical Biblical Institute in 1909, he entrusted it with the mission of being "a centre of specialized studies in Sacred Scripture in Rome, in order to promote as effectively as possible biblical teaching and related studies, in accordance with the spirit of the Catholic Church" (Apostolic Letter *Vinea Electa*, 7 May 1909: AAS 1 [1909], 447-448).

In these years, the *Biblicum* has worked to remain faithful to its mission, even in challenging times, and has contributed much to promote scholarly research and teaching in biblical studies and related fields for students and future professors, who now come from some seventy different countries. Cardinal Augustin Bea, long the Rector of the *Biblicum* before his elevation to the cardinalate, was the driving force behind the conciliar Declaration *Nostra Aetate*, which set interreligious relations, and Catholic-Jewish relations in particular, on a new footing. In recent years, the Institute has strengthened its ties with Jewish and Protestant scholars.

I also greet the participants in the Conference *Jesus and the Pharisees: An Interdisciplinary Reappraisal*, which addresses a specific issue important for our time, and is a direct result of *Nostra Aetate*. The Conference seeks to understand the attitudes polemical treatment of the Pharisees in the New Testament and in other ancient sources. In addition, it examines the history of scholarly and popular interpretations among both Jews and Christians. Among Christians and in secular society, in different languages the word

"Pharisee" often means "a self-righteous or hypocritical person". For many Jews, however, the Pharisees are the founders of rabbinic Judaism and hence their own spiritual forebears.

The history of interpretation has fostered a negative image of the Pharisees, often without a concrete basis in the Gospel accounts. Often, over the course of time, that image has been attributed by Christians to Jews in general. In our world, sadly, such negative stereotypes have become quite common. One of the most ancient and most damaging stereotypes is that of a "Pharisee", especially when used to cast Jews in a negative light.

Recent scholarship has come to realize that we know less about the Pharisees than previous generations thought. We are less certain about their origins and about many of their teachings and practices. Your Conference's examination of interdisciplinary research into literary and historical questions regarding the Pharisees will contribute to a more accurate view of this religious group, while also helping to combat anti-Semitism.

If we look at the New Testament, we see that Saint Paul, before his encounter with the Lord Jesus, counted as a reason for pride the fact that he was "as to the Law, a Pharisee" (Phil 3:5-8).

Jesus had numerous discussions with Pharisees about common concerns. He shared with them a belief in the resurrection (Mk 12:18-27) and he accepted other aspects of their interpretation of the Torah. Jesus and the Pharisees must have had much in common, for the *Acts of the Apostles* tells us that some Pharisees followed the followers of Jesus in Jerusalem (15:5). *Acts* also presents Gamaliel, a leader of the Pharisees, defending Peter and John (cf. 5:34-39).

Among the most significant moments in the *Gospel of John* we find Jesus' encounter with a Pharisee named Nicodemus, one of the leaders of the Jews (cf. 3:1). To Nicodemus Jesus explains that, "God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life" (Jn 3:16). Nicodemus would then defend Jesus before an assembly (7:50-52) and subsequently be present at his burial (19:39). Whatever view one takes of Nicodemus, it is clear that the various stereotypes about "the Pharisees" do not apply to him, nor do they find confirmation elsewhere in John's Gospel.

Another encounter between Jesus and the religious leaders of his day is reported in different ways in the Synoptic Gospels. It has to do with the question of the "great" or "first commandment". In the *Gospel of Mark* (12:28-34), the question is asked by a scribe, otherwise not identified, who initiates a respectful exchange with a teacher. In the *Gospel of Matthew*, the scribe becomes a Pharisee trying to test Jesus (22:34-35). In Mark's account, Jesus concludes by saying, "You are not far from the kingdom of God" (12:34), thereby showing the high regard Jesus had for those religious leaders who were truly "close to the kingdom of God".

Rabbi Aqiba, one of the most famous rabbis of the second century and an heir to Pharisaic traditions, pointed to the words "love your neighbour as yourself" (Lev 19:18) as a great principle of the Torah. According to tradition, he died as a martyr with the *Shema* on his lips, which includes the commandment to love the Lord with all one's heart, soul and strength (cf. Dt 6:4-5). As far as we can know, then, he would have been substantially in agreement with Jesus and his scribe or Pharisee

interlocutor. Likewise, the so-called Golden Rule, albeit in various formulations, is attributed not only to Jesus but also to his older contemporary Hillel, usually considered one of the leading Pharisees of his time. The rule is already present in the deuteronomic book of Tobit (4:15[16]).

Love of neighbour, then, represents a significant indicator for recognizing affinities between Jesus and his Pharisee interlocutors. It certainly constitutes an important basis for any dialogue, especially among Jews and Christians, even today.

Indeed, to love our neighbours better, we need to know them, and in order to know who they are we often have to find ways to overcome ancient prejudices. For this reason, your Conference, crossing faiths and disciplines in its effort to attain a fuller and more accurate understanding of the Pharisees will make it possible to present them more appropriately in teaching and preaching. I am certain that these studies, and the new avenues they will open, will positively contribute to the relationship between Jews and Christians, in view of an ever more profound and fraternal dialogue. May your Conference find a broad echo within and outside the Catholic Church, and may your work receive abundant blessings from the Most High or, as many of our Jewish brothers and sisters would say, from *Hashem*. Thank you.

¹ S. EUSEBII HIERONYMI, *Commentarii in Isaiam*, III, 8: PL 24, 119.

² *Sifra Leviticus* 19:18; *Genesis Rabbah* 24:7 on Gen 5:1.

³ *Babylonian Talmud, Tractate Berakhot* 61b. Original text with Italian translation: *Talmud Babilonense, Tractato Berakhot, Tomo II*, ed. D.G. Di Segni, Giuntina, Firenze 2017, pp. 326-327.

How to avoid homilies of hate

AMY-JILL LEVINE

Despite the advances in historical work concerning Pharisees, preaching throughout the Christian world continues to depict these Jewish teachers as xenophobic, elitist, legalistic, money-loving, judgmental hypocrites. More, the term "Pharisee" generally connotes "Jew", since many Jews and Christians regard the Pharisees as the precursors to Rabbinic Judaism. Therefore, condemnations of the Pharisees in Gospel texts can sound like condemnations of Jews and Judaism. Even when Christians use the term "Pharisee" to denounce clericalism in ecclesial contexts, they are at the same time reinforcing prejudice against Jews.

There are several reasons why priests and pastors continue to engage in anti-Pharisaic and so anti-Jewish preaching and teaching. These include the failure of seminaries to provide guidance on how to preach the relevant biblical passages; the structural problem of sermons as employing Pharisees as an efficient way of describing bad practices; flawed exegetical resources; the inability of the homilists to hear their own stereotyping; and the Gospel texts themselves.

Despite the negative depictions of Pharisees in the Gospels, there are ways of producing better preaching about them. Here are seven (a good biblical number).

First is changing the lectionary. When Matthew 12:14 is read (as it will be July 20), "the Pharisees went out and conspired against [Jesus], how to destroy him", what are priests to do? Ignoring the verse leaves the problem in place. Stating "only some Pharisees" still damns the majority. Plus, Matthew does not say "some".

Matters get worse on August 26, when for Matthew 23:13-22 the congregation hears that

Pharisees "lock people out of the kingdom of heaven", turn converts into "twice as much a child of hell" as they are, and are "blind fools". The next day's reading, Matthew 23:23-26, has Jesus accuse the Pharisees of being "full of greed and self-indulgence". The common move is to tell the congregation, "we are all Pharisees". That doesn't work either, for the Christians in the pew know that they, unlike the Pharisees, are baptized members of the Church. For the congregation, the text confesses the sins of the Jew, not their own sin.

Not all passages need to be proclaimed. Second, official guidelines need updating. Various statements, from the conciliar document *Nostra Aetate* (1965) to the Commission for Religious Relations with the Jews' "Guidelines and Suggestions for Implementing *Nostra Aetate* (n. 4)" (1974) and "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church" (1985), to the Pontifical Bible Commission's "The Jewish People and their Sacred Scripture in the Christian Bible" (2001), all state that anti-Jewish teaching should be avoided. However, they give no instruction on how to preach the relevant texts.

Worse, these sources occasionally reinforce negative stereotypes. The Pontifical Bible Commission notes that "the Gospels frequently present the Pharisees as hypocritical and heartless legalists". The text then, almost, corrects the stereotype by noting, "There was an attempt to refute this by referring to certain rabbinical attitudes attested in the Mishna, which shows that they were neither hypocritical nor strictly legalist". Alas, this attempt, according to the Commission, fails. The Commission concludes, "this argument is not convincing, for a legalist tendency is also present in the Mishna". Thus the Commission declared not only Pharisees, but all of Judaism, to be hypocritical and legalist.

Had the Pontifical Bible Commission invited Jews to consult with them when they made pronouncements about Jews and Judaism, these and other problems could have been avoided. When the Commission for Religious Relations with the Jews produced its 2015 "The Gifts and the Calling of God are Irrevocable: A Reflection on the Theological Questions Pertaining to Catholic-Jewish Relations" it worked with Jewish consultants. The same openness is needed for Church statements on biblical teaching and preaching.

Third is insuring that seminarians across the globe gain sensitivity to the problem. Jew-hatred has many sources, from the view that Jews control the banks to the lies of the Protocols of the Elders of Zion, the infamous forgery that claims Jews seek world domination, to attacks on Jews in a misguided attempt to promote Palestinian rights. But underneath this Jew-hatred, especially in Europe and the Western Hemisphere, is anti-Jewish teaching heard in the church. Such teaching lies behind the

Holy Saturday burning of an effigy of Judas, dressed as a Hasidic Jew and sporting an oversized nose, by Roman Catholics in Pruchnik, Poland. It lies behind the murder of Lori Kaye in California, shot in her synagogue by a member of the Orthodox Presbyterian Church who had been taught that the Jews killed Jesus and were predestined for damnation. Clergy unaware of the hate that can be created by the text and the homily will perpetuate that hate.

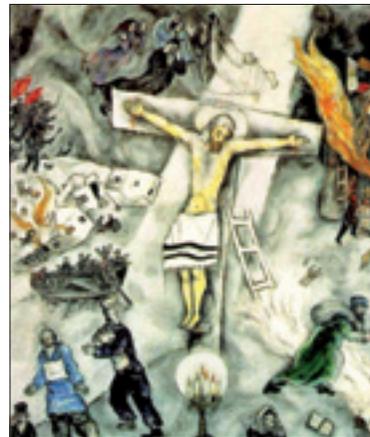
Fourth concerns educating children, since prejudice is inculcated early. For example, many American Protestant children sing, "I don't want to be a Pharisee, 'cause they're not fair, you see..." or the variant, "I don't want to be a Pharisee - 'cause they're living in a heresy". Teachers and parents need to look at the books about Jesus or the Gospels that children read. Perhaps Christian children might hear stories about how God loves the Pharisees, just as Jewish children learn the rabbinic story about how God wept for the Egyptian soldiers drowned in the sea as the Israelites escaped Egypt.

Fifth concerns preaching resources. The classic 1913 *Catholic Encyclopedia*, now on-line, states that Pharisees "created a narrow, exclusive nationalism" and rejected the emphasis that "both the Old and New Testament" place "on character and the religious spirit". The notes in the New American Bible Revised Edition (2011), on the website of the US Conference of Catholic Bishops, depict Pharisees as having "narrow, legalistic, and external practices of piety in matters of purification (Mk 7:2-5), external worship (Mk 7:6-7), and observance of commandments". The priest is left with no resource to help proclaim the text without also proclaiming negative stereotypes. Guides throughout the Christian world are not much better, as an on-line search of "Pharisees and Sermons" reveals.

Sixth, notes in the order of worship or bulletin handed to the congregation can help. For example, this year one Episcopal Church in the US put a print of Marc Chagall's "White Crucifixion" on the cover of the Good Friday bulletin; the note inside warned against anti-Semitism.

Even better: perhaps a Commission might offer short notes for each lectionary passage in which Pharisees appear. Congregations could read or hear short statements about how debating Torah is a form of worship, an investment in Scripture rather than a rejection of it; about how Jesus upholds purity laws, often associated with Pharisees, by restoring people to ritual purity; about who the Pharisees were, such that Paul proudly proclaims his Pharisaic training.

Finally, priests and pastors should picture Jewish children in the church's front pew, and they should avoid saying anything that would hurt these children, or cause members of their congregation to hurt these children. If that image is insufficient, let them picture me in the back pew. If I hear bigoted comments, I will not sit still. Bigoted comments deform the Gospel. If I care that much about how the Gospel is preached, surely people who call Jesus Lord and Savior should care even more.



Marc Chagall, "White Crucifixion" (1938)

Dina Bellotti, "Paul VI"

Feast of Saint Paul VI on 29 May

A courageous apostle of the Gospel

ROBERT SARAH*

In a Decree of the Congregation for Divine Worship and the Discipline of the Sacraments dated 25 January 2019, Pope Francis has established that the Memorial of Pope Saint Paul VI be inserted into the General Calendar of the Roman Rite, taking account both of the universal importance of his actions and the example of holiness given to the People of God. The Feast Day will be 29 May, the anniversary of the date of his priestly ordination in 1920, given that 6 August, the day of his birth to eternal life, is the Feast of the Transfiguration of the Lord. A *saint* is someone who brings divine grace to fruition in what they do, conforming their own life to Christ. Pope Saint Paul VI did this by responding to the call to holiness as a Baptised Christian, as a priest, as a Bishop, and Pope, and he now contemplates the face of God. He always underlined that "only in a sincere search for God, made with prayer, patience and with a conversion of one's whole being can the true successes of Christian and apostolic life be assured, and the first and constant call of the Lord to holiness be put into practice: 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel' (Mk 1:15). 'You therefore must be perfect, as your heavenly Father is perfect' (Mt 5:48)" (*Address to the Sacred College on the Occasion of his Name Day Greetings*, 21 June 1976).

As a priest, in 1931, when he had already begun his service for the Holy See, after having written that he did not wish "any extraordinary addition, or way of life" that would distinguish him as other than a normal Christian, he added that he would like to cultivate "a particular love for that which is essential and common in Catholic spiritual life". "Thus" he wrote, "the Church will be the Mother of Charity: her Liturgy will be the preferred way for my religious spirituality". Meditating on the Eucharist and reflecting upon the words in the Rite of Ordination of a Priest, "imitate what you celebrate", he came to the resolve that the "immolation of one's own life at all times" is a necessary requirement pointing to "the living out of the Mass" as being an act of "always giving thanks" (*Notes for Spiritual Exercises at Montecassino*).

Together with the Decree, the texts to be added to the Liturgical Books (Calendar, Missal, Liturgy of the Hours, Martyrology) are pub-

lished. The Collect prayer resonates with all that God accomplished in his faithful servant: "who entrusted your Church to the leadership of Pope Saint Paul VI, a courageous apostle of your Son's Gospel", and it asks: "grant that, illuminated by his teachings, we may work with you to expand the civilisation of love". Here is synthesised the principal characteristics of his pontificate and his teaching: a Church, which belongs to the Lord (*Ecclesiam Suam*), dedicated to the proclamation of the Gospel, as recalled in *Evangelii Nuntiandi*, and called to bear witness that God is love.

The biblical readings for the Mass are also indicated, chosen from the Common of Popes, and for the second reading at the Office of Readings some passages from the homily given during the last public session of the Second Vatican Council on 7 December 1965, summarised by the theme: *To know God one must know Man*. Before and after becoming Pope, Saint Paul VI lived with his gaze constantly fixed on Christ whom he considered and proclaimed as a necessity for everyone. He demonstrated this in his first Pastoral Letter as Archbishop of Milan, taking the title from a phrase of Saint Ambrose: *Omnia nobis est Christus* (To us all is Christ).

In a reflection from 5 August 1963, one and a half months after his election to the See of Peter, he wrote: "I must return to the beginning: relationship with Christ... that must be the source of the most sincere humility: 'leave me, for I am a sinful man...'; be it in availability: 'I will make you fishers...'; be it in the symbiosis of will and grace: 'for me to live is Christ...'. Love for Christ and love for his Church. With good reason he could write in *Pensiero alla morte*: «I pray that the Lord will give me the grace to make of my approaching death a gift of love to the Church. I can say that I have always loved her and I feel that I have lived my life for her and for nothing else».

When the Holy Spirit chose him as the Successor of Saint Peter, someone already taken by the figure and apostolic activity of Saint Paul, he did not spare his energies in the service of the Gospel of Christ, of the Church and of humanity, seen in the light of the divine plan of salvation. As his teachings show he was a defender of human life, peace and true human progress. He wanted the Church, inspired by the Council and implementing its normative principles, to rediscover ever more her



identity, overcoming the divisions of the past and by being ever more attentive to the new age. He wanted the Church of Christ to place the centrality of God and the preaching of the Gospel in the first place, even when she spends herself in the service of the brothers and sisters, in order to build that "civilisation of love" begun by the Holy Spirit at Pentecost.

In *Notes for my Last Will and Testament*, Paul VI wrote: «No monument was erected in the Duomo of Milan in October 1989, the true monument to Saint Paul VI is the one built by

his witness, his works, his apostolic journeys, his ecumenism, his work on the *Nova Vulgata*, in the Liturgical renewal and his many teachings and examples by which he showed forth the face of Christ, the mission of the Church, the vocation of contemporary humanity and reconciling Christian thought with the requirements of the difficult moment in which he, with much suffering, had to guide the Church.

* Cardinal Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

Creativity in charity and fidelity to the charism

Pope to the International Union of Superiors General

Participants in the General Assembly of the International Union of Superiors General (UISG) were received in audience by Pope Francis on Friday morning, 10 May, in the Paul VI Hall. The Pope set aside his prepared speech to speak to them extemporaneously. The following is a translation of his prepared remarks, which were consigned to those present.

Dear Sisters,

I am very pleased to be able to receive you today on the occasion of your General Assembly and to wish you an Easter Season filled with hope, joy and passion in conveying the Gospel to all corners of the earth. Yes, Easter is all this and it invites us to be witnesses to the Risen One, living a new Evangelizing phase marked by joy. No one can rob us of the passion to evangelize. There is no Easter without mission: "Go and preach the Gospel to all mankind" (cf. Mk 16:15-20). The Lord asks his Church to reveal Christ's triumph over death; he asks us to reveal his life. Go, sisters, and proclaim the Risen Christ as the source of the joy that nothing and no one can take away from us. Constantly renew your encounter with the Risen Jesus Christ and you will be his witnesses, bringing the gentle and comforting joy of the Gospel to all men and women loved by the Lord, in particular those who feel they are victims of the culture of exclusion.

Consecrated life, as Saint John Paul II once stated, like any other reality of the Church, is going through "a difficult and trying period" (Apostolic Exhortation *Vita Consecrata*, n. 13). Before the declining number that consecrated life is experiencing, particularly of women, the temptation is that of discomfort, of resignation, or of "becoming fossilized" in saying "it's always been done this way".

In this context I emphatically repeat to you what I have told you on other occasions: do not be afraid of being few in number, but of being insignificant, of no longer being the light that illuminates those who are immersed in the "darkest night" of history. Nor be afraid of "confessing humbly, with immense confidence in the God who is Love, our own weakness" (*Letter to All Consecrated People*, 21 November 2014). Instead, be afraid: panic if you cease to be the salt that gives flavour to the life of the men and women of our society. Work tirelessly to be sentries who announce the arrival of dawn (cf. Is 21:11-12); to be leaven wherever you are and with whoever you are, even if this appears to bring you no tangible and immediate benefits (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 210).

There are many people who need you and await you. People in need of your friendly smile to give hope back to them; of your hands to support them on their journey; of your words to sow hope in their hearts; of your love in the style of Jesus (cf. Jn 13:1-15) to heal the deepest wounds caused by loneliness, rejection and

exclusion. Never give in to the temptation of self-referentiality, of transforming yourself into "closed armies". Nor take refuge "in work in order to avoid the operative capacity of the charism" (*The Strength of Vocation*, n. 56). Instead develop the *creativity of charity* and experience *creative fidelity* to your charism. With them you will be able to propose anew the "creativity and holiness of their founders and foundresses" (Apostolic Exhortation *Vita Consecrata*, n. 37), by opening new paths to bring the encouragement and the light of the Gospel to the diverse cultures in which you live and work in the many spheres of society, as they did in their time. With them you will be able to *reexamine* your charisms, to go to the root, experiencing the present comfortably, without being afraid to journey, "without letting the water stop running [...]. Consecrated life is like water: if it is stagnant, it will become putrid" (*The Strength of Vocation*, n. 44-45). In this way, without losing memory – ever necessary to live the present with passion – you will avoid both "restorationism" and ideology, of whatever sign it may be, that do so much harm to consecrated life and to the Church herself.

And [do] all that with your presence and your humble and discreet service, always enlivened by freely given prayer and by the prayer of adoration and praise. To pray, praise and adore is not a waste of time. The more united we are with the Lord, the closer we will be to humanity, in particular to suffering humanity. "Our future will be full of hope", as the motto of this Plenary states, and our projects will be projects for the future, in the measure in which we will pause each day before the Lord in the gratuitousness of prayer, if we do not want the wine to turn into vinegar and the salt to become flavourless. It will be possible to know projects that the Lord has made for us only if we keep our eyes and our heart turned toward the Lord, contemplating his face and listening to his Word (cf. Ps 34[33]). Only in this way will you be able to reawaken the world with your prophecy, a distinctive trait and priority of your being religious and consecrated women (cf. *Letter to All Consecrated People*, II, 2). The more urgent it is to be *decentralized* in order to go into the existential peripheries, the more urgent it is to be *centred* on Him and to *concentrate* on the existential values of our charisms.

Among the essential values of religious life there is fraternal life in community. I note with much joy the great results obtained in this di-

mension: more intense communication, fraternal correction, the search for synodality in leading the community, fraternal welcome with respect for diversity..., but at the same time I am concerned about the fact that there are brothers and sisters who lead their life on the margins of the fraternity; sisters and brothers who have been illegitimately absent from the community for years and for this reason I promulgated a *Motu Proprio*, *Communis Vita*, with very precise norms in order to avoid these cases.

With regard to fraternal life in community, I am also concerned that there are Institutes in which

educating is always winning, winning for God; the periphery of healthcare, where you are servants and messengers of life, and of a life of worth; and the periphery of pastoral work in all its different manifestations where, by witnessing to the Gospel with your lives, you are revealing the maternal face of the Church. Thank you for what you are and for what you do in the Church. Never stop being women. "It is not necessary to stop being a woman in order to conform" (*The Strength of Vocation*, n. 111).

At the same time, I ask you: cultivate passion for Christ and passion for humanity. Without passion for



multiculturalism and internationalism are not seen as a richness but as a threat, and they are experienced as conflict instead of being experienced as new opportunities that reveal the true face of the Church and of religious and consecrated life. I ask those in charge of the Institute to be open to the very newness of the Spirit, who blows where it wills and as it wills (cf. Jn 3:8), and to prepare the generations of other cultures to assume responsibility. Sisters, may you live the internationalism of your Institutes as good news. May you live the changing face of your communities with joy, and not as a necessary evil for preservation. Internationalism and interculturalism do not turn backwards.

I am concerned with the generational conflicts, when young people are not able to bring forward the dreams of the elderly in order to make them bear fruit, and the elderly do not know how to receive the prophecies of the young (cf. Jl 2:28). How I like repeating: young people run a lot, but the elderly know the journey. Both the wisdom of the elderly and the inspiration and strength of the young are necessary in a community.

Dear sisters, through you I thank all the sisters of your Institutes for the great work they do in the various peripheries in which they live. The periphery of education, where

Christ and for humanity there is no future for religious and consecrated life. Passion will lead you to prophecy, to be the fire that kindles other fires. May you continue to take steps in the mission shared among different charisms and with the laity, inviting them to important works without leaving anyone without due formation and a sense of belonging to the charismatic family. May you work for mutual relationships with pastors, including them in your discernment and integrating them in the selection of participants and ministries.

The journey of consecrated life, both female and male, is a journey of ecclesial discernment. Things do not work outside the Church and parallel to the local Church. May you pay great attention to both the permanent and initial formation and to the formation of formators capable of listening and accompanying, of discerning, going to meet those who knock on our doors. And even amid the trials that we might be going through, may you live your consecration with joy. This is the best vocational propaganda.

May the Virgin accompany you and protect you with her maternal intercession. For my part I wholeheartedly bless you and bless all the sisters whom the Lord has entrusted to you. And please, do not forget to pray for me.

Meeting of the International Catholic-Jewish Liaison Committee

The 24th meeting of the International Catholic-Jewish Liaison Committee (ILC) was held in Rome, Italy, from 13-16 May 2019.

The ILC is a partnership between the *Holy See's Commission for Religious Relations with the Jews* and the *International Jewish Committee for Interreligious Consultations* (IJCIC), the coalition of the world Jewish communal organizations charged with official relations with other world religious bodies. The ILC held its first meeting in 1971 in Paris, marking an historic establishment of relations between the two religions following the publication of *Nostra Aetate*, the declaration of the Second Vatican Council that opened a new era of relations between Catholics and Jews.

This meeting, which was hosted by the *Italian Bishops' Conference* and the *Holy See's Commission for Religious Relations with the Jews*, included delegates from many nations.

The formal opening session was held at the Palazzo della Cancelleria in the heart of Rome. It was attended by the Prime Minister of Italy, Giuseppe Conte, and many other dignitaries. The Chairs of the two organizations that sponsor the ILC, Cardinal Kurt Koch and Rabbi Daniel Polish, offered greetings and outlined the purpose and aspirations of the conference.

The President of the *Italian Bishops' Conference*, Cardinal Gualtiero Bassetti, and the President of the *Union of Italian Jewish Communities*, Ms Noemi Di Segni, both extended greetings. These were followed by greetings from representatives of the local *Church of Rome* and the *Roman Jewish Community*.

The conference, entitled "People, Ideas and Boundaries on the Move", recognized that both of our com-

munities are impacted by the challenges of major migrations of people moving from place to place. We are also challenged by the ideologies, hostilities, and policies that have precipitated and accompanied this worldwide catastrophe. The conference recognized the stark and often painful choices that policy makers, social service institutions, and religious leadership must make on a daily basis.

The opening day provided an opportunity to explore the migration issue in depth. The speakers contextualized the discourse by framing the varied responses of governments, and how the NGO sector itself has responded. Sometimes the NGO sector is able to collaborate with government agencies and departments so that services are effective, and a longer-term strategy has been developed. In many other cases, the NGO sector, often representing our two faith traditions, must work at odds with government policies and practices to provide humane and responsible care.

The speakers were able, as well, to provide real examples of the often heroic and always challenging ways in which the Catholic and Jewish communities have each responded with resources, professionalism, and creativity to deal with a massive humanitarian crisis. The starkness of the growing challenge of peoples across borders, and even within nation states, demonstrates that our important efforts must expand and continue well into the future. The delegates affirmed the mandate to find continuing ways to address the challenges of the movement of peoples on the local, national and international level long after the conclusion of our meetings.

The ILC has learned the importance of site visits to reinforce the more academic framing of issues. An afternoon was devoted to a site visit to the refugee centre managed and led by the *Sant'Egidio Community*. The delegates learned of their methodology for providing care and for integrating immigrants into the communities in which they work, and of their efforts to ameliorate the sufferings of at-risk migrant populations through "Humanitarian Corridors". These briefings were followed by direct meetings with refugees from numerous nations at the language and culture school run by the *Sant'Egidio Community*. Delegates became even more sensitized to the challenges: each national migration has a unique history, quality, and culture, and at the same time, there is much in common that all face at this time of dislocation.

Midway through the conference the delegates had the honour of meeting with Pope Francis. This Audience served to affirm, in the Pope's words that "... our rich spiritual patrimony must be ever more esteemed as we grow in mutual understanding, fraternity, and shared commitments...". Moreover, the Pope underscored the timeliness and import of our meeting in the face of the challenges of migrants, growing anti-Semitism and the persecution of Christians in many places throughout the world.

Following the meeting with Pope Francis, the ILC delegates reconvened to address the matter of the growth of both anti-Semitism and persecution of Christians. Recent events in too many places in the world, including those where terrorists have murdered our respective co-religionists, have underscored that this is not simply a matter for

study but of grave and immediate challenge. The leaders of our two religious traditions are well aware, and our co-religionists have often been victims, of challenges to religious freedom in a growing number of countries around the world.

Two subsequent sessions offered in-depth understanding of two areas: the status of Catholic Jewish Relations within our host country, Italy, and also an opportunity for an update on official relations between the *Holy See* and the *State of Israel*.

The 50th anniversary of *Nostra Aetate* yielded multiple new official responses that have elevated and intensified the Catholic-Jewish conversation. The ILC was born in response to the lofty aspirations of *Nostra Aetate*, and this gathering serves as a fitting place to continue the dialogue around both the older and newer documents. Those documents continue to define and influence the relationship between Catholics and Jews, and their analysis helps to define what remains for future collaboration and consideration.

The delegates established working groups to determine how to implement the insights of the plenary sessions on the local and regional level. The recommendations were presented at the concluding plenary session.

The Conference concluded with an affirmation of the extraordinary model of interreligious understanding and dialogue that the ILC represents to the world at large and to the religious world in particular. In their concluding remarks, Cardinal Koch and Rabbi Polish each underscored the depth of mutual respect and charged the attendees with the religious mandate to carry our sacred work forward.

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ained a bishop on 19 March 2014, subsequent to his appointment as titular Bishop of Vatarba and Auxiliary of Miami.

The Holy Father appointed as Bishop of the Diocese of Ipameri, Brazil, Fr Francisco Rodrigues do Rêgo, from the clergy of the Diocese of Uruaçu. Until now he has served as vicar general and parish priest of Uruaçu Cathedral.

Bishop-elect do Rêgo, 52, was born in Barras, Brazil. He was ordained a priest on 13 December 1992. He has served in parish ministry and in other roles including: rector of "São José" Minor Seminary in Uruaçu; president of the "São João Maria Vianney" Clergy Association; member of the presbyteral council; coordinator of presbyteral pastoral care, and member of the College of Consultors.

The Holy Father appointed Bishop João Inácio Müller, OFM, as Metropolitan Archbishop of Campinas,

Brazil. Until now he has served as Bishop of Lorena, Brazil (15 May).

Archbishop Müller, 58, was born in Santa Clara do Sul, Brazil. He was ordained a priest on 3 December 1988. He was ordained a bishop on 15 December 2013, subsequent to his appointment as Bishop of Lorena.

The Holy Father accepted the resignation of Bishop Luciano Bergamin, CRL, of the Diocese of Nova Iguaçu, Brazil. He is succeeded by Bishop Gilson Andrade da Silva, present Coadjutor of the said diocese (15 May).

Bishop Andrade da Silva, 52, was born in Rio de Janeiro da Bahia, Brazil. He was ordained a priest on 4 August 1991. He was ordained a bishop on 24 September 2011, subsequent to his appointment as titular Bishop of Noba and Auxiliary of São Salvador da Bahia. On 27 June

2018 he was appointed Coadjutor of Nova Iguaçu.

The Holy Father accepted the resignation of Bishop Wilson Dias de Oliveira, DC, of Limeira, Brazil, and appointed as Apostolic Administrator *sede vacante* of the same Diocese Archbishop Orlando Brandes of Aparecida, Brazil (17 May).

The Holy Father appointed as Coadjutor Bishop of Baruipur, India, Fr Shyamal Bose, from the clergy of Baruipur. Until now he has served as treasurer and chancellor of the same Diocese (17 May).

Bishop-elect Bose, 58, was born in Gosaba, India. He holds a licence in Biblical theology. He was ordained a priest on 5 May 1991. He has served in parish ministry and in other roles including: director of the Diocesan Social Services Centre; vicar general; director of the Regional Social Centre.

VATICAN BULLETIN

The Holy Father appointed Fr Philippe Marsset as Auxiliary Bishop of the Archdiocese of Paris, France, assigning him the titular episcopal See of Thibica. Until now he has served as vicar general (18 May).

Bishop-elect, Marsset, 61, was born in Lyon, France. He holds a licence in public law and a degree in theology. He was ordained a priest on 25 June 1988. He has served in parish ministry and in other roles including chaplain: of the Daubigny youth centre of Pierre de Ronsard College; of the Scouts of France; of the Camille Sée Lyceum youth centre; of the CLER Amour et Famille Association; and as member: of the Presbyteral Council and of the College of Consultors.

The Holy Father accepted the resignation of Bishop Vitus Huonder of Chur, Switzerland (20 May).

The Holy Father appointed as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Chur, Bishop Peter Bärcher, Bishop emeritus of Reykjavík, Iceland (20 May).

To participants in a meeting on the mining industry

Respect for human rights and protection of local populations

“Attention for the safety and wellbeing of the people involved in mining operations as well as the respect for fundamental human rights of the members of local communities and those who champion their causes are indeed non-negotiable principles”. Pope Francis stressed this in an address to participants in a meeting on the mining industry organized by the Dicastery for Promoting Integral Human Development. He received the group in audience on Friday morning, 3 May, in the Clementine Hall. The following is the English text of the Pontiff's discourse, which he delivered in Italian.

Dear Brothers and Sisters,

I extend my warm welcome to all of you and I thank Cardinal Turkson for his introduction. I thank you all for having come to the Vatican to engage in this dialogue on the theme of “Mining for the Common Good”.

In my Encyclical Letter *Laudato Si'*, concerned about the worrying state of the Planet, I underlined how important it is “to enter into dialogue with all people about our common home” (n. 3). We need a dialogue that responds effectively to the “cry of the Earth and the cry of the poor” (ibid., 49). I am particularly appreciative that in your meeting, representatives of communities affected by mining activities and leaders of mining companies have come together around the same table. It is laudable; and it is an essential step on the way forward. We should encourage this dialogue to continue and become the norm, rather than the exception. I congratulate you for embarking on the path of mutual dialogue in the spirit of honesty, courage and fraternity.

The precarious condition of our common home has been the result largely of a fallacious economic model that has been followed for too long. It is a voracious model, profit-oriented, shortsighted, and based on the misconception of unlimited economic growth. Although we frequently see its disastrous impacts on the natural world and in the lives of people, we are still resistant to change. “Economic powers continue to justify the current global system where priority tends to be given to ... the pursuit of financial gain, which fail[s] to take the context into account, let alone the effects on human dignity and the natural environment” (ibid., 56).

We are aware that “by itself the market cannot guarantee integral human development and social inclusion” (ibid., 109) and that “environmental protection cannot be assured solely on the basis of financial calculations of costs and benefits” (ibid., 190). We need a paradigm shift in all our economic activities, including mining.

In this context, the title for your meeting, “Mining for the Common Good” is very appropriate. What does it concretely imply? Please allow me to articulate a few reflections in this regard which could assist you in your dialogue.

First of all, mining, like all economic activities, should be at the service of the entire human community. As Pope Paul VI wrote: “God intended the Earth and everything in it for the use of all human beings and peoples. Thus, ... created goods should flow fairly to all”.¹ It is an essential pillar of the Church's social teaching. In this perspective, the involvement of local communities is important in every phase of mining projects. “A consensus should always be reached between the different stakeholders, who can offer a variety of approaches, solutions and alternatives. The local population should have a special place at the table; they are concerned about their own future and that of their children, and can consider goals transcending immedi-



ate economic interest” (*Laudato Si'*, 183).

In the light of the upcoming Synod on the Amazon, I would like to stress that “it is essential to show special care for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed” (ibid., 146). These vulnerable communities have a lot to teach us. “For them, land is not a commodity but rather a gift from God and from their ancestors who rest there, a sacred space with which they need to interact if they are to maintain their identity and values... Nevertheless, in various parts of the world, pressure is being put on them to abandon their homelands to make room for ... mining projects which are undertaken without regard for the degradation of nature and culture” (ibid.). I urge everyone to respect the fundamental human rights and voice of the persons in these beautiful yet fragile communities.

Secondly, mining should be at the service of the human person and not vice versa. As Pope Benedict wrote: “In development programs, the principle of the centrality of the human person, as the subject primarily responsible for development, must be preserved”.² Each and every person is precious before God's eyes and

his or her fundamental human rights are sacred and inalienable, irrespective of one's social or economic status. Attention for the safety and wellbeing of the people involved in mining operations as well as the respect for fundamental human rights of the members of local communities and those who champion their causes are indeed non-negotiable principles. Mere corporate social responsibility is not sufficient. We need to ensure that mining activities lead to the integral human development of each and every person and of the entire community.

Thirdly, we need to encourage the implementation of a circular economy, all the more in the sphere of mining activities. I find the observation that my brother bishops of Lat-

12th Sustainable Development Goal of the United Nations. Moreover, religious traditions have always presented temperance as a key component of responsible and ethical life style. Moderation is also vital to save our common home. “Blessed are the meek, for they shall inherit the earth” (*Mt* 5:5).

My dear brothers and sisters, our efforts and struggles to safeguard our common home are truly an ecumenical journey, challenging us to think and act as members of one common home (*oecumene*). I am particularly pleased that your meeting has brought together representatives of Churches and faith communities from around the world. I also thank the leaders of the mining industry for having joined this conversation. We need to act together to heal and rebuild our common home. All of us are called to “cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents” (*LS* 14).

It is my sincere hope that your meeting be truly a moment of discernment that may lead to concrete action. I pray, as my brother bishops from Latin America wrote, that you may “analyze, interpret and discern what are appropriate or inappropriate extractive activities in the territories; then, propose, plan, and act to transform our own way of life,

to influence the mining and energy policies of states and governments, and in the policies and strategies of companies dedicated to extractivism, all for the purpose of achieving the common good and a genuine human development that is integral and sustainable”.⁴

Your meeting is so important as you are dealing with questions that concern the future of our common home and the future of our children and the future generations. “We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn” (*LS* 160). May you never lose sight of this larger picture!

With great affection, I bless you, your families and your communities. Please pray for me too.

¹ Encyclical Letter *Populorum Progressio*, 22.

² Encyclical Letter *Caritas in Veritate*, 47.

³ CELAM, *Discipulos misioneros custodios de la casa común. Discernimiento a la luz de la encíclica Laudato Si'*, Bogotá, January 2018, 11.

⁴ CELAM, *Discipulos misioneros custodios de la casa común. Discernimiento a la luz de la encíclica Laudato Si'*, Bogotá, January 2018, 12.

GENERAL AUDIENCE

“Christian prayer arises from the courage to address God with the name ‘Father’”. Pope Francis emphasized this as he concluded his series of catecheses on the Lord’s Prayer at the General Audience in Saint Peter’s Square on Wednesday, 22 May. The following is a translation of the Holy Father’s catechesis, which he delivered in Italian.



The Holy Father greets Dr Denis Mukwege, 2018 Nobel Peace Prize recipient

Courage to address God as ‘Father’

Pope Francis concludes catecheses on the Lord’s Prayer

Dear Brothers and Sisters,
Good morning!

Today we conclude our series of catecheses on the “Lord’s Prayer”. We can say that Christian prayer arises from the courage to address God with the name ‘Father’. This to say ‘Father’ to God. But it takes courage! It is not so much a matter of a formula, as much as a filial intimacy into which we are introduced by grace: Jesus is the revealer of the Father and he gives us intimacy with him. He does not give us a formula to repeat mechanically. As in every vocal prayer, it is through the Word of God that the Holy Spirit teaches the children of God to pray to their Father” (CCC, n. 2766). Jesus himself used different expressions to pray to the Father. If we read the Gospels carefully, we discover that these expressions of prayer that come from Jesus’ lips recall the text of the “Our Father”.

For example, on the night of Gethsemane, Jesus prays this way: “Abba, Father, all things are possible to thee; remove this cup from me; yet not what I will, but what thou wilt” (Mk 14:36). We have already cited this text from Mark’s Gospel. How can we fail to recognize in this prayer, albeit short, a trace of the “Our Father”? In the midst of darkness, Jesus invokes God with the name ‘Abba’, with filial trust and, despite feeling fear and anguish, he asks that his will be done.

In other passages of the Gospel, Jesus insists that his disciples nurture a spirit of prayer. Prayer must be insistent, and above all it must carry the memory of our brothers and sisters, especially when we have difficult relationships with them. Jesus says: “whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses” (Mk 11:25). How can we fail to recognize in these

expressions, their consonance with the “Our Father”? And the examples could be numerous, also for us.

We do not find the “Our Father” in Saint Paul’s writings, but its presence emerges in that wonderful summary where the invocation of the Christian is condensed into a single word: ‘Abba’ (cf. Rm 8:15; Gal 4:6).

In Luke’s Gospel, Jesus fully satisfies the request of the disciples who, seeing him withdraw and immerse himself in prayer, decide to ask him one day: “Lord, teach us to pray, as John – the Baptist – “taught his disciples” (Lk 11:1). And so the Teacher taught them to pray to the Father.

When considering the New Testament as a whole, one can clearly see that the first protagonist of every Christian prayer is the Holy Spirit. But let us not forget this: the protagonist of every Christian prayer is the Holy Spirit. We could never pray without the power of the Holy Spirit. It is he who prays within us and moves us to pray well. We can ask the Holy Spirit to teach us to pray because he is the protagon-

ist, the one who makes the true prayer within us. He breathes into the heart of each of us who are Jesus’ disciples. The Holy Spirit makes us able to pray as children of God, as we truly are by our Baptism. The Holy Spirit helps us pray in the ‘furrow’ that Jesus ploughed for us. This is the mystery of Christian prayer: by grace we are attracted to that dialogue of love of the most Holy Trinity.

Jesus prayed this way. At times he used expressions that are certainly far removed from the text of the “Our Father”. Let us think about the initial words of Psalm 22 that Jesus uttered on the cross: “My God, my God, why hast thou forsaken me?” (Mt 27:46). Can the heavenly Father abandon his Son? Certainly not. And yet, his love for us, sinners, brought Jesus to this point: up to experiencing the abandonment of God, his distance, because he took our sins upon himself. But even in his anguished cry, “my God, my God” remains. In that ‘my’ lies the core of the relationship with the Father; there lies the core of faith and of prayer.

This is why, starting from this core, a Christian can pray in any

situation. He can adopt all the prayers of the Bible, especially of the Psalms; but he can also pray with many expressions that in thousands of years of history have gushed forth from the heart of mankind. And let us never cease to tell the Father about our brothers and sisters in humanity, so that none of them, particularly the poor, may remain without comfort or a portion of love.

At the end of this catechesis, we can repeat that prayer of Jesus: “I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes” (Lk 10:21). In order to pray, we have to make ourselves little so that the Holy Spirit may come within us and may be the One to lead us in prayer.

SPECIAL GREETINGS

I greet the English-speaking pilgrims and visitors taking part in today’s Audience, especially those from England, Belgium, Tanzania, New Zealand, China, Indonesia, the Philippines, Vietnam, Canada and the United States of America. In the joy of the Risen Christ, I invoke upon you and your families the loving mercy of God our Father. May the Lord bless you all!

I offer a special thought to young people, the elderly, the sick and newlyweds. Saint Rita of Cascia, whose memorial we celebrate today, was a woman, a bride, a mother, a widow and nun of her time. May today’s women, in her example, manifest her same enthusiasm for life and at the same time be capable of the same love that she reserved for everyone unconditionally.

