Pope Francis arrives in Romania

Let’s walk together

Pope Francis departed this morning, Friday, 31 May, on a three-day Apostolic Journey to Romania. At the invitation of President Klaus Iohannis and local State and Church authorities, the Pontiff will visit the cities of Bucharest, Iași and Blaj, and the Marian Shrine of Şumuleu Ciuc. As the country is known as the “Garden of the Mother of God”, the logo for the Holy Father’s Journey also bears a Marian theme, inviting the entire community to place itself under the protective mantle of Our Lady; an invitation to unity underscored by the motto: “Let’s walk together”. The colours of the logo are blue, yellow and red, recalling, as customary, the colours of the flags of the host country and of the Holy See. The Pope will return to Rome on Sunday afternoon, 2 June. See coverage of the Papal Journey in next week’s issue.

On Tuesday evening, 28 May, Pope Francis sent a video message to the people of Romania ahead of his journey to their country from 31 May to 2 June. The following is a translation of the Holy Father’s message, which was recorded in Italian.

Dear Brothers and Sisters of Romania!

It is just a few days until the journey that will bring me among you. This thought gives me joy and I would now like to address my most cordial greeting to all of you.

I am coming to Romania, a beautiful and welcoming country, as a pilgrim and brother, and I thank the President and the nation’s other authorities for inviting me and for the full cooperation. I already foretaste the joy of meeting the Patriarch and the Permanent Synod of the Romanian Orthodox Church, as well as the Pastors and Catholic faithful.

The bonds of faith that unite us date back to the Apostles, in particular to the bonds that united Peter and Andrew, who, according to tradition, brought the faith to your lands. Brothers by blood, they were also so in shedding their blood for the Lord. And there have also been many martyrs among you, even in recent times, such as the seven Greek Catholic Bishops whom I will have the joy of proclaiming

Blessed. What they suffered for, to the extent of offering their lives, is a legacy too precious to be forgotten. And it is a common heritage, which calls us not to distance ourselves from the brothers and sisters who share it.

I am coming among you to walk together. We walk together when we learn to safeguard roots and family, when we take care of the future of our children and of the brother or sister who is beside us, when we go beyond fears and suspicions, when we let fall the barriers that separate us from others.

I know that many are intensely preparing for my visit, and I thank you wholeheartedly. I assure all of you of my closeness in prayer and I impart my Blessing. And I ask you, please, to pray for me. Arrivederci!
SYNOD OF Bishops

On Friday, 24 May, the Holy Father appointed as Consultants of the General Secretariat of the Synod of Bishops the following:

Fr Giacomo Costa, SJ, editor of the journal Aggiornamenti Sociali, President of the Fondazione Cultivare San Fidele, Italy; Fr Rossano Sala, SDB, lecturer on the Youth Apostolate at the Pontifical Salesian University, editor of the journal Nostro di Pastorali Giovani, Italy; Sr Nathalie Bequet, SVN, former director of the National Service of the French Episcopal Conference for the Evangelization of young people and vocations, France; Sr Alessandra Smerilli, FVA, lecturer in economics at the Pontifical Faculty of Educational Sciences Auxilium, member of the scientific and organizing committee of the Catholic Social Weeks of the Italian Episcopal Conference, advisor to Vatican City State, Italy; Sr Maria Luisa Berzosa González, FSI, editor of Fe y alegría, Spain; Prof. Ms Cecilia Costa, lecturer in sociology at the University of Roma Tre, Rome, Italy.

VICARIATE OF ROME

The Holy Father appointed as Prelate Secretary of the Vicariate of Rome Fr Piarangelio Pedretti. Until now he has served as: deputy director of the administrative office of the Vicariate of Rome; collaborator at the parish of San Giovanni Battista de La Salle; rector of the Church of Sant’Urbano alla Caffarella (24 May).

TRIBUNAL OF THE APOSTOLIC PENITENTIARY

The Holy Father appointed as Prelate Councillor of the Tribunal of the Apostolic Penitentiary Msgr Giacomo Costa, Italy; Fr Rossano Sala, SDB, serving as Prelate Councillor (24 May).

VATICAN CITY STATE

The Holy Father appointed as Adjunct Promoter of Justice at the Court of Appeal of Vatican City State Mr Enrico Ferrurriani. Until now he has served as Substitute Promoter of Justice (24 May).

SPECIAL ENVOY

The Holy Father appointed Cardinal Angelo Amato, SJ, Prefect Emeritus of the Congregation for the Causes of Saints, as his Special Envoy at the celebration of the bicentenary of the establishment of the
Dear Brothers and Sisters,

Good morning!

The Gospel reading for this Sixth Sunday of Easter presents a passage of the discourse that Jesus addressed to the Apostles at the Last Supper (cf. Jn 14:23-31). He speaks about the work of the Holy Spirit and makes a promise: “the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you” (v. 26). As the moment of the Cross approaches, Jesus assures the Apostles that they will not be alone. The Holy Spirit will always be with them, the Paraclete, who will support them in the mission to deliver the Gospel throughout the world. In the original Greek language, the term “Paraclete” means the One who possesses himself, to support and comfort. Jesus returns to the Father, but continues to teach and inspire his disciples through the action of the Holy Spirit.

In what does the Holy Spirit's mission consist? He describes it himself: “he will teach you all things, and bring to your remembrance all that I have said to you”. Throughout his earthly life, Jesus already passed on all that he wanted to entrust to the Apostles: he fulfilled divine Revelation, namely, all that the Father wanted to impart to mankind with the incarnation of the Son. The Holy Spirit’s task is to remind, that is, to enable full understanding and to induce us to concretely implement Jesus’ teachings. And this is precisely the mission of the Church, which she accomplishes through a precise way of life, characterized by a few requirements: faith in the Lord and observance of his Word, docility to the action of the Holy Spirit, who constantly renders the Risen Lord alive and present; acceptance of his peace and the witness borne to it through an attitude of openness and of encounter with the other.

To accomplish all of this the Church cannot remain static but, with the active participation of each baptized person, she is called to act as a community on a journey, enlivened and sustained by the light and power of the Holy Spirit who makes all things new. It is a matter of freeing oneself from worldly bonds represented by our views, our strategies, our objectives that often burden the journey of faith, and to place ourselves in docile listening to the Word of the Lord. Thus it is God’s Spirit who guides us and guides the Church, so that her authentic, beautiful and luminous face may shine, as Christ wished. Today the Lord invites us to open our heart to the gift of the Holy Spirit, so that he may guide us on the paths of history. Day by day, he teaches us the logic of the Gospel, the logic of welcoming love, by ‘teaching us all things’ and reminding us ‘of all the Lord has said to us’.

May Mary, whom in this month of May we venerate and to whom we pray with special devotion as our heavenly mother, always protect the Church and the whole of humanity. May she who, with humble and courageous faith, fully cooperated with the Holy Spirit for the incarnation of the Son of God, help us too to allow ourselves to be taught and guided by the Paraclete, so that we may welcome the Word of God and witness to it with our lives.

After the Regina Caeli the Holy Father continued:

Dear brothers and sisters! I greet all of you, people of Rome and pilgrims: families, parish groups, associations.

In particular, I greet the faithful from Malta and Madrid, the “Banda Juvenil 504” from Honduras, the Kolping Society from Germany.

I greet the Confirmation youth of Genoa — there are many! — the students of the Caterina di Santa Rosa school of Rome, the children and young people from Torre Gaia and the faithful from Berchiddedu, with their Landoto Si’ choir.

I offer a greeting and blessing to the Polish pilgrims who are taking part in the great pilgrimage to the Marian Shrine in Piekar Skalski. On the occasion of the “Day of Solace”, I address a special thought to those who have gathered at Gemelli Policlinic to promote fraternal initiatives with the sick.

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

The logic of welcoming love

With Amazon leader
Chief Raoni

 continu es from page 2

Diocese of Cerignola, Italy, to be held on 14 June (18 May).

START OF MISSION

On 29 March, Archbishop Christopho-Zahhia El-Kassoi, began his mission as Apostolic Nuncio in Pakistan with the presentation of his Letters of Credence to H.E. Mr Abdulkader Bensalah, Head of State.

N E O C O L O G Y

Bishop Urbanio José Allgoyer, Bishop emeritus of Água Fervedora, Brazil, at age 95 (14 May)

Bishop Gabriel Minote, Bishop emeritus of Mwanza, Tanzania, at age 86 (15 May)

Bishop Juan Antonio Menéndez Fernández of Asuaga, Spain, at age 62 (15 May)

Bishop Paulius Antanas Balauski, OPM, titular Bishop of Egarra, at age 94 (17 May)

Bishop Amédee Grab, O.S.B., Bishop emeritus of Chur, Switzerland, at age 89 (19 May)

Bishop Jan Bagiński, titular Bishop of Tagarata and Auxiliary Bishop emeritus of Opole, Poland, at age 86 (19 May)
Francis emphasizes ‘no’ to abortion

It is never licit to eliminate a human life

“Never, ever eliminate a human life nor hire a killer to solve a problem”, Pope Francis used strong words to again reiterate his ‘no’ to abortion and ‘to the eugenics mentality’ of the genetic selection of children, as he addressed participants in the conference ‘Yes to life! Caring for the Precious Gift of Life in its Fetalness’, whom he received in audience on Saturday morning, 25 May, in the Clementine Hall. The following is a translation of the Holy Father’s discourse, which he delivered in Italian.

Cardinals, Venerable Brothers in the Episcopate and in the Priesthood, Dear Brothers and Sisters,

Good morning and welcome. I greet Cardinal Farrell and I thank him for his introductory words. I greet those taking part in the International Conference ‘Yes to life! Caring for the Precious Gift of Life in its Fetalness’, organized by the Dicastery for the Laity, Family and Life, and by the Il Cuore in una Goccia Foundation, one of the organizations that works in the world each day to welcome the birth of children in conditions of extreme frailty. Children who, in some cases, the throw-away culture defines as ‘incompatible with life’, and are thus condemned to death.

But no human being can ever be incompatible with life: not for age nor for health conditions, nor for the quality of his or her existence. Each child made known in a woman’s womb is a gift, which changes the history of a family: of a father and of a mother, of the grandparents and of the young siblings. And this child needs to be welcomed, loved and cared for. Always: even when they cry like that one [applause]. Perhaps one might think: “No, he is making noise ... take him away”. No: this is music that we all must listen, even when the child annoys us a little, even in church: may children cry in church! They are praising God. Never, ever push away a child because he is crying. Thank you for the applause.

When a woman discovers she is expecting a child, a sense of profound mystery immediately stirs within her. Women who are mothers know this. The awareness of a presence, that grows within her, permeates her entire being, rendering her no longer just a woman, but a mother. Immediately an intense dialogue is woven between them, which science calls ‘cross-talk’. A real and profound relationship between two human beings, who communicate with each other from the very first moments of conception in order to gradually foster a reciprocal adaptation as the little one grows and develops. This communicative capacity is not only the woman’s but especially the child’s, who in his individuality provides messages in order to reveal his or her presence and needs to the mother. This is how this new human being immediately becomes a son or daughter, by prompting the woman to reach out to the child with her whole being.

Today, modern prenatal diagnostic techniques are capable of discovering, from the first week, the presence of deformities and pathologies which at times can put the child’s life and the man’s serenity in serious danger. The mere suspicion of a pathology, but even more the certainty of disease, change the experience of pregnancy, plunging women and couples into deep distress. The sense of isolation, of impotence, and fear of the suffering of the child and of the entire family emerges as a silent cry, a call for help in the darkness of a disease, the certain outcome of which no one can predict. Because the evolution of every disease is always subjective, and often not even doctors know how it will manifest in the individual person.

Yet, there is one thing that medicine knows well: if children, from the maternal womb onward, present pathological conditions, they are little patients who, not rarely can be cured with pharmacological, surgical interventions and extraordinary care, now capable of reducing that terrible gap between diagnostic and therapeutic possibilities which have for years constituted one of the causes of voluntary abortion and of the withdrawal of care at birth of so many children with grave pathologies.

Foetal therapies, on the one hand, and ‘Perinatal Hospices’ on the other, obtain surprising results in clinical-care and provide essential support to the families who welcome the birth of a sick child.

These possibilities and this knowledge must be made available to everyone in order to spread a scientific and pastoral approach of competent accompaniment. For this reason, it is indispensable that doctors be very clear not only in the objective of healing, but about the sacred value of human life, the care of which is the ultimate aim of the medical practice. The medical profession is a mission, a vocation to life, and it is important that doctors be aware that they themselves are a gift to the families who are entrusted to them: physicians capable of entering into a relationship, of assuming responsibility for the lives of others, pro-active in the face of pain, capable of reassuring, of striving to find solutions always respectful of the dignity of every human life.

In this sense, perinatal comfort care is a treatment method that humanizes medicine, because it moves toward a responsible relationship with the sick child, who is accompanied by healthcare providers and his or her family in an integrated care pathway which never abandons the child, letting him or her feel human warmth and love.

All this is necessary especially with regard to those children who, in the current state of scientific knowledge, are destined to die immediately after birth or a short time thereafter. In these cases, care might seem a needless consumption of resources and further suffering for the parents. But an attentive gaze is able to grasp the authentic meaning of this effort, aimed at bringing a family’s love to fulfillment. Indeed, caring for these children helps the parents to process their grief and to conceive it not only as a loss, but as a step on a journey travelled together. That child will remain in their life forever. And they will have been able to love him or her. So often, those few hours in which a mother can cradle her child leaves a trace in the heart of that woman, who will never forget it. And she feels — allow me to use the word — fulfilled. She feels she is a mother.

Sadly the predominant culture today does not promote this approach: at the social level, fear and hostility with regard to disability often lead to the choice of abortion, making it an end in itself and a procedure of ‘prevention’. But the Church’s teaching on this point is clear: human life is sacred and invaluable and the use of prenatal diagnosis for selective purposes must be forcefully discouraged, because it is an expression of an inhumane eugenics mentality, which removes a family’s opportunity, making it embrace and love their most fragile children. At times we hear: “You Catholics do not accept abortion, you do not understand the problem of your faith”. No: it is a pre-religious issue. Faith has nothing to do with it. It comes afterwards, but it does not have anything to do with it: it is a human issue. It is a pre-religious is-
The Pope addresses finance ministers on climate change

A common plan for survival of the planet

At the Casina Pio IV on Monday afternoon, 27 May, Pope Francis addressed participants in a conference on ‘Climate Change and New Evidence from Science, Engineering, and Policy’, organized by the Pontifical Academy of Sciences. During the meeting the Holy Father called on finance ministers to commit to several specific goals. The following is the English text of his discourse.

Ladies and Gentlemen,

I extend a cordial welcome to each of you here: the President of the General Assembly of the United Nations and Ministers of Finance from various nations. I am grateful that you have come to the Vatican to discuss an issue of great importance for humanity and the whole of creation.

We live at a time when profits and losses seem to be more highly valued than lives and deaths, and when a company’s net worth is given precedence over the infinite worth of our human family. You are here today to reflect on how to remedy this profound crisis caused by a confusion of our moral ledger with our financial ledger. You are here to help stop a crisis that is leading the world towards disaster.

Today’s global interdependence obliges us to think in terms of one world with a common plan (Laudato Si’, 164). In 2015, the nations of the world joined, by mutual consent, in supporting two important agreements: the United Nations’ Sustainable Development Goals and the Paris Climate Agreement COP21. As the financial leaders of your nations, you have the responsibility of working to achieve the goals that your governments have adopted, for the sake of humanity today and in the future. This is a basic commitment.

We must achieve what we have agreed upon, for our survival and wellbeing depend on it.

The signs today are not good. Investments in fossil fuels continue to rise, even though scientists tell us that fossil fuels should remain underground. The International Energy Agency recently reported that investments in clean energy fell again for the second consecutive year, even though experts have consistently demonstrated the benefits to the human environment provided by clean energy from wind, sun, and water. We continue along old paths because we are trapped by our faulty accounting and by the corruption of vested interests. We still reckon as profit what threatens our very survival.

The effects of global inaction are startling. About two weeks ago, several scientific research centres recorded the concentration of carbon dioxide in the atmosphere – one of the key global causes of global warming linked to human activity – as having reached 415 parts per million, the highest level ever recorded. Around the world, we are seeing heat waves, droughts, forest fires, floods and other extreme meteorological events, rising sea levels, the emergence of diseases and further problems that are only a dire premonition of things much worse to come, unless we act and act urgently.

During your meeting today, you heard from leading climatologists and experts. Their message was clear and insists. We need to act decisively to put an end to all emissions of greenhouse gases by mid-century, the very latest in clean energy engineering, and above all the ethics of human dignity. I ask you to invite your fellow finance ministers around the world to join your efforts and plans. May your work with scientists, technicians and the peoples of your nations, especially the poorest, achieve the Sustainable Development Goals and the Paris Climate Agreement.

Once the common plan is agreed upon by your governments, I hope that we may meet again, to thank God for his mercy that enables us to correct our path before it is too late. Time is of the essence. We await your decisive action for the sake of all humanity.

With these thoughts, I once more express my gratitude and I invoke upon all of you an abundance of divine blessings.

Thank you!
The marginalization and exclusion of refugees is a sign of moral decline.

In his Message for the World Day of Migrants and Refugees 2019, which will be observed 20 September, the Pope continues that the marginalization and exclusion of refugees is an “alarm bell warning of the moral decline we will face if we continue to give ground to the throw-away culture”. The following is the English text of the Message.

**WORLD DAY OF MIGRANTS AND REFUGEES**

It is not just about migrants

Dear Brothers and Sisters, 

Faith assures us that in a mysteri-
ous way the Kingdom of God is already present here on earth (cf. Gen-
esis 12:2). But as our own time, we are unbidden to see the obstacles and opposition it encounters. Violent conflicts and aller-war cries continue to tear hu-
manity apart, injustices and the discrimination follow one upon the other, economic and social imbal-
ances, and the attitude that no one is ex-
cluded. In this context, the World Day of Migrants and Refugees is a sign of moral decline.

This year, the Message will be celebrated during the day of prayer (Saturday, 21 September) that the Ordinary of the Diocese of Rome, Cardinal Agostino Vallini, has proposed. It is a sign of the Church’s desire to give voice to the hopes of those who have no voice and to act to ensure that those who seek protection are welcomed.

It is not just about migrants: it is about putting the last first, about the “least” and the “harmful”. It is about seeing that no one is excluded, that the good of humanity is not just about them, but about all of us. It is about the challenges posed by contemporary migration and the need to welcome, protect, promote and integ-
rate all people. It is about the path the Church has chosen to follow, with a mission of charity, to respond to the challenges posed by the “paradise” that inevi-
tably betrays their expecta-
tions. The Pope’s message is un-
conformable, helping to debunk the myth of progress that has always been a few miles behind on the explo-
ation of the earth. "We ourselves need to see, and then enable others to see, that migrants and refugees do not only represent a problem to be solved, but that brothers and sisters cast on the side of the poorest, the mistreated, and those in need. 
They are an occasion to recognize that the Lord’s people will build a more just society, a more perfect democracy, a more moral country, a more fraternal world and a more open and evangelical Christian community” (Message for the 2018 World Day of Migrants and Refugees).

Dear Brothers and Sisters, 

Our response to the challenges posed by contemporary migration can only be summed up in four verbs: wel-
come, protect, promote and integ-
rate. Yet these verbs do not apply only to migrants and refugees. They describe the Church’s mis-

tion to all those living in the ex-
istent peripheralities, who need to be welcomed, protected, pro-
moted and integrated. We put our trust in the Lord, who will pre-
sume to give us the power and the courage to act as he asks of us.

The most economically ad-
vanced countries are those that have a growing trend towards economic globalization, which takes place with a utilitarian mentality and reinforced by the media, in produ-
ing a “globalization of indifference”. In this scenario, migrants, refugees, displaced persons and victims of trafficking have be-
come emblematic of exclusion. In addition to the hardships that their condition entails, they are those who demand open and cons-
trolled the source of all soci-
ety’s ill. This attitude is an alarm bell warning of the moral decline we will face if we continue to give ground to the throw-away culture.

In this context, the World Day of Migrants and Refugees is a sign of moral decline.

For this reason, the presence of migrants and refugees is a call to reflect not just about migrants, but about every human being who is excluded, to give voice to the hopes of those who have no voice and to act to ensure that those who seek protection are welcomed. They describe the Church’s mission to all those living in the existent peripheralities, who need to be welcomed, protected, promoted and integrated. They are an occasion to recognize that the Lord’s people will build a more just society, a more perfect democracy, a more moral country, a more fraternal world and a more open and evangelical Christian community” (Message for the 2018 World Day of Migrants and Refugees).

**A young refugee girl**
Biographies of the nine newly accredited Ambassadors

Thailand

H.E. Mr Chakri Sirichawana, 58, is married. He holds a degree in political science and a Master’s in literature. He has served as: attaché at the information department of the Ministry of Foreign Affairs (MFA) (1984-1985); official at the department of treaties and legal affairs of the MFA (1985-1987); third secretary and then second secretary at the embassy in Manila (1987-1990); second secretary at the Department of Protocol of the MFA (1991-1994); second secretary and then first secretary at the embassy in London (1994-1998); first secretary at the embassy in Austria; (1995-1998); second secretary at the embassy in Germany; (2000-2001); project director at the MFA (2001-2002); manager and then deputy general at the MFA (2003-2006); embassy minister in Swedia (2006-2011); project director at the MFA (2011-2013); Ambassador to the Philippines (2014-2018). Since 2018, he has served as Ambassador to Switzerland.

New Zealand

H.E. Mr Nigel Ffyfe, 60, is married and has one child. He holds a law degree. He has served as: law clerk at Chapman Tripp (1980-1982); second and then first secretary at the UN mission (1982-1993); deputy head of mission at the EU, Brussels (1993-1999); director of the legal division of the Ministry of Foreign Affairs and Trade (MFAIT); international trade law advisor (1999-2001); deputy director of the legal division of MFAT (2001-2004); ambassador to Chile, Peru and Colombia (2004-2009); director of the Trade Negotiations Division at MFAIT (2009-2012); deputy secretary at the Office of Treaty Settlements at the Ministry of Justice at MFAT (2012-2014); deputy secretary, chief negotiator at the Office of Treaty Settlements at the Ministry of Justice (2014-2018). Since 2018, he has served as Ambassador to Spain.

Norway

H.E. Mr Erik Førner, 55, is married and has two children. He holds a degree in economics, and a Master’s degree and diploma in diplomacy. He has served as: first secretary at the embassy in Austria (1993-1998); first secretary at the embassy in Germany; second secretary at the United Nations Information Office (1999-2002); project manager at the Ministry of Foreign Affairs (MFA) (2002-2003); assistant director general and then deputy director general at the MFAT (2003-2004); advisor for development cooperation and lobbyist at the European Parliament and the European Commission; liaison officer at the Zentrum für Entwicklungszweckentwicklung commercial development centre (2014-2017); advisor for EU/ACP development cooperation.

Sierra Leone

H.E. Mr Samuel Tambu Musa, 56, is married. He holds degrees in economics and social sciences and in agrarian economics and two certificates in management. He has served as: monitoring and evaluation officer at the EU-funded North Western Integrated Agricultural Development Project (1982-1985); monitoring, evaluation and training officer and then coordinator and program manager of ActionAid, Kambia (1989-1995); deputy director and then country director of ActionAid, responsible for Sierra Leone, Liberia and Guinea (1995-2003); deputy regional director of Oxfam (2004-2010); manager and then deputy regional director of Oxfam Great Britain, West Africa based in Dakar (2005-2011); coordinator of Open Society for West Africa and of the Steward program of the US Forest Service (2011-2013); advisor to the Network Movement for Justice and Development (2018). He is currently Ambassador to Belgium, France, Greece, The Netherlands, Luxembourg and the European Union, and resides in Belgium.

Guinea

H.E. Mr Mamadou Sinthiou Dallalé, 67, is married and has one child. He holds a degree in political science and international relations, and completed postgraduate studies in international law. He has served as: representative at the general secretariat of the African, Caribbean and Pacific Group of States (ACP) (1986-87); senior advisor at the European Commission/ DG VII (1988-1994); senior legal advisor for foreigners and refugees at the Ministry of Internal Affairs of Belgium (1995-1999); senior advisor at the United Nations Convention to Combat Desertification (UNCCD) (2000-2002); head of public relations for World Africa News (WAAN) and then for relations with the European Union at Euromedia International (2003-2010); independent advisor for development cooperation and lobbyist at the European Parliament and the European Commission; liaison officer at the Zentrum für Unternehmungsentwicklung commercial development centre (2014-2017); advisor for EU/ACP development cooperation.

Guinea-Bissau


Luxembourg

H.E. Mr Christian Biever, 50, is married and has two children. He holds a degree in economics. He has served as: inspector general of finance at the Ministry of Finance (1994-1995); head of disarmament, non proliferation and defence at the policies office of the Ministry of Foreign Affairs (MFA) (1995-1996);
With new Ambassadors Pope encourages ongoing efforts to overcome situations of conflict

Fraternal dialogue to create avenues of peace

On Thursday morning, 23 May, Pope Francis accepted the Letters of Accreditation from the nine newly appointed Ambassadors of Thailand, Norway, New Zealand, Sierra Leone, Guinea, Guinea-Bissau, Luxembourg, Mozambique and Ethiopia. In his discourse he emphasized that "conflict resolution and reconciliation are positive signs of the unity that is stronger than division and of the fraternity that is more powerful than hatred."
The following is the English text of his discourse.

Your Excellencies,

I cordially welcome all of you for this presentation of the Letters accrediting you as Ambassadors Extraordinary and Plenipotentiary of your countries to the Holy See. Thailand, Norway, New Zealand, Sierra Leone, Guinea, Guinea-Bissau, Luxembourg, Mozambique and Ethiopia. I would ask you to convey to the Heads of State of your respective countries my sentiments of esteem, and to assure them of my prayers for them and for the people that they serve.

Taking this opportunity, at the start of your new mission, to acknowledge the variety of positive contributions your nations make to the world’s common good, allow me to make reference to the high responsibility we bear together to protect the most vulnerable of our brothers and sisters. The pressing need to be attentive to the poorest of our fellow citizens is a solemn duty, which is eloquently expressed when, respectful of legitimate diversity, we are united in promoting their integral human development. This unity, furthermore, has a concrete name: fraternity!

As we face increasingly complex global challenges, it is right to underline the importance of fraternity, for striving together to ensure just and peaceful coexistence is not merely a socio-political strategy but is an example of that solidarity which runs deeper than a mutual desire to achieve a shared goal. Such fraternity, moreover, can be seen in a universal desire for friendship between individuals, communities and nations, though it can never be taken for granted. Among the greatest threats to harmonious living together are violence and armed conflict. Yet the painful lesson of division and hatred also teaches us that peace is always possible. Conflict resolution and reconciliation are positive signs of the unity that is stronger than division and of the fraternity that is more powerful than hatred.

It is deeply encouraging to witness the ongoing efforts of the international community to overcome situations of armed conflict and to forge pathways of peace, and to see how fraternal dialogue is indispensable in achieving this most precious of goals. Indeed “dialogue, understanding and the widespread promotion of a culture of tolerance, acceptance of others and of living together peacefully would contribute significantly to reducing many economic, social, political and environmental problems that weigh so heavily on a large part of humanity” (cf. Document on Human Fraternity for World Peace and Living Together, 4 February 2019).

Dear Ambassadors, as you commence your new responsibilities in serving your nations, I assure you of the cooperation and support of the various offices of the Holy See. Please be certain of my prayerful best wishes for your important work, and upon you, your families and all your fellow citizens, I gladly invoke abundant divine blessings.

Biographies of the nine newly accredited Ambassadors

**Luxembourg**

H.E. Mr. Sérgio Nathú Cabá holds a degree in history and a Master’s in the history of Mozambique and southern Africa.

He has served as: public official at the office of Industrial and Commercial Production of the Ministry of Industry and Trade (1976); public official at the national Commission of Procurement - CNA (1977); part-time lecturer in literature and social sciences (1981); advisor at the Presidency of the Republic of Mozambique.

**Mozambique**

H.E. Mr. Sérgio Nathú Cabá, 62, is married and has four children. He holds a degree in history and a Master’s in the history of Mozambique and southern Africa.

He has served as: manager of Sylis IT and consulting firm (2000-2001), third, second and first secretary at the Ministry of Foreign Affairs (2005-2009), part-time lecturer in international business law (2010); vice president of Corporate Strategy, Communications & Alliances of Ethiopian Airlines (2011-2013); board member of Asky Airlines (2013-2016); vice president of Strategic Planning & Alliances (since 2017). Since 2019 he has served as Ambassador to France.

**Ethiopia**

H.E. Mr Heneck Teferra Shalud, 43, was born in Ethiopia. He is married and has two children. He holds a law degree and a Master’s in international economic law.

He has served as: manager of Sylis IT and consulting firm (2000-2001), third, second and first secretary at the Ministry of Foreign Affairs (2005-2009), part-time lecturer in international business law (2010); vice president of Corporate Strategy, Communications & Alliances of Ethiopian Airlines (2011-2013); board member of Asky Airlines (2013-2016); vice president of Strategic Planning & Alliances (since 2017). Since 2019 he has served as Ambassador to France.

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Morning Mass at the Domus Sanctae Marthae

without the Spirit”. Christian life is reborn in the Holy Spirit and we must make room for it. “It is the Spirit that allows us to rise from our limitations, from our ‘deaths’, because there is so much necrosis in our life and in our soul”. A Christian life “that leaves no room for the Spirit and does not allow itself to be carried forth by the Spirit is a pagan life disguised as Christian”, he affirmed. “The Holy Spirit”, he continued, “is the protagonist of Christian life”. Thus, there can be no Christian life without the gift of the Holy Spirit.

“Let us ask the Lord to give us this awareness that we cannot be Christians without walking with the Holy Spirit, without acting with the Holy Spirit, without letting the Holy Spirit be the protagonist of our lives”, the Holy Father concluded, inviting the faithful to ask what is the Holy Spirit’s place in their lives: “because you cannot journey along a Christian path without the Holy Spirit who is ‘our companion along the way’.”

Friday, 10 May

For great and small things

In his homily on Friday, 10 May, the Holy Father reflected on the conversion of Saint Paul on the road to Damascus, as recounted in the day’s first reading. Paul’s conversion, explained, marked such a change “in the history of salvation”, that it is mentioned several times in the New Testament. Indeed, it is like “opening the door to pagans, to Gentiles, to those who were not Israelites”, the Pope pointed out. This “Church of pagans” was such a great novelty that it “disconcerted the disciples”, so much so, that “they did not know what to do and the Holy Spirit had to intervene with powerful signs.” Paul’s conversion “is a bit like an open door towards the universality of the Church”.

Pope Francis identified two of Saint Paul’s traits as examples that Christians can embody in order to embrace this open-door Church, openness and docility. “We know that Paul was a strong man, a man who was enamoured of the law, but he was honest; he was consistent”. Even his persecution of Christians prior to his conversion was a result of “the zeal he had for the purity of the House of God, for the Glory of God”.

Saint Paul’s coherence was enriched by his docility. Although “he had a stubborn temperament”, the Pope explained, “his soul was not stubborn; he was open to God’s guidance”. After hearing the Lord’s voice, Paul became “childlike”, and allowed himself to be led, “he allowed himself to be catechised like a child, he allowed himself to be hatched like a child.”

The Holy Father then addressed the sisters of Saint Joseph Cottolengo who were celebrating their 50th anniversary. After thanking them for listening to the voice of God and for their docility — without which, “you would have been unable to do what you have done” — Pope Francis thanked all the courageous men and women of today who risk their lives to find new paths for the Church. “Real changes in the Church are made with people who know how to fight” for small things and great things, without considering anything too big or too small, because small things and great things “go together.” The Holy Father concluded by asking that we may all have the grace of docility and an open heart and the grace not to be afraid to do great things, to go forward, as long as we have the sensitivity to care for the small things”.

Tuesday, 28 May

Christians are ever youthful

“You are either young at heart, of soul, or you are not fully Christian” Pope Francis shared this reflection with the faithful in his homily on Tuesday, 28 May. Indeed the “youthfulness, not stubborn, not withered, not old, not afraid, not headstrong” is such a great novelty that it renewed youthfulness, not be ‘retired’ Christians, young, with a youthfulness that does not enter the Christian heart” because “we cannot have Jesus’ peace through human means. It comes to us from “the Holy Spirit within us” who “gives us strength’. To better explain this concept, Pope Francis told the story of a hard working but very sick man whom he visited the previous week. In a matter of three days, this man went from a healthy life in which everything was going well, to a sudden serious illness whose outcome is uncertain. “He was at peace. He could see and hear: ‘I am not afraid’”. Pope Francis added: “The Holy Spirit, instead, helps us to repent and set sin aside and to go forward with that grace of docility. ‘The Holy Spirit, instead, helps us to repent and set sin aside and to go forward with that grace of docility’”, the Pope explained, “his soul was not stubborn; he was open to God’s guidance”. And this sense of humour, the Pope said, is “very close to the grace of God”. The Holy Father concluded by asking the Lord “to grant us this peace that comes from the Holy Spirit”.

"The peace that makes the heart smile”
Responding to the crisis caused by climate change

The following is a translation of the message sent by the Cardinal Prefect of the Dicastery for Promoting Integral Human Development to the international scientific community on the fourth anniversary of Pope Francis’ Enyclical “Laudato Si’”.

PETER KODWO APPIAH TUKSON

Some time ago, Pope Francis received several of your colleagues, led by French climatologist Jean Jouzel, a long-standing member of the Intergovernmental Panel on Climate Change (IPCC). They shared the deep concerns of many scientists, experts in the field, regarding the current climate crisis caused by human interference with nature.

In 2015 he published the Encyclical Letter Laudato Si’, moved by concern for “the whole planet that we inhabit” (LS 163) and hoping to “enter into dialogue with all people about our common home” (LS 3). His publication sought to be an encouragement to the work of the COP21 summit, which would lead to the historic Paris Climate Agreement, aimed at maintaining the rise of the planet’s average temperature “well below 2 degrees Celsius” and to “pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius” (IPCC 2018 Special Report). The IPCC 1.5°C report is a call to action.

The 1.5°C threshold is a critical physical threshold, as it would still allow us to avoid many destructive impacts of a climate change, as well as the melting of the main ice caps and the destruction of most of the tropical coral reef. In particular, it would likely protect our common home from becoming a “greenhouse”. With global warming at about 1°C since the industrial revolution, we are already witnessing the impact of climate change on people, in terms of extreme meteorological conditions, such as droughts, floods, rising sea levels, devastating storms and savage fires. The climate crisis is reaching unprecedented proportions. Thus, the urgency could not be greater.

The 1.5°C threshold is also a moral threshold: it is the last chance to save all those countries and the millions of vulnerable people who are in the coastal regions. It is the poor who pay the highest price of climate change. “Poverty everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the gravest effects of all attacks on the environment are suffered by the poor” (LS 86). We must respond to this challenge.

It is good to consider that 1.5°C is not “just” a threshold. The world that we are destroying is God’s gift to mankind, that very home sanctified by the divine Spirit (Yahwah) at the beginning of creation, the place where He planted his tent in our midst (cf. Jn 1:14). As Pope Benedict XVI wrote: “The earth ‘is not something indifferent, raw material to be utilized simply as we see fit’” but rather, God’s creation. In 2001, American Bishops underscored that “if we harm the atmosphere, we dishonor our Creator and the gift of creation” (LS 161). It is a profound truth that we are learning above all from our indigent brothers and sisters: “For them, land is not a commodity but rather a gift from God and from their ancestors who rest there in sacred space with which they need to interact if they are to maintain their identity and values” (LS 160).

The alarming signal from scientists to act in order to care for our common home which is falling to pieces is also supported by a very powerful appeal coming from the younger generations, whose future is threatened: “Young people call for a ‘common home’ change” (LS 15) and there is an active movement of pupils and students raising up throughout the world. At World Youth Day in Panama this year, young people launched the “Laudato Si’ Generation”, and published a powerful manifesto which challenges the faith community and civil society to a radical ecological conversion in action.

They are asking us to carry out the urgent transition to renewable energy sources in line with the Paris Agreement and to “put an end to the fossil fuel era”, once more taking up the World Bishops’ Appeal. In recent months, young people have become ever more explicit, as seen, for example, in the impressive “climatic strikes”. Their frustration and urgency at our generation is obvious. We risk robbing them of their future, as well as “leaving to coming generations debts, desolation and filth” (LS 161).

It is time to arrange an intervention. As stated in Laudato Si’, “the effects of the present imbalance can only be reduced by our decisive action, here and now” (LS 87). We should all work on a radical change to our lifestyle, to energy usage, consumption, transportation, industrial production, construction, agriculture, etc. Each one of us is called to act. But we must also take action together, beginning with governments and institutions and up to families and individuals. We need all hands on the deck. “Everyone’s talents and involvement are needed” (LS 145) to address this crisis and defeat the powerful interests that obstruct our meaningful collective response to save this threatened threat against our civilization.

It is good to join scientists and young people in urging our human family, especially those who occupy positions of political and economic power, to undertake drastic interventions in order to change directions. We must “think of one world with a common plan” (LS 164). We need to appeal to political leaders to be more courageous and to listen to the dramatic cry being raised by the scientific community and by the young people’s climate movement. “Governments are obliged to honour the commitments they made in 2015”.

World leaders who will participate in the United Nations Climate Action Summit in September must produce solid national plans for the application of the Paris Agreement, especially the countries which are more powerful and pollute the most (LS 169). Willingness and determination, as well as large scale economic resources must be mobilized in order to address this alarming climate crisis. It was done during the 2007-2008 financial crisis in order to save the banks; is it not possible to do so again now in order to save our common home, the future of our children and of future generations?

There is still time to act and to prevent the worst effects of climate change. “Human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start” (LS 205). We must “renew” the best resources of our human nature, the innate virtues of love, compassion, generosity and altruism. Mankind’s greatest resource is that the Lord of life does not abandon us, does not leave us alone, because He is definitively united to us and to the earth, and His love always leads us to find new paths (cf. LS 245).

De profundis, Domine, (2018)
Salvation is a freely given gift

Dear Brothers and Sisters,


God “sends forth his command to the earth”, says the Psalm (147:15). The Word of God runs to the earth”, says the Psalmists of the Acts are in fact a lively and effective “pair”: the Word and the Spirit.

But what is its strength? Saint Luke (147:15). The Word of God runs to the earth”, says the Psalmists. The Word of God and the Holy Spirit and the narrative plot of the Acts of the Apostles begins precisely here, from the great abundance of the Risen One’s life which permeates his Church. Saint Luke says that Jesus “presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God” (Acts 1:3). The Risen One, the Risen Jesus makes the most human gestures, such as sharing a meal with his own and he invites them to live in confident expectation of the fulfilment of the promise of the Father: “you shall be baptized with the Holy Spirit” (1:5).

Baptism in the Holy Spirit, in fact, is the experience that allows us to enter into personal communion with God and to participate in his universal salvific will, acquiring the endowment of parabasia, courage, which is the capacity to pronounce a word “as children of God”, not just as men, but as children of God: a clear, free, effective word, full of love for Christ and for brothers and sisters.

Thus, there is no need to struggle to earn or deserve God’s gift. Everything is given freely and in good time. The Lord gives everything freely. Salvation is not bought; one does not pay: it is a freely given gift. Before the fret to know in advance the time in which the events he announced will take place, Jesus responds to his own: “It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth” (1:7-8).

The Risen One invites his own not to live the present with anxiety, but to make a covenant with time, to be able to await the unfolding of a sacred history that is not interrupted but that advances, always moves forward, to be able to await the “steps” of God, Lord of time and space. The Risen One invites his own not to fabricate the mission themselves, but to wait for the Father to dynamize their hearts with his Spirit, so as to be able to engage in a missionary witness capable of shining from Jerusalem to Samaria and to transcend the confines of Israel in order to reach the world’s peripheries.

The Apostles experience that expectation together; they live it as the Lord’s family, in the Upper Room, or Cenacle, the wall of which still bear witness to the gift by which Jesus consigned himself to his own in the Eucharist. And how do they await the power, the dýnamis of God? By praying with perseverance, as if they were not many but one. By praying in unity and with perseverance. Indeed, it is with prayer that isolation, temptation, suspicion are defeated and the heart opens to communion. The presence of the women and of Mary, Jesus’ mother, intensifies this experience: they were the first to learn from the Teacher how to witness to the faithfulness of love and the power of the communion that conquers all fear.

Let us too ask the Lord for the patience to await his steps, to not wish to “fabricate” his work ourselves and to remain docile by praying, invoking the Spirit and cultivating the art of ecclesial communion.

**SPECIAL GREETINGS**

I greet the English-speaking pilgrims and visitors taking part in today’s Audience, especially those from England, Sweden, Australia, New Zealand, Malaysia, 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 particular thought to young people, the elderly, the sick and newlyweds.

Tomorrow we will celebrate the Ascension of the Lord Jesus into Heaven. As to the Apostles, may the Lord repeat to us too, today: “I will not leave you orphans; I will be with you all days until the end” (cf. Jn 14:17-18). If you are friends of Jesus, he will let you feel his presence in your life, and will never let you feel alone or abandoned.