

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

*Unicuique suum Non praevalent*

Fifty-second year, number 23 (2600)

Vatican City

Friday, 7 June 2019

## Holy Father's Apostolic Visit to Romania



A focal point of Francis' journey

### Every people rediscovers its soul

ANDREA MONDA

Upon landing in Bucharest on Friday, 31 May, in his first discourse before the authorities and diplomatic corps, the Pope spoke about the need for society and politics to have a heart in order for things to function well. Because, Francis stated, "it is not enough to modernize economic theories, or professional techniques and abilities", but rather, it is a matter of "developing not just material conditions but the very soul of your people". And, he added extemporaneously, "because peoples have a soul; they have their own way of perceiving and experiencing reality". According to the Pope, what enables a people to move forward is the ability to hearken back to the soul of that people.

The following day, during his homily at the Marian Shrine of Șumuleu Ciuc, framed by the

beautiful landscape of the Carpathian Mountains before a festive crowd of nearly 100 thousand people, including Romanians and Hungarians, the Pope observed that peoples co-exist in the world as a single people made up of the children of God, and that the believer's conscience must come to recognize everyone as sibling children of the same Father, setting aside their divisions and resentment. The next day, during his private lunch with the Holy Father, Romanian Archbishop Ioan Robu noted that that Mass, which was celebrated in the Romanian and Hungarian languages, was an historical novelty for the peoples of those areas, and a prophetic sign for the future. The Pope ruminated on the concept of "pilgrimage", of journeying together, and he defined this pilgrimage as real-

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# VATICAN BULLETIN



## AUDIENCES

*Saturday, 25 May*

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

H.R.H. Tuheitia Potatau Te Wherowhero VII, Maori King of New Zealand

Archbishop Nicola Girasoli, titular Archbishop of Egnazia Appula, Apostolic Nuncio in Peru

Archbishop Claudio Gugerotti, titular Archbishop of Ravello, Apostolic Nuncio in Ukraine

*Monday, 27 May*

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

Mr Raoni, "Cacique" of the Kayapo Tribe in the State of Mato Grosso, Brazilian Amazonia, with his entourage

Members of the Bishops' Conference of the Philippines (Group II), on a visit *ad limina Apostolorum*:

– Archbishop Rolando Joven Tria Tirona, OCD, of Caceres

– Bishop Rex Andrew Clement Alarcon of Daet

– Bishop Joel Zamudio Baylon of Legazpi

– Bishop Jose Rojas Rojas of Libmanan

– Bishop Jose Salmorin Bantolo of Masbate

– Bishop Arturo Mandin Bastes, SVD, of Sorsogon

## Cardinal Elio Sgreccia dies

Former President of the Pontifical Academy for Life Cardinal Elio Sgreccia returned to the House of the Father on Wednesday, 5 June. He would have been 91 on June 6th.

In a telegram sent on Thursday, 6 June, to the late Cardinal's niece, Pope Francis recalled the Cardinal's generous service to the Church. The Holy Father will preside at the *ultima commendatio* and *valedictio* on Friday, 7 June.

See next week's edition for the Pope's telegram and a brief biography of the late Cardinal.

– Bishop Manolo Alarcon de los Santos of Virac

– Archbishop Jose Fuerte Advincula of Capiz

– Bishop Jose Corazon Tunbagan Tala-oc of Kalibo

– Bishop Narciso Villaver Abelana, MSC, of Romblon

– Archbishop Jose Serofia Palma of Cebu

– Bishop Julito Buhisan Cortes of Dumaguete

– Bishop Precioso Dacalos Cantillas, SDB, of Maasin

– Bishop Alberto Sy Uy of Tagbilaran

– Bishop Patrick Daniel Yee Parcon of Talibon

– Archbishop Jose Romeo Juanito Orquejo Lazo of Jaro

– Bishop Patricio Abella Buzon, SDB, of Bacolod

– Bishop Louie Patalinghug Galbines of Kabankalan

– Bishop Gerardo Alimane Alminaza of San Carlos

– Bishop Marvyn Abrea Maceda of San Jose de Antique

– Archbishop John Forrosuelo Du de Palo

– Bishop Crispin Barrete Varquez of Borongan

– Bishop Isabelo Caiban Abarquez of Calbayog

– Bishop Emmanuel Celeste Trance of Catarman

– Bishop Rex Cullingham Ramirez of Naval

– Bishop Oscar Jaime Llaneta Florencio, Military Ordinary

– Bishop Socrates Calamba Mesiona, MSP, titular Bishop of Budua, Vicar Apostolic of Puerto Princesa

– Fr Reynante Alongonan Aguanta, Administrator of the Apostolic Vicariate of Taytay

– Bishop Antonio R. Rañola, titular Bishop of Claterna, Auxiliary emeritus of Cebu

## NEW DIOCESE

The Holy Father has raised the Apostolic Vicariate of San Vicente del Caguán, Colombia, to a Diocese, making it a suffragan of the Metropolitan See of Ibagué (30 May).

The Holy Father has raised the Apostolic Administration of Karaganda for Catholics of Byzantine Rite residing in Kazakhstan and Central Asia. At the same time

he appointed Mitred Archpriest Vasily Hovera as Apostolic Administrator of the said ecclesiastical circumscription. Until now, he has served as Delegate of the Congregation for the Oriental Churches for Catholics of Byzantine Rite in Kazakhstan and Central Asia (1 June).

Archpriest Hovera, 46, was born in Ivano-Frankivsk, Ukraine. He holds a magister degree in dogmatic theology. He was ordained a priest on 2 March 1997 and was conferred the title of Mitred Archpriest in 2005.

## CHANGES IN EPISCOPATE

The Holy Father appointed as the first Bishop of San Vicente del Caguán, Bishop Francisco Javier Múnera Correa, IMC, titular Bishop of Aquae novae in Numidia. Until now he has served as Vicar Apostolic of the said vicariate (30 May).

Bishop Múnera Correa, 62, was born in Copacabana, Colombia. He was ordained a priest on 8 August 1982. He was ordained a bishop on 11 February 1999, subsequent to his appointment as titular Bishop of Aquae novae in Numidia.

The Holy Father appointed as Bishop of Gwalior, India, Fr Joseph Thykkattil from the clergy of the Archdiocese of Agra. Until now he has served as parish priest of Saint Peter Parish in Bharatpur (31 May).

Bishop-elect Thykkattil, 67, was born in Enamakkal, India. He entered Saint Lawrence Minor Sem-

inary in Agra and was ordained a priest on 25 April 1988. He has served in parish ministry and as vice-principal of Saint Peter's College in Agra; rector of the Minor Seminary of Saint Lawrence; vicar general of Agra.

The Holy Father appointed as Auxiliary Bishop of Nagasaki, Japan, Fr Peter Michiaki Nakamura, assigning him the titular episcopal See of Fess-ec. Until now he has served as parish priest of Miura-machi Parish, Japan (31 May).

Bishop-elect Nakamura, 57, was born in Saikai City, Japan. He holds a licence in moral theology. He entered the Minor Seminary of Nagasaki and was ordained a priest on 19 March 1988. He has served in parish ministry and as: formator at the Minor Seminary of Nagasaki; lecturer on moral theology at the major seminaries of Fukuoka and Tokyo.

The Holy Father accepted the resignation of Bishop Tommaso Ghirelli of Imola, Italy (31 May).

The Holy Father appointed as Bishop of Imola, Fr Giovanni Mosciatti from the clergy of Fabriano-Matelica. Until now he has served as parish priest of San Facondino in Sassoferrato Parish (31 May).

Bishop-elect Mosciatti, 61, was born in Matelica. He holds a degree in theology from the Pontifical Gregorian University. He was ordained a priest on 6 December 1986. He has served in parish ministry and as: director of the office for the youth and vocational apostolate; rector of the Seminary of Fabriano-Matelica; assistant director of the Catholic Religious Education office; canon of the Cathedral of Fabriano; member of the presbyteral council and of the diocesan commission for the permanent diaconry; spiritual assistant to the Fraternity of Communion and Liberation in The Marches and Umbria regions; teacher of religion at several high schools.

The Holy Father appointed Bishop Waldo Rubén Barrionuevo Ramírez, CSSR, as Vicar Apostolic of Reyes, Bolivia, transferring him from the titular episcopal See of Vulturara. Until now he has served as Apostolic Administrator of Reyes (1 June).

Bishop Barrionuevo Ramírez, 51, was born in Oruro, Bolivia. He was ordained a priest on 25 October 1997. He was ordained a bishop on 14 May 2014 subsequent to his appointment as titular Bishop of Vulturara and Auxiliary of Reyes, Bolivia. On 18 February 2019 he was appointed Apostolic Administrator of Reyes.

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

ANDREA MONDA  
Editor-in-Chief

Giuseppe Fiorentino  
Assistant Editor

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

TIPOGRAFIA VATICANA EDITRICE  
L'OSSERVATORE ROMANO

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

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## GENERAL AUDIENCE

*"The 'Our Father' is the Christian prayer par excellence, the common patrimony of all the baptized. No one can say 'my Father' and 'your Father', no: 'Our Father'". This is "the common patrimony of all the baptized", as Pope Francis emphasized at the General Audience on Wednesday, 5 June. Addressing the faithful who had gathered in Saint Peter's Square, the Pontiff recounted his recent journey to Romania. The following is a translation of his reflection, which the Holy Father shared in Italian.*



Dear Brothers and Sisters,  
Good morning!

Last weekend, I made an Apostolic Journey to Romania, at the invitation of the President and the Prime Minister. I renew my appreciation to them and I extend it to the civil and ecclesiastical authorities and to all those who cooperated to bring about this visit. Above all I give thanks to God who allowed the Successor of Peter to return to that country, 20 years after the visit of Saint John Paul II.

In sum, as the motto of my journey announced, I encouraged *"journeying together"*. It was my joy to be able to do so not from afar or from above, but by walking, myself, among the Romanian people, as a pilgrim in their land.

The various events demonstrated the value and need of journeying together, both *among Christians*, at the level of faith and charity, and *among citizens*, at the level of civil commitment.

As Christians, we have the grace of living a season of fraternal relationships among the different Churches. In Romania the majority of the faithful belong to the Orthodox Church,

VATICAN  
BULLETIN

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## HOLY SEE

The Holy Father appointed as Permanent Observer to the United Nations Environment Program and Human Settlements Program (UNEP UN-Habitat) Archbishop Hubertus Matheus Maria van Megen, titular Archbishop of Novaliciana, Apostolic Nuncio in Kenya and in South Sudan (25 May).

Pontifical Council for  
Interreligious Dialogue

The Holy Father appointed as President of the Pontifical Council for Interreligious Dialogue Bishop Miguel Angel Ayuso Guixot, MCCJ, titular Bishop of Luperciana. Until now he has served as secretary of the said Council (25 May).

The Pope recounts his journey to Romania

The 'Our Father' is the common  
patrimony of all the Baptized

currently led by Patriarch Daniel, to whom go my fraternal and appreciative thoughts. The Catholic community, both 'Greek' and 'Latin', is alive and active. The union among all Christians, while incomplete, is based on the one Baptism and is sealed by blood and by the suffering endured together in the dark times of the persecution, particularly in the last century under the atheist regime. There is also another Lutheran community that likewise professes faith in Jesus Christ, and has good relationships with Orthodox and Catholics.

With the Patriarch and the Holy Synod of the Romanian Orthodox Church, we had a very cordial meeting in which I emphasized the willingness of the Catholic Church to journey together in reconciled remembrance and toward fuller unity, which the Romanian people themselves prophetically invoked during the visit of Saint John Paul II. This important ecumenical dimension of the journey culminated in the solemn prayer of the 'Our Father', in the new, imposing Orthodox Cathedral of Bucharest. This was a moment of deep symbolic value, because the 'Our Father' is the Christian prayer par excellence, the common patrimony of all the baptized. No one can say 'my Father' and 'your Father', no: 'Our Father', the common patrimony of all the baptized. We showed that unity does not take away legitimate diversity. May the Holy Spirit lead us to live ever increasingly as children of God, and brothers and sisters among ourselves.

As a Catholic community we celebrated three Eucharistic Liturgies. The first in the Cathedral of Bucharest, on 31 May, Feast of the Visitation of the Virgin Mary, icon of the Church on the journey of faith and in charity. The second Eucharist in the Shrine of Șumuleu Ciuc, the destination of countless pilgrims. There, the Blessed Mother of God gathers the faithful people in the variety of languages, cultures and traditions. And the third celebration was the Divine Liturgy in Blaj,

the centre of the Greek-Catholic Church in Romania, with the Beatification of seven Martyred Greek-Catholic Bishops, witnesses to the freedom and mercy that come from the Gospel. One of these new Blesseds, Bishop Iuliu Hossu, wrote during imprisonment: "God has sent us into this darkness of suffering in order to offer forgiveness and to pray for the conversion of all". Considering the horrendous torture to which they were subjected, these words are a testimony to mercy.

The meeting with young people and families, held in Iași – an ancient city and important cultural centre at the crossroads of East and West – was particularly intense and festive. It is a place that invites us to *open new paths* on which to *journey together*, in the richness of diversity, in a freedom that does not sever roots but draws from them in a creative way. This encounter too had a Marian character and concluded with the entrustment of the young people and families to the Holy Mother of God.

The last stop of the journey was my visit to the Rom community of Blaj. In that city the Rom people are very numerous, and for this reason I wished to greet them and renew the appeal

against all forms of discrimination and for the respect of people of any ethnic group, language and religion.

Dear brothers and sisters, I thank God for this Apostolic Journey. Let us ask him, through the intercession of the Virgin Mary, to bear abundant fruit for Romania and for the Church in those lands.

## SPECIAL GREETINGS

Next Saturday, 8 June, will be the fifth anniversary of the meeting, here in the Vatican, of the Presidents of Israel and Palestine with me and Patriarch Bartholomew. At 1:00 PM we are invited to dedicate "a minute for peace" – in prayer, for believers; in reflection, for non-believers – everyone together for a more fraternal world. Thanks go to Catholic Action International, which is promoting this initiative.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from England, Scotland, Malta, China, Japan, Malaysia, Korea, Canada and the United States of America. I offer a special greeting to the members of the United Nations Women's Guild of Rome together with my prayerful good wishes for their 50th anniversary. As we prepare to celebrate the Solemnity of Pentecost, I invoke upon all of you and your families a rich outpouring of the gifts of the Holy Spirit.

I offer a particular thought to *young people*, to the *elderly*, to the *sick* and to *newlyweds*. Next Sunday we will celebrate the Solemnity of Pentecost. May the Lord find all of you ready to receive the abundant outpouring of the Holy Spirit. May the grace of his gifts instil in you new vitality of faith; may it reinvigorate hope and give operational strength to charity.



## IN ROMANIA

*Pope Francis began his three-day Apostolic Journey to Romania on Friday morning, 31 May. He delivered his first public address at the Presidential Palace in Bucharest, where he met with the country's authorities, members of the diplomatic corps, and representatives of the different religious confessions and of civil society. The following is the English text of his discourse.*

Mr President,  
Madam Prime Minister,  
Your Holiness,  
Members of the Diplomatic Corps,  
Distinguished Authorities,  
Representatives of the different  
Religious Confessions and of Civil  
Society,  
Dear Friends,

I offer a cordial greeting and express my gratitude to Their Excellencies the President and the Prime Minister for the invitation to visit Romania and for their kind words of welcome, extended also in the name of the other Authorities of the nation, and of this beloved people. I greet the members of the Diplomatic Corps and the representatives of civil society gathered here.

I greet with fraternal love my brother Daniel. My respectful greeting goes likewise to all the Metropolitan and Bishops of the Holy Synod, and to all the faithful of the Romanian Orthodox Church. With affection, I greet the Bishops and priests, men and women religious, and all the members of the Catholic Church, whom I have come to confirm in faith and to encourage on their journey of life and Christian witness.

I am happy to find myself in your beautiful land twenty years after the visit of Saint John Paul II and in this semester when Romania, for the first time since its entrance into the European Union, holds the presidency of the Council of Europe.

This is a fitting time to think back on the thirty years that have passed since Romania was liberated from a regime that oppressed civil and religious liberty, isolated the nation from other European countries, and led to the stagnation of its economy and the exhaustion of its creative powers. In these years, Romania has been committed to building a sound democracy through the plurality of its political and social forces and their reciprocal dialogue, through the fundamental recognition of religious freedom and through the country's full participation on the greater international stage. It is important to acknowledge the great strides made on this journey, despite significant difficulties and privations. The determination to advance in various areas of civil, social, cultural, and scientific life has released much energy and generated many projects;

it has unleashed great creative forces that had previously been pent up, and has encouraged a number of new initiatives that have guided the country into the twenty-first century. I trust that you will carry forward these efforts to consolidate the structures and institutions needed to respond to the legitimate aspirations of the citizenry and to encourage the nation's people to realize its full potential and native genius.

At the same time, it must be acknowledged that while the changes brought by the dawn of this new era have led to genuine achievements, they have also entailed inevitable hurdles to be overcome and problematic consequences for social stability and the governance of the territory itself. I think in the first place of the phenomenon of emigration and the several million people who have had to leave their homes and country in order to seek new opportunities for employment and a dignified existence. I think too of the depopulation of many villages, which have lost many of their inhabitants, the effects of this on the quality of life in those areas, and the weakening of the profound cultural and spiritual roots that have sustained you in difficult times, in times of trial. At the same time, I pay homage to the sacrifices endured by so many sons and daughters of Romania who, by their culture, their distinctive identity and their industriousness, have enriched those countries to which they have emigrated, and by the fruit of their hard work have helped their families who have remained at home. To think of our brothers and sisters abroad is an act of patriotism, an act of fraternity, an act of justice. Continue to do so.



Meeting in Bucharest with authorities, diplomatic corps and civil society

## Moving forward together to build an inclusive society

Confronting the problems of this new chapter of history, identifying effective solutions, and finding the resolve to implement them, calls for greater cooperation on the part of the nation's political, economic, social and spiritual forces. It is necessary to move forward together in unity and conviction in following the highest calling to which every state must aspire: that of responsibility for the common good of its people. To move forward together, as a way of shaping the future, requires a noble willingness to sacrifice something of one's own vision or best interest for the sake of a greater project, and thus to create a harmony that makes it possible to advance securely towards shared goals. This is the basis of a society's nobility.

This is the path to the building of an inclusive society, one in which everyone shares his or her own gifts and abilities, through quality education and creative, participatory and mutually supportive labour (cf. *Evangelii Gaudium*, 192). In this way, all become protagonists of the common good, where the weak, the poor and the least are no longer seen as undesirable that keep the "machine" from functioning, but as citizens and as brothers and sisters to be fully incorporated into the life of society. Indeed, how they are treated is the best indicator of the actual goodness of the social model that one is attempting to build. Only to the extent that a society is concerned for its most disadvantaged members, can it be considered truly civil.

This entire process needs to have a heart and soul, and a clear goal to achieve, one imposed not by extrinsic considerations or by the growing

power of centres of high finance, but by an awareness of the centrality of the human person and of his or her inalienable rights (cf. *Evangelii Gaudium*, 203). For a harmonious and sustainable development, the concrete practice of solidarity and charity, and the increased concern of social, civil and political forces for the pursuit of the common good, it is not enough to modernize economic theories, or professional techniques and abilities, however necessary these in themselves may be. It requires developing not just material conditions but the very soul of your people. Because peoples have a soul; they have their own way of perceiving and experiencing reality. To keep going back to its very soul: this is what makes a people progress.

In this regard, the Christian Churches can help to rediscover and strengthen the beating heart that can be the source of a political and social action based on the dignity of the person and leading to commitment to work with fairness and generosity for the overall common good. At the same time, they themselves seek to become a credible reflection of God's presence and an attractive witness to his works, and, in this way, they grow in authentic mutual friendship and cooperation. This is the path that the Catholic Church wishes to follow. She desires to contribute to the building up of society. She desires to be a sign of harmony in the hope of unity and to be at the service of human dignity and the common good. She wishes to cooperate with the civil authorities, with the other Churches and with all men and women of good will, journeying together with them

*On Friday afternoon, 31 May, after having lunch at the Apostolic Nunciature in Bucharest, the Holy Father met privately with Patriarch Daniel at the Palace of the Patriarchate, where he subsequently met with the Permanent Synod of the Romanian Orthodox Church. The following is the English text of the Holy Father's address to the Synod.*

Your Holiness,  
Venerable Metropolitans and  
Bishops of the Holy Synod,

*Cristos a înviat!* [Christ is risen!] The Lord's resurrection is the very heart of the apostolic preaching handed down and preserved by our Churches. On the day of Easter, the Apostles rejoiced to see the Risen Lord (cf. *Jn* 20:20). In this Easter season, I too rejoice to see a reflection of him, dear Brothers, in your own faces. Twenty years ago, before this Holy Synod, Pope John Paul II said, "I have come to contemplate the Face of Christ etched in your Church; I have come to venerate this suffering Face, the pledge to you of new hope" (*Address to Patriarch Teoctist and the Holy Synod*, 8 May 1999: *Insegnamenti* XXII.1 [1999], 938). Today I too have come here as a pilgrim, a pilgrim brother, desirous of seeing the Lord's face in the faces of my Brothers. As now I look at you, I offer you heartfelt thanks for your welcome.

The bonds of faith that unite us go back to the Apostles, the witnesses of the risen Jesus, and in particular to the bond between Peter and Andrew, who according to tradition brought the faith to these lands. Blood brothers (cf. *Mk* 1:16-18), they were also in an exceptional way brothers in shedding their blood for the Lord. They remind us that there exists a *fraternity of blood* that precedes us and, like a silent and life-giving stream flowing down the centuries, has never ceased to nourish and sustain us on our journey.

Here, as in so many other places nowadays, you have experienced the passover of death and resurrection: how many sons and daughters of this country, from various Churches and Christian communities, knew the Friday of persecution, endured the Saturday of silence and experienced the Sunday of rebirth. How many were the martyrs and confessors of the faith! In recent times, how many, from different confessions, stood side by side in prisons to support one another in turn! Today their example stands before us and before the young, who did not experience those dramatic conditions. What they suffered for, even to the sacrifice of their lives, is too precious an inheritance to be disregarded or tarnished. It is a *shared inheritance* and it summons us to remain close to our brothers and sisters who share it. United to Christ in suffering and sorrows, and united to Christ in the resurrection, so that "we too might walk in newness of life" (*Rom* 6:4).



## Blood brothers

### Meeting with the permanent Synod of the Romanian Orthodox Church

Your Holiness, dear Brother, twenty-five years ago, the meeting between our Predecessors was an Easter gift, an event that contributed not only to renewed relations between Orthodox and Catholics in Romania, but also to the Orthodox-Catholic dialogue in general. That visit, the first of a Bishop of Rome to a country of Orthodox majority, opened the way to other similar events. Here I remember with gratitude Patriarch Teoctist. How can we fail to recall the spontaneous cry "*Unitate, unitate!*" that was raised here in Bucharest in those days! It was a proclamation of hope rising up from the people of God, a prophecy that inaugurated a new time: *the time of journeying together* in the rediscovery and revival of the fraternity that even now unites us. And this is already *unitate*.

*Journeying together with the strength of memory.* Not the memory of wrongs endured and inflicted, judgments and prejudices, excommunications that enclose us in a vicious circle and bring only barrenness. Rather, the *memory of roots*: the first centuries when the Gospel, preached with boldness and prophetic spirit, encountered and enlightened new peoples and cultures; the first centuries of the martyrs, of the Fathers and the confessors of the faith, the holiness daily lived out and witnessed to by so many simple persons who share the same Christ. Those first centuries of *parrhesia* and prophecy. Thank God, our roots are sound, sound and sure, and, even if their growth has undergone the twists and turns of time, we are called, like the Psalmist, to *remember with gratitude* all that the Lord has done in our midst and to raise to him a song of praise for each other (cf. *Ps* 77:6, 12-13). The remembrance of steps taken and completed together encourages us to advance to the future in the awareness – certainly – of our differences, but above all in thanksgiving for a fam-

ily atmosphere to be rediscovered and a memory of communion to be revived, that, like a lamp, can light up the steps of our journey.

*Journeying together in listening to the Lord.* We have an example in the way our Lord acted on the evening of Easter as he walked alongside his disciples on the way to Emmaus. They were discussing all that had happened, their worries, hesitations and questions. There the Lord listened patiently and entered into heartfelt dialogue with them, helping them to understand and to discern what had happened (cf. *Lk* 24:15-27).

We too need to listen together to the Lord, especially in these more recent years, when our world has experienced rapid social and cultural changes. Technological development and economic prosperity may have benefited many, yet even more have remained hopelessly excluded, while a globalization that tends to level differences has contributed to uprooting traditional values and weakening ethics and social life, which more recently has witnessed a growing sense of fear that, often skillfully stoked, leads to attitudes of rejection and hate. We need to help one another not to yield to the seductions of a "culture of hate", a culture of individualism that, perhaps no longer ideological as in the time of the atheist persecution, is nonetheless more persuasive and no less materialist. Often it takes on the appearance of a path to development that appears fast and easy, but in reality is indifferent and superficial. The weakening of social bonds, which leads to isolation, has particular repercussions on the fundamental cell of society, the family. It requires us to make an effort to go out and engage with the difficulties faced by our brothers and sisters, especially the very young, not with discouragement and nostalgia, like that of the disciples of Emmaus, but with the desire to communicate the risen Je-

sus, the heart of hope. Together with our brothers and sisters, we need to listen once more to the Lord, so that our hearts can burn within us and our preaching not grow weak (*ibid.*, vv. 32, 35). We need to let our hearts be warmed by the power of the Holy Spirit.

The journey comes to an end, as it did in Emmaus, with the insistent prayer that the Lord remain with us (cf. vv. 28-29). The Lord who is revealed in the breaking of the bread (cf. vv. 30-31), calls us to charity, to mutual service, to "give God" before we "speak of God", to a goodness that is not passive, but prepared to get up and set out, a service that is active and collaborative (cf. v. 33). We see an excellent example of this in the many Romanian Orthodox communities that cooperate fruitfully with the many Catholic dioceses in Western Europe where they are present. In many cases, a relationship of reciprocal trust and friendship has developed, grounded in fraternity and nurtured by concrete gestures of acceptance, support and solidarity. Through the growth of this reciprocal knowledge, many Catholics and Romanian Orthodox have discovered that they are not strangers, but brothers, sisters and friends.

*Journeying together towards a new Pentecost.* The path before us leads from Easter to Pentecost: from that Paschal dawn of unity that emerged here twenty years ago, we have set out towards a new Pentecost. For the disciples, Easter marked the beginning of a new journey, even if their fears and uncertainties did not vanish. Thus it was, even until the day of Pentecost, when, gathered around the Holy Mother of God, the Apostles, in the one Spirit and a plurality and richness of languages, bore witness to the Risen Lord by their words and by their lives. Our own journey has begun anew with

## IN ROMANIA

*In the new Orthodox Cathedral of Bucharest on Friday afternoon, 31 May, Pope Francis joined Patriarch Daniel in leading the recitation of the 'Our Father'. The following is the English text of the reflection that the Holy Father shared prior to the prayer.*



Recitation of the 'Our Father' in new Orthodox Cathedral of Bucharest

## Individualism and indifference profane the name of God

Your Holiness, Dear Brother,  
Dear Brothers and Sisters,

I am grateful and moved to be in this holy temple that brings us together in unity. Jesus called the brothers Andrew and Peter to leave their nets and to become together fishers of men (cf. *Mk* 1:16-17). The calling of one brother was incomplete without that of the other. Today we wish to raise, side by side, from the heart of this country, the Lord's Prayer. That prayer contains the sure promise made by Jesus to his disciples: "I will not leave you orphaned" (*Jn* 14:18), and gives us the confidence to receive and welcome the gift of our brothers and sisters. I would like therefore to share some thoughts in preparation for this prayer, which I will recite for our journey of fraternity and for the intention that Romania may always be a home for everyone, a land of encounter, a garden where reconciliation and communion flourish.

Each time we say "Our Father", we state that the word *Father* cannot stand on its own, apart from *Our*. United in Jesus' prayer, we are also united to his experience of love and intercession, which leads us to say: "My Father and your Father, my God and your God" (cf. *Jn* 20:17). We are invited to make *my* become *our*, and *our* to become a prayer. Help us, Father, to take our brother or sister's lives seriously, to make their history our history. Help us, Father, not to judge our brother or sister for their actions and their limitations, but to welcome them before all else as your son or daughter. Help us to overcome the temptation to act like the elder brother, who was so concerned with himself that he forgot the gift of the other person (cf. *Lk* 15:25-32).

To you, Father, *who art in heaven*, a heaven that embraces all and in which you make the sun rise on the good and the evil, on the just and the unjust (cf. *Mt* 5:45), we implore the peace and harmony that here on earth we have failed to preserve. We ask this through the intercession of all those brothers and sisters in faith who dwell with you in heaven after having believed, loved and suffered greatly, even in our own days, simply for the fact that they were Christians.

Together with them, we wish to *hallow your name*, placing it at the heart of all we do. May your name, Lord, and not ours, be the one that moves and awakens in us the exercise of charity. How many times, in prayer, do we limit ourselves to asking for gifts and listing requests, forgetting that the first thing we should do is praise your name, adore you, and then go on to acknowledge, in the brother or sister whom you have placed at our side, a living image of you. In the midst of all those passing things in which we are so caught up, help us, Father, to seek what truly lasts: your presence and that of our brother or sister.

We wait in expectation for *your kingdom to come*. We ask for it and we long for it, because we see that the workings of this world do not favour it, organized as they are around money, personal interests and power. Sunken as we are in an increasingly frenetic consumerism that entices us with glittering but fleeting realities, we ask you to help us, Father, to believe in what we pray for: to give up the comfortable security of power, the deceptive allure of worldliness, the vain presumption of our own self-sufficiency, the hypocrisy of cultivating appearances. In this way, we will not lose sight of that Kingdom to which you summon us.

*Thy will be done*, not our will. "God's will is that all be saved" (SAINT JOHN CASSIAN, *Spiritual Conferences*, IX, 20). We need to broaden our horizons, Father, lest we place our own limits on your merciful, salvific will that wishes to embrace everyone. Help us, Father, by sending to us, as at Pentecost, the Holy Spirit, source of courage

and joy, to impel us to preach the good news of the Gospel beyond the confines of the communities to which we belong, our languages, our cultures and our nations.

Each day we need him, *our daily bread*. He is the *bread of life* (cf. *Jn* 6:35-48) that makes us realize that we are beloved sons and daughters, and makes us feel no longer isolated and orphaned. He is the *bread of service*, broken to serve us, and asking us in turn to serve one another (cf. *Jn* 13:14). Father, as you give us our daily bread, strengthen us to reach out and serve our brothers and sisters. And as we ask you for our daily bread, we ask also for *the bread of memory*, the grace to nurture the shared roots of our Christian identity, so indispensable in an age when humanity, and the young in particular, tend to feel rootless amid the uncertainties of life, and incapable of building their lives on a solid foundation. The bread that we ask begins with a seed, slowly grows into an ear of grain, is then harvested and is finally brought to our table. May it inspire us to be patient *cultivators of communion*, tireless in sowing seeds of unity, encouraging goodness, working constantly at the side of our brothers and sisters. Without suspicion or reserve, without pressuring or demanding uniformity, in the fraternal joy of a reconciled diversity.

The bread we ask today is also the bread of which so many people today are lacking, while a few have more than enough. The *Our Father* is a prayer that leaves us troubled and crying out in protest against the *famine of love* in our time, against the individualism and indifference that profane your name, Father. Help us

to hunger to give freely of ourselves. Remind us, whenever we pray, that life is not about keeping ourselves comfortable but about letting ourselves be broken; not about accumulating but about sharing; not about eating to our heart's content but about feeding others. Prosperity is only prosperity if it embraces everyone.

Each time we pray, we ask that our *trespasses*, our debts, be *forgiven*. This takes courage, for it means that we must forgive the trespasses of others, the debts that others have incurred in our regard. We need to find the strength to forgive our brother or sister from the heart (cf. *Mt* 18:35), even as you, Father, forgive our trespasses: to leave the past behind us and, together, to embrace the present. Help us, Father, not to yield to fear, not to see openness as a threat, to find the strength to forgive each other and move on, and the courage not to settle for a quiet life but to keep seeking, with transparency and sincerity, the face of our brothers and sisters.

And when the *evil* that lurks at the doorway of our heart (cf. *Gen* 4:7) makes us want to close in on ourselves; when we feel more strongly the *temptation* to turn our back on others, help us again, Father, for the essence of sin is withdrawal from you and from our neighbour. Help us to recognize in every one of our brothers and sisters a source of support on our common journey to you. Inspire in us the courage to say together: *Our Father*. Amen.

And now, let us recite the prayer that the Lord has taught us.

Late Friday afternoon, 31 May, in the Catholic Cathedral dedicated to Saint Joseph in the Archdiocese of Bucharest, Pope Francis celebrated Mass for the Feast of the Visitation of the Blessed Virgin Mary. The following is the English text of his homily.



The Gospel we have just heard draws us into the encounter between two women who embrace, overflowing with joy and praise. The child leaps for joy in Elizabeth's womb and she blesses her cousin for her faith. Mary sings of the mighty things that the Lord has done for his humble servant; hers is the great hymn of hope for those who can no longer sing because they have lost their voice. That hymn of hope is also meant to rouse us today, and to make us join our voices to it. It does this with three precious elements that we can contemplate in the first of the disciples: *Mary journeys*, *Mary encounters*, *Mary rejoices*.

*Mary journeys* ... from Nazareth to the house of Zechariah and Elizabeth. It is the first of Mary's journeys, as related by the Scriptures. The first of many. She will journey from Galilee to Bethlehem, where Jesus will be born; she will go down to Egypt to save her Child from Herod; she will go up again every year to Jerusalem for the Passover (cf. *Lk* 2:31), and ultimately she will follow Jesus to Calvary. These journeys all have one thing in common: they were never easy; they always required courage and patience. They tell us that Our Lady knows what it means to walk uphill, she knows what it means for us to walk uphill, and she is our sister at every step of the way. She knows what it is to be weary of walking and she can take us by the hand amid our difficulties, in the most perilous twists and turns in our life's journey.

As a good mother, Mary knows that love grows daily amid the little things of life. A mother's love and ingenuity was able to turn a stable into a home for Jesus, with poor

## The miracle of the culture of encounter

Mass for the Feast of the Visitation of the Blessed Virgin

swaddling clothes and an abundance of love (cf. *Evangelii Gaudium*, 286). Contemplating Mary enables us to turn our gaze to all those many women, mothers and grandmothers of these lands who, by their quiet sacrifices, devotion and self-denial, are shaping the present and preparing the way for tomorrow's dreams. There is a silent, tenacious and un-sung sacrifice; they are unafraid to "roll up their sleeves" and shoulder difficulties for the sake of their children and families, "hoping against hope" (*Rm* 4:18). The living memory of your people preserves this powerful sense of hope against every attempt to dim or extinguish it. Looking to Mary and to all those mothers' faces, we experience and are nourished by that sense of hope (cf. *Aparecida Document*, 536), which gives birth to and opens up the horizons of the future. Let us state it emphatically: in our people there is much room for hope. That is why Mary's journey continues even today; she invites us, with her, to *journey together*.

*Mary encounters* Elizabeth (cf. *Lk* 1:39-56), a woman already advanced in years (v. 7). But Elizabeth, though older, is the one who speaks of the future and, "filled with the Holy Spirit" (v. 41), prophesies in words that foreshadow the last of the Gospel beatitudes: "Blessed are those who believe" (cf. *Jn* 20:29). Remarkably, the younger woman goes to meet the older one, seeking her roots, while the older woman is reborn and prophetically foretells the future of the younger one. Here, young and old meet, embrace and awaken the best of each. It is a miracle brought about by the culture of encounter, where no one is discarded or pigeonholed, but all are sought out, because all are needed to reveal the Lord's face. They are not afraid to walk together, and when this happens, God appears and works wonders in his people. The Holy Spirit impels us to go out from ourselves, from all that hems us in, from the things to which we cling.

The Spirit teaches us to look beyond appearances and enables us to *speak well* of others – to *bless* them. This is especially true with regard to our brothers and sisters who are homeless, exposed to the elements, lacking perhaps not only a roof over their head or a crust of bread, but the friendship and warmth of a community to embrace, shelter and accept them. This is the culture of encounter; it urges us as Christians to experience the miraculous motherhood of the Church, as she seeks out, protects and gathers her children. In the Church, when different rites meet, when the most important thing is not one's own affiliation, group or ethnicity, but the People that together praises God, then great things take place. Again, let us state it emphatically: Blessed are those who believe (cf. *Jn* 20:29) and who have the courage to foster encounter and communion.

Mary, as she journeys to visit Elizabeth, reminds us where God desired to dwell and live, where his

sanctuary is, and where we can feel his heartbeat: it is in the midst of his People. There he is, there he lives, there he awaits us. We can apply to ourselves the prophet's call not to fear, not to let our arms grow weak! For the Lord our God is in our midst; he is a powerful saviour (cf. *Zeph* 3:16-17) and he is in the midst of his people. This is the secret of every Christian: God is in our midst as a powerful saviour. Our certainty of this enables us, like Mary, to sing and exult with joy.

*Mary rejoices*. She rejoices because she bears in her womb Emmanuel, God-with-us: "The Christian life is joy in the Holy Spirit" (*Gaudete et Exsultate*, 122). Without joy, we remain paralyzed, slaves to our unhappiness. Often problems of faith have little to do with a shortage of means and structures, of quantity, or even the presence of those who do not accept us; they really have to do with a shortage of joy. Faith wavers when it just floats along in sadness and discouragement. When we live in mistrust, closed in on ourselves, we contradict the faith. Instead of realizing that we are God's children for whom he does great things (cf. v. 49), we reduce everything to our own problems. We forget that we are not orphans. In our sadness, we forget that we are not orphans, for we have a Father in our midst, a powerful saviour. Mary comes to our aid, because instead of reducing things, she magnifies them in "magnifying" the Lord, in praising his greatness.

Here we find the secret of our joy. Mary, lowly and humble, starts from God's greatness and despite her problems – which were not few – she is filled with joy, for she entrusts herself to the Lord in all things. She reminds us that God can always work wonders if we open our hearts to him and to our brothers and sisters. Let us think of the great witness of these lands: simple persons

## Blood Brothers

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the certainty that we are brothers and sisters walking side by side, sharing the faith grounded in the resurrection of the one Lord. From Easter to Pentecost: a time of gathering and praying together under the protection of the Holy Mother of God, a time of invoking the Spirit for one another. May the Holy Spirit renew us, for he disdains uniformity and loves to shape unity from the most beautiful and harmonious diversity. May his fire consume our lack of confidence and his breath sweep away the hesitation that holds us back from bearing witness together to

the new life he offers us. May he, the builder of fraternity, give us the grace to walk beside one another. May he, the creator of newness, make us courageous as we experience unprecedented ways of sharing and of mission. May he, the strength of the martyrs, keep us from making his self-gift fruitless.

Your Holiness and dear Brothers, let us journey together, to the praise of the Most Holy Trinity and for our mutual benefit, as we seek to help our brothers and sisters to see Jesus. I once more assure you of my gratitude and of my own affection, friendship, fraternity and prayer, and that of the Catholic Church.

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## IN ROMANIA

*In Transylvania on Saturday morning, 1 June, the Holy Father's second day in Romania, he celebrated Mass in the Marian Shrine of Şumuleu Ciuc, a pilgrimage site for Hungarian-speaking Romanian Catholics in the territory of the Archdiocese of Alba Iulia. The following is the English text of the Pope's homily, which was then translated into Romanian and Hungarian.*



Mass in the Shrine of Şumuleu Ciuc

## Change resentments and mistrust into new opportunities

With joy and thanksgiving to God, I join you today, dear brothers and sisters, in this beloved Marian shrine, so rich in history and faith. We have come here as children to meet our Mother and to acknowledge that we are all brothers and sisters. Shrines are like "sacraments" of a Church that is a field hospital: they keep alive the memory of God's faithful people who, in the midst of tribulation, continue to seek the source of living water that renews our hope. They are places of festivity and celebration, of tears and supplication. We come to the feet of our Mother, with few words, to let her gaze upon us, and with that gaze bring us to Jesus, who is the Way, the Truth and the Life (Jn 14:6).

We have come here for a reason: we are pilgrims. Here, every year, on the Saturday before Pentecost, you come on pilgrimage to honour the vow made by your ancestors, and to strengthen your own faith in God and your devotion to Our Lady, before her monumental wooden statue. This annual pilgrimage is part of the heritage of Transylvania, but at the same time it honours Romanian and Hungarian religious traditions. The faithful of other confessions take part in it, and it is thus a symbol of dialogue, unity and fraternity. It invites us to rediscover the witness of living faith and hope-filled life.

To go on pilgrimage is to realize that we are in a way returning home as a people. To realize too, that we are a people. A people whose wealth

is seen in its myriad faces, its myriad cultures, languages and traditions. The holy and faithful People of God who in union with Mary advance on their pilgrim way singing of the Lord's mercy. In Cana of Galilee, Mary interceded with Jesus to perform his first miracle; in every shrine, she watches over us and makes intercession, not only with her Son but also with each of us, asking that we not let ourselves be robbed of our fraternal love by those voices and hurts that provoke division and fragmentation. Complicated and sorrow-filled situations from the past must not be forgotten or denied, yet neither must they be an obstacle or an excuse standing in the way of our desire to live together as brothers and sisters.

To go on pilgrimage is to feel called and compelled to *journey together*, asking the Lord for the grace to change past and present resentments and mistrust into new opportunities for fellowship. It means

leaving behind our security and comfort and setting out for a new land that the Lord wants to give us. To go on pilgrimage means daring to discover and communicate the "mystique" of living together, and not being afraid to mingle, to embrace and to support one another. To go on pilgrimage is to participate in that somewhat chaotic sea of people that can give us a genuine experience of fraternity, to be part of a caravan that can together, in solidarity, create history (cf. *Evangelii Gaudium*, 87).

To go on pilgrimage is to look not so much at what might have been (and wasn't), but at everything that awaits us and cannot be put off much longer. It is to believe in the Lord who is coming and even now is in our midst, inspiring and generating solidarity, fraternity, and the desire for goodness, truth and justice (cf. *Evangelii Gaudium*, 71). To go on pilgrimage is to commit ourselves to ensuring that the stragglers of yesterday can become the protagonists of tomorrow, and that today's protagonists do not become tomorrow's stragglers. And this, dear brothers and sisters, requires a certain skill, the art of weaving the threads of the future. That is why we are here today, to say together: *Mother teach us to weave the future!*

As pilgrims to this shrine, we turn our gaze to Mary and to the mystery of God's election. By saying "yes" to the message of the angel, Mary – a young woman from Nazareth, a small town in Galilee on the fringes of the Roman Empire and of Israel itself – set in motion the revolution of tenderness (cf. *Evangelii Gaudium*, 88). Such is the mystery of God's election: he looks to the lowly and confounds the powerful; he encourages and inspires us to say "yes",

like Mary, and to set out on the paths of reconciliation.

Brothers and sisters, let us not forget: the Lord does not disappoint those who take a risk. Let us journey, then, and journey together. Let us take a risk and allow the Gospel to be the leaven that permeates everything and fills our peoples with the joy of salvation, in unity and in fraternity.

## The miracle of the culture of encounter

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who trusted in God in the midst of persecution. They did not put their hope in the world, but in the Lord, and thus they persevered. I would like to give thanks for these humble victors, these saints-next-door, who showed us the way. Their tears were not in vain; they were a prayer that rose to heaven and nurtured the hope of this people.

Dear brothers and sisters, Mary journeys, encounters and rejoices because she carries something greater than herself: she is the bearer of a blessing. Like her, may we too be unafraid to bear the blessing that Romania needs. May you be promoters of a culture of encounter that gives the lie to indifference, a culture that rejects division and allows this land to sing out the mercies of the Lord.

## Moving forward together

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and placing her specific gifts at the service of the entire community. The Catholic Church is no stranger to this; she shares fully in the spirit of the nation, as is demonstrated by the participation of her faithful in the shaping of the country's future and in the creation and development of the structures of integral education and forms of charitable assistance suited to a modern state. In this way, she desires to contrib-

ute to the building up of society and of civil and spiritual life in your beautiful land of Romania.

Mr President,

In offering my prayerful good wishes for Romania's prosperity and peace, I invoke upon you, your family, upon all those here present, and upon all the country's people an outpouring of God's blessings and the protection of the Holy Mother of God.

God bless Romania!

*On Saturday afternoon, 1 June, after a private visit to Our Lady Queen of Iași Cathedral, Pope Francis climbed aboard the popemobile to circle among the faithful who had gathered in the square in front of Iași's Palace of Culture, where he delivered an address at the Marian meeting with young people and families. The following is the English text of the Holy Father's discourse.*



Marian meeting with young people and families in Iași

## A people's dreams need roots

Dear Brothers and Sisters,  
*bună seara!*

Here with you, I feel the warmth of being at home and part of a family, surrounded by young and old alike. In your presence and looking out at you, it is easy to feel at home. The Pope feels at home here with you. Thank you for your warm welcome and for your testimonies. Bishop Petru, good strong father that he is, included all of you in his introduction. And you, Eduard, confirmed this when you told us that this meeting was not simply for young people, or adults, but that you “wanted our parents and grandparents to be with us tonight”.

Today in Romania is Children's Day. A round of applause for the children! The first thing I would like us to do is to pray for them, asking the Blessed Virgin to shelter them under her mantle. Jesus placed children in the midst of his Apostles; we too want to put them at the centre. We want to reaffirm our commitment to love them with the same love with which the Lord loves them, and to make every effort to ensure their right to a future. This is a beautiful legacy: to give children their right to a future.

I am happy to know that here in this Square we see the face of God's family, which is made up of children, young people, married couples, consecrated men and women, elderly Romanians from different regions and traditions, and others from Moldova. There are also those who came from the other side of the river Prut and who speak Csángó, Polish and Russian. The Holy Spirit has called us here and he helps us discover the beauty of being together, of being able to meet to *journey together*. Each of you has his or her own language and traditions, but you are happy to be here with others, with the happiness shared by Elisabeta and Ioan – aren't these two great! – and their eleven children. All of you are different, you come from different places, yet “today everyone is gathered, together, just as on every Sunday morning in the old days, when everyone went to Church together”. The happiness of parents seeing their children gathered around them. Surely, today there is joy in heaven at the sight of all these children who have wanted to be together.

This is the experience of a new Pentecost (as we heard in the reading), where the Spirit embraces our differences and gives us the strength to open up paths of hope by bringing out the best in each person. It is the same path taken by the Apostles

two thousand years ago. Today we are called to take their place and encouraged to be sowers of good seed. We cannot wait for others to do this; it is up to us. We are responsible! It is up to us!

*Journeying together* is not easy, is it? It is a gift that we have to ask for. A work of art for us to create, a beautiful gift for us to hand on. But where do we start, in order to journey together?

I would like to take up a point made by our elderly couple, Elisabeta and Ioan. It is good to see when love sinks deep roots through sacrifice and commitment, through work and prayer. Love took root in the two of you and it has borne rich fruit. As the prophet Joel says, when young and old meet, the elderly are not afraid to dream (cf. 2:28 [3:1]). This was your dream: “We dream that they may build a future without forgetting where they came from. We dream that none of our people will forget their roots”. You look to the future and you open the door to it for your children, your grandchildren and your people by offering them the best lesson that you learned from your own journey: never forget where you come from. Wherever you go and whatever you do, don't forget your roots. It is the same dream, the same advice that Saint Paul gave to Timothy: to keep alive the faith of his mother and grandmother (cf. 2 *Tim* 1:5-7). As you continue to grow in every way – stronger, older and even in importance – do not forget the most beautiful and worthwhile lesson you learned at home. It is the wisdom that comes from age. When you grow up, do not forget your mother and your grandmother, and the simple but robust faith that gave them the strength and tenacity to keep going and not to give up. It is a reason for you to give thanks and to ask for the generosity, courage and selflessness of a “home-grown” faith that is unobtrusive, yet slowly but surely builds up the Kingdom of God.

Certainly, a faith that does not show up on the stock exchange, or “sell”, may not appear, as Eduard re-

minded us, to “be of much use”. Faith, however, is a gift that keeps alive a profound and beautiful certainty: that we are God's beloved children. God loves with a Father's love. Every life, and every one of us, belongs to him. We belong as children, but also as grandchildren, spouses, grandparents, friends, neighbours; we belong as brothers and sisters. The Evil One divides, scatters, separates; he sows discord and distrust. He wants us to live “detached” from others and from ourselves. The Spirit, on the contrary, reminds us that we are not anonymous, abstract, faceless beings, without history or identity. We are not meant to be empty or superficial. There is a very strong spiritual network that unites us; one that “connects” and sustains us, and is stronger than any other type of connection. And this network is our roots: the realization that we belong to one another, that each of our lives is anchored in the lives of others. “Young people flourish when they are truly loved”, Eduard said. We all flourish when we feel loved. Because love draws us out of ourselves and invites us to take root in the lives of others. It is like those beautiful words of your national poet, whose fond wish for your sweet Romania was that “your children might live only in fraternity, like the stars of the night” (M. EMINESCU, *What I Wish for You, Sweet Romania*). Eminescu was a great man; he grew, felt himself to be mature, but more than that: he felt fraternal, and for this reason wants Romania, all Romanians to be brothers and sisters, “like the stars of the night”. We belong to each other and our happiness is meant to make others happy. Everything else is nonsense.

To *journey together*, wherever you may be, never forget what you learned at home. Don't forget your roots.

This reminds me of the prophecy of one of the holy hermits of these lands. One day, the monk Galaction Ilie of Sihăstria Monastery was walking among sheep grazing on a mountainside when he met a saintly hermit whom he knew. He asked him: “Tell me, Father, when will the

world end?” And the venerable hermit, with a deep sigh, replied: “Father Galaction, do you want to know when the world will end? *When there are no more paths between neighbours!* That is, when there is no more Christian love and understanding between brothers and sisters, relatives, Christians and peoples! When persons lose all their love, then it will truly be the end of the world. *Because without love and without God, no one can live on the earth!*”

Life begins to wilt and droop, our hearts stop beating and wither, the elderly no longer dream and young people no longer prophesy when pathways between neighbours disappear... Because without love and without God, no one can live on the earth.

Eduard told us that, like many others in his town, he tried to practise the faith amid numerous challenges. Many indeed are the challenges that can discourage us and make us close in on ourselves. We cannot deny it or pretend that it isn't the case. Difficulties exist and they are evident. But that cannot make us forget that faith itself offers us the greatest challenge of all: a challenge that, far from enclosing or isolating us, can bring out the best in us all. The Lord is the first to challenge us. He tells us that the worst comes when there are no more paths between neighbours, when we see more trenches than roads. The Lord is the one who gives us a song more powerful than all the siren songs that would paralyze us on our journey. And he always does it the same way: by singing a more beautiful and more attractive song.

The Lord gives us a vocation, a challenge to discover the talents and abilities we possess and to put them at the service of others. He asks us to use our freedom as a freedom to choose, to say yes to a loving plan, to a face, to a look. This is a much greater freedom than simply being able to consume and buy things. It is a vocation that sets us in motion, makes us fill in trenches and open up new avenues to remind us all

## IN ROMANIA

## Every people rediscovers its soul

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izing “that we are in a way returning home as a people”, and here he also said a few words off-the-cuff, similar to those of the day before: to undertake a pilgrimage is also to realize “that we are a people”.

In a last improvisation during his final discourse on Sunday afternoon in the Rom neighbourhood of Blaj, the Pope emphasized that he had come there “in order to build a bridge between my heart and yours”, where “yours” referred to the Rom people.

This particular emphasis highlights that it is a theme very dear to the Pope who, for many years, has in fact returned to the bond among people, heart, soul and conscience. Twenty years ago, on 5 May 1999, speaking to educators, the Bishop of Buenos Aires stated that “the memory of peoples is not a computer but a heart”. In another discourse in 2010, Cardinal Bergoglio reflected on the fact that “this people, in whose heart we are citizens, knows and has a soul; and since we are able to speak of the soul of a people, we speak of a hermeneutic, of a way of seeing reality, of a consciousness.... It is an historical consciousness that has been forging meaningful steps”. The meaningful steps are not just the great events of history, but also the simple and continuous passing of generations; on 9 July 2015 in Santa Cruz de la Sierra, Bolivia, speaking on the occasion of the second World Meeting of Popular Movements, Pope Francis stated that “history is made by each generation as it follows in the footsteps of those preceding it, as it seeks its own path and respects the values which God has placed in the human heart”.

The theme of the encounter between generations was also a recurrent motif in the discourses and homilies of this journey to Romania. In his homily in the Cathedral of Saint Joseph on 31 May, the Pope reflected on the evangelical scene of the encounter between Mary and Elizabeth in which the latter, “Elizabeth, though older, is the one who speaks of the future [...] the younger woman goes to meet the older one, seeking her roots, while the older woman is reborn and prophetically foretells the future of the younger one. Here, young and old meet, embrace and awaken the best of each”. In this way, that passage from Joel that is so dear to the Pope is fulfilled: “your old men shall dream dreams, and your young men shall see visions” (Joel 2:28), revealing the salient moment, the distinctive sign of a true, living people. Because a people is closely linked to the theme of the narrative as the Pope said efficaciously in a 2016 interview with Fr Antonio Spadaro, accompanying

the book, “In Your Eyes is My Word”, a collection of writings by the then Archbishop of Buenos Aires: “There is a very mistreated word. There is much talk about populism, populist politics, populist platforms. But this is a mistake. A people is not a ‘logical’ category [...] It is an historical and mythical category. A people is created through a process, with the sights set on a common objective or project. History is built by this process of successive generations within a people. It takes a myth to understand a people. When you explain what a people is, you use logical categories because you have to explain it: they are necessary of course. But in this way you do not explain the meaning of belonging to a people. The word people has something more that cannot be explained in a logical manner. Being part of a people is belonging to a shared identity made of social and cultural bonds. And this is not an automatic thing, on the contrary, it is a slow, difficult process ... towards a shared project”.

Why does Pope Francis insist on the theme of peoples? As we have just observed, the discourse dates back to a long time ago, and thus rests on the experience of the Argentinian priest and bishop who experienced the troubled events of the South American people, but this reflection that is so persistent is not only the fruit of past experience, but is born from a concern for the present and in view of the immediate future. The Pope’s gaze, as he attentively reads the signs of the present, looks forward and he wishes to say to those who listen to him: a people is not only the sum of the individuals who live in the same territory and occupy the same physical space. A people is much more. It is that reality that is born when this mass of individuals returns to their soul, thus developing a shared consciousness through the narrative that emerges from the encounter between generations, the roots of which – the elderly – give vital lifeblood to the younger branches of the same tree. It is this conscience that forms the soul of a people, that is, of human beings in not only a spatial but also a temporal relationship. If this conscience arises, then a people exists and only a strong and supportive people is an antidote against the most insidious virus of all peoples: populism. These words ring like a prophesy. Precisely like Elizabeth before Mary, in these days in Romania the Pope also appeared to prophesy over the young, giving them the future, inspiring and encouraging them with respect to the challenges of our days.

ANDREA MONDA



## Dreams need roots

CONTINUED FROM PAGE 9

that we are children and brothers and sisters to one another.

During the Middle Ages, pilgrims set out together from this historical and cultural capital of your country, following the Via Transilvana on the way to Santiago de Compostela. Today many students from various parts of the world live here. I remember the virtual meeting we had in March (with Scholas Occurrentes), where I learned that this year your city would be the national youth capital. Is it true? Is it true that this city, this year, is the national youth capital? [*The young people answer: “Yes!”*]. Long live young people! You have two great things here: a city historically known for openness and creativity – such as the way of Santiago; and a city that can host young people from various parts of the world as it now does. Two things that remind us of the potential and the great mission that you can carry out: to *open up paths for journeying together* and pursuing that prophetic vision of our grandparents: without love and without God, no one can live on the earth. Today, from this place, new paths can open up to the future, towards Europe and many other parts of the world. Young people, you are pilgrims of the twenty-first century, capable of imagining afresh the bonds that unite us.

This is less about generating great programmes or projects, than about allowing faith to grow, allowing the roots to bring us sap. As I mentioned to you at the beginning: faith is not transmitted only by words, but also by gestures, looks and caresses, like those of our mothers and grandmothers; with the flavour of those things we learned at home in a straightforward and simple way. Where there is hue and din, let us try to listen; where there is confusion, let us inspire harmony; where everything is uncertain and ambiguous, let us bring clarity. Where there is exclusion, let us offer solidarity; in the

midst of sensationalism and instant communication, let us be concerned about the integrity of others; where there is aggression, let us bring peace; where there is falsehood, let us bring truth. In everything, let us make it our concern to open up paths that enable a sense of belonging, of being children and brothers and sisters (cf. *Message for the 2018 World Day of Social Communications*). These last words that I said have the “music” of Francis of Assisi: do you know what Saint Francis of Assisi used to advise his brothers to do in order to hand on the faith? This is what he said: “Go, and preach the Gospel, and if necessary, also use words”. [*They applaud*]. This applause is for Saint Francis of Assisi!

I am finishing, I have just one more paragraph, but I do not want to neglect to tell you about an experience I had just as I was coming into the Square. There was an elderly lady, quite elderly, a grandmother. In her arms was a grandchild, about two months old, not more. As I passed by, she showed him to me. She smiled, and smiled with a knowing smile, as if she was saying to me: “Look, now I can dream!” I was very moved in that moment and I didn’t have the courage to go and bring her up here. That’s why I am telling you. Grandparents dream when their grandchildren go forward, and grandchildren have that courage when they take their roots from their grandparents.

Romania is the “garden of the Mother of God”, and in this meeting I have been able to realize why. Mary is a Mother who encourages her children’s dreams, who cherishes their hopes, who brings joy to their homes. She is a tender and true Mother who cares for us. You are that living, flourishing and hope-filled community that we can offer to our Mother. To her, to the Mother, let us consecrate the future of young people, the future of families and the Church. *Mulțumesc!* [Thank you!].

A large crowd gathered in the Field of Liberty in Blaj on Sunday morning, 2 June, as Pope Francis celebrated the Divine Liturgy for the Beatification of seven Greek-Catholic Bishops who had been martyred under the communist regime. The following is the English text of the Holy Father's homily.



Divine Liturgy for the Beatification of seven Greek-Catholic Bishops

## Freedom and mercy are the legacy of martyrs

“Rabbi, who sinned, this man or his parents, that he was born blind?” (cf. *Jn* 9:2). The disciples’ question to Jesus triggers a series of actions and events that will accompany the entire Gospel account and clearly reveal what really blinds the human heart.

Jesus, like his disciples, sees the man blind from birth. He acknowledges him and gives him his full attention. After making it clear that the man’s blindness was not the result of sin, he mixes dirt with his saliva and smears it on the man’s eyes. Then he tells him to wash in the pool of Siloam. After washing, the man blind from birth recovers his sight. It is significant that the miracle is recounted in just two verses; everything else has to do, not with the blind man who has recovered his sight, but with the arguments that followed his healing. It seems that his life and especially the story of his cure are of little interest, except as an occasion of debate, irritation and anger. The man healed of his blindness is questioned first by the astonished crowd, then by the Pharisees, who also interrogate his parents. They question the identity of the man who was healed; then they deny the act of God, with the excuse that God does not work on the Sabbath. They even go so far as to doubt that the man was actually born blind.

The whole scene and the arguments that follow show how hard it is to understand the actions and priorities of Jesus, who brings someone from the periphery into the centre. It is particularly hard for people who think that “the Sabbath” is more important than the love of the Father who wills all people to be saved (cf. *1 Tim* 2:4). The blind man had to live not only with his own blindness, but also with the blindness of those around him. We see the resistance and the hostility that can arise in the human heart when, instead of putting people at the centre, we put special interests, labels, theories, abstractions and ideologies, which manage only to blind everything around them. The Lord’s approach is different: far from hiding himself behind inaction or ideological abstractions, he looks people in the eye. He sees their hurts and their history. He goes out to meet them and he does not let himself be sidetracked by discussions that fail to prioritize and put at the centre what is really important.

These lands know well how greatly people suffer when an ideology or a regime takes over, setting itself up as a rule for the very life and faith of people, diminishing and even eliminating their ability to

make decisions, their freedom and their room for creativity (cf. *Laudato Si’*, 108). Brothers and sisters, you were forced to endure a way of thinking and acting that showed contempt for others and led to the expulsion and killing of the defenceless and the silencing of dissenting voices. I think in particular of the seven Greek-Catholic Bishops whom I have had the joy of beatifying. In the face of fierce opposition from the regime, they demonstrated an exemplary faith and love for their people. With great courage and interior fortitude, they accepted harsh imprisonment and every kind of mistreatment, in order not to deny their fidelity to their beloved Church. These pastors, martyrs for the faith, re-appropriated and handed down to the Romanian people a precious legacy that we can sum up in two words: *freedom* and *mercy*.

With regard to *freedom*, I cannot help but note that we are celebrating this Divine Liturgy in the “Field of Liberty”. This place, filled with meaning, evokes the unity of your people, which is found in the diversity of its religious expressions.

All these things constitute a spiritual patrimony that enriches and distinguishes Romanian culture and national identity. The new Beati endured suffering and gave their lives to oppose an illiberal ideological system that oppressed the fundamental rights of the human person. In that tragic period, the life of the Catholic community was put to a harsh test by a dictatorial and atheistic regime. All the Bishops and faithful of the Greek-Catholic Church and those of the Latin-rite Catholic Church were persecuted and imprisoned.

The other aspect of the spiritual legacy of the new Beati is *mercy*. Their tenacity in professing fidelity to Christ was matched by their readiness to suffer martyrdom without showing hatred towards their persecutors and indeed responding to them with great meekness. The words spoken by Bishop Iuliu Hossu during his imprisonment are eloquent: “God has sent us into this darkness of suffering in order to offer forgiveness and to pray for the conversion of all”. These words are the symbol and synthesis of the atti-

tude with which these Beati, at the time of testing, sustained their people in confessing the faith without compromise or retaliation. The mercy they showed to their tormentors is a prophetic message, for it invites everyone today to conquer anger and resentment by love and forgiveness, and to live the Christian faith with consistency and courage.

Dear brothers and sisters, today, too, we witness the appearance of new ideologies that quietly attempt to assert themselves and to uproot our peoples from their richest cultural and religious traditions. Forms of ideological colonization that devalue the person, life, marriage and the family (cf. *Amoris Laetitia*, 40), and above all, with alienating proposals as atheistic as those of the past, harm our young people and children, leaving them without roots from which they can grow (cf. *Christus Vivit*, 78). Everything then becomes irrelevant unless it serves our immediate interests; people are led to take advantage of others and treat them as mere objects (cf. *Laudato Si’*, 123-124). Those voices, by sowing fear and division, seek to cancel and bury the best that the history of these lands has bequeathed to you. Regarding this legacy, I think, for example, of the Edict of Torda in 1568, which forbade all forms of radicalism and was one of the first in Europe to promote an act of religious tolerance.

I would like to encourage you to bring the light of the Gospel to our contemporaries and to continue, like these Beati, to resist these new ideologies now springing up. It is our turn to struggle now, as it was theirs to struggle in their time. May you be witnesses of *freedom* and *mercy*, allowing fraternity and dialogue to prevail over divisions, and fostering the fraternity of blood that arose in the period of suffering, when Christians, historically divided, drew closer and more united to one another. Dear brothers and sisters, may the maternal protection of the Virgin Mary, the Holy Mother of God, and the intercession of the new Beati accompany you on your journey.



Six of the seven martyred bishops who were beatified in Blaj by Pope Francis  
(Photo: CNS/courtesy Romanian Catholic Bishops' Conference)

## IN ROMANIA

*The final public event of the Pope's journey to Romania was a visit on Sunday afternoon, 2 June, to the new Church dedicated to the Apostle Saint Andrew and to Blessed Ioan Suci, where he met and addressed the local Rom community. The following is the English text of the Holy Father's discourse.*

Dear Brothers and Sisters,  
Good afternoon!

I am happy to meet you, and I thank you for your welcome. You, Father Ioan, are quite right when you point to a truth as certain as it is often forgotten: in Christ's Church, there is room for everyone. If it was not like this, it would not be Christ's Church. The Church is a *place of encounter*. We need to keep this in mind, not as a pretty slogan but rather as part of our identity card as Christians. You reminded us of this by recalling the example of the bishop and martyr Ioan Suci, who gave concrete expression to the desire of God our Father to encounter every person in friendship and in sharing. The Gospel of joy is communicated in the happiness of encounter and the knowledge that we have a Father who loves us. Knowing that he watches out for us, we learn how to watch out for one another. In this spirit, I have wanted to shake hands with you, to look you in the eye and to open my heart to you, in prayer and in the hope of becoming part of your own prayers and entering into your hearts.

My heart, however, is heavy. It is weighed down by the many experiences of discrimination, segregation and mistreatment experienced by your communities. History tells us that Christians too, including Catholics, are not strangers to such evil. I would like to ask your forgiveness for this. I ask forgiveness – in the name of the Church and of the Lord – and I ask forgiveness of you. For all those times in history when we have discriminated, mistreated or

looked askance at you, with the look of Cain rather than that of Abel, and were unable to acknowledge you, to value you and to defend you in your uniqueness. Cain was not concerned about his brother. Indifference breeds prejudices and fosters anger and resentment. How many times do we judge rashly, with words that sting, with attitudes that sow hatred and division! Whenever anyone is left behind, the human family cannot move forward. Deep down, we are not Christians, and not even good human beings, unless we are able to *see the person* before his or her actions, before our own judgments and prejudices.

The history of humanity is never without Abel and Cain. There is the hand held out and the hand raised to strike. There is the open door of encounter and the closed door of conflict. There is acceptance and there is rejection. There are those who see in others a brother or a sister, and those who see instead an



## Pontiff asks forgiveness for discrimination against Rom people

Visit to the Barbu Lăutaru neighbourhood in Blaj

obstacle standing in their way. There is the civilization of love and the civilization of hate. Each day we have to choose between Abel and Cain. Like a person standing at a crossroads, we are faced with a decisive choice: to go the way of reconciliation or the way of vengeance. Let us choose the way of Jesus. It is a way that demands effort, but the way that brings peace. And it passes through forgiveness. May we not let ourselves be dragged along by the hurts we nurse within us; let there be no room for anger. For one evil never corrects another evil, no vendetta ever satisfies an injustice, no resentment is ever good for the heart and no rejection will ever bring us closer to others.

Dear brothers and sisters, as a people, you have a great role to play. Do not be afraid to share and offer the distinctive gifts you possess and that have marked your history. We need those gifts: respect for the value of life and of the extended

family, solidarity, hospitality, helpfulness, support and concern for the vulnerable within your community, respect and appreciation for the elderly – this is a great value that you have – and for the religious meaning of life, spontaneity and *joie de vivre*. Wherever you find yourselves, share those gifts and try to accept all the good that others can offer to you. For this reason, I would encourage you to *journey together*, wherever you are, in helping to build a more humane world, overcoming fear and suspicion, breaking down the barriers that separate us from others, and encouraging mutual trust in the patient and never fruitless search for fraternity. Keep trying to journey together with dignity: the dignity of the family, the dignity of earning your daily bread – yes, this is what helps you to go forward – and the dignity of prayer. Keep looking to the future (cf. *Prayer Meeting with Roma and Sinti People*, 9 May 2019).

Our meeting is the last of my visit to Romania. I came to this beautiful and welcoming country, I came as a pilgrim and a brother, in order to meet all its people. I have met you, I have met so many people, in order to build a bridge between my heart and yours. Now I am returning home, I am returning enriched by the experience of different places and special moments, but above all carrying with me your faces. Your faces will colour my memories and populate my prayers. I thank you and I bring you with me. And now, before I bless you, I ask you a great favour: please pray for me. Thank you!

[Our Father in Romanian]

And now I will give you my blessing. And I would like my blessing to go to your whole family, all your friends, all the people you know.

[Blessing]

See you soon!

## At the Regina Coeli the Pope offers gratitude

*At the conclusion of the Mass and before leading the recitation of the Regina Coeli, the Pope offered his special greetings and words of appreciation. The following is the English text.*

Dear Brothers and Sisters,

Before concluding this Divine Liturgy, I want once again to greet all of you and all those whom I have met in the course of these days. I thank you for your warm welcome. I offer a respectful greeting to the President of the Republic and to the Authorities present here. I express my heartfelt gratitude for their generous cooperation in the planning and the unfolding of my visit. I am grateful to His

Beatitude Patriarch Daniel, to the Holy Synod, and to the clergy and faithful of the Romanian Orthodox Church for their fraternal welcome. May the Lord bless this ancient and illustrious Church and sustain it in its mission. [Applause] A fraternal applause for them all!

I also offer a greeting full of affection and gratitude to His Beatitude Cardinal Lucian Mureşan. I greet the faithful of the Catholic Church: the Bishops, priests, religious and lay faithful of Bucharest and Iaşi, together with the many pilgrims from Şumuleu Ciuc. I thank the Lord for giving me the opportunity to pray with you and to encourage your commitment to evangelization and your witness of

charity. Here in Blaj, the land of martyrdom, freedom and mercy, I pay tribute to you, the sons and daughters of the Greek-Catholic Church, who for three centuries have borne witness to your faith with apostolic zeal.

May the Virgin Mary bestow her maternal protection upon all the citizens of Romania who in the course of history have always trusted in her intercession. In entrusting all of you to her, I ask her to guide you on your journey of faith, as you advance towards a future of authentic progress and peace, and contribute to the building of an ever more just, harmonious and fraternal homeland.

*Regina Coeli...*