The hope of the poor shall not perish for ever
VATICAN BULLETIN

AUDIENCES

Tuesday, 11 June

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

Members of the Episcopal Conference of Indonesia, on a visit ad limina Apostolorum:

- Archbishop Vincentius Susilo Potokota of Ende
- Bishop Silvester San of Denpasar
- Apostolic Administrator sode vacante et ad nutum Sanctae Sedis of Ruteng
- Bishop Franiskus Kopong Kung of Larantuka
- Archdiocese of Makassar: Bishop Antonius Subianto
- Bishop Ewaldus Martinus Sedu of Banjarmasin
- Bishop Yohanes Harun Yusof of Pontianak
- Bishop Samuel Oton Sidin, OFM cap., of Simangarang
- Archbishop Vincentius Harjou-santo, MSF, of Samarinda
- Bishop Petrus Boddeng Ti-mang of Banjarmasin
- Archbishop Aloysius Maryadi Sutrisna-atmaka, MSF, of Palangkaraya
- Bishop Paulinus Yan Olla, MSF, of Tanah Selor
- Bishop Robertus Rubiatmoko of Semarang
- Bishop Henricus Pidiarto Gunawan, O. Carm., of Malang
- Bishop Christophorus Tri Harso-sono of Purwokerto
- Bishop Vincentius Sutikno Wisaksono of Surabaya

Wednesday, 12 June

Archbishop Héctor Miguel Cabrejos Vidarte, OFM, of Trujillo, Peru, President of the Episcopal Conference of Latin America (CELAM)

Archbishop Christophe Pierre, titular Archbishop of Guna in the United States of America

Archbishop Eugene Martin Nugent, titular Archbishop of Domnach Sechmain, Apostolic Nuncio in Haiti

Changes in Episcopate

The Holy Father accepted the resignation of Bishop Avo-Maria Atuyi-hi, Bishop of Ilorin, Nigeria. He is succeeded by Bishop Paul Adegboyega Olawore, Coadjutor Bishop of the said Diocese (11 June).

The Holy Father granted his assent to the canonical election by the Synod of Bishops of the Major Archiepiscopal Curia and titular Bishop of Thuburbo maus. On 10 April 2018 he was appointed Coadjutor of Muvattupuzha.

The Holy Father granted his assent to the canonical election by the Synod of the Patriarchal Church of Alexandria for Copts of Fr Basilio Fawzy Al-Abdie, as Bishop of the Eparchy of Sohag for Copts, Egypt. Until now he has served as parish priest of the Cathedral of Mynia (14 June).

Changes in Episcopate

On Monday morning, 10 June, the Holy Father received in audience H.E. Mr Westmoreland Anak Edward Palon, Ambassador of Malaysia, for the presentation of the Letters by which he is accredited to the Holy See.

H.E. Mr Westmoreland Anak Edward Palon, 49, is married and has five children. He holds a degree in architecture, a post-graduate diploma in public administration, and attended a course at the Asia-Pacific Centre for Security Studies in Hawaii, USA.

He has served as: assistant secretary at the European Section of the Foreign Ministry of Malaysia (1987-1991); ambassador at the external information section of the Ministry for Foreign Affairs (1991-2000); second secretary at the High Commission in Singapore (2000-2004); first secretary at the United Nations Permanent Mission in New York (2004-2007); lead assistant secretary of the Americas Division of the MFA (2007-2010); Counsellor at the embassy in Chile (2010-2013); director of the ASEAN-Malaysia National Secretariat of the MFA (2013-2015); Consul-General in Victoria, Australia (2015-2019).

Malaysia’s new Ambassador

CHANGES IN EPISCOPATE

The Holy Father appointed as Bishop of Ilorin, Nigeria, Fr Joseph R. Repadas, 62, born in Tondo, the Philippines. He holds a licence in dogmatic theology. He was ordained a priest on 19 May 1999. He has served in parish ministry and as: coordinator of the diocesan social pastoral ministry; lector at the theology seminary; director of the Office of Catechesis for the Family and Life; rector of the St Joseph College Seminary in Ilip and professor of religious studies at the University of Zamboanga.

ORIENTAL CHURCHES

The Synod of Bishops of the Major Archiepiscopal Curia of Syro-Malankara Church accepted the resignation of Bishop Abraham Mar Julius Kacknatt of the Eparchy of Muvattupuzha for Syro-Malankara, India. He is succeeded by Bishop Yooohan on Mar Thodosios Koschantzad, Coadjutor of the Bishop of the said Eparchy (11 June).

Bishop Mar Thodosios Kochuntzad, 66, was born in Puthus-erry, Bhagon, India. He was ordained a priest on 22 December 1983. He was ordained as a bishop on 21 September 2001, subsequently to his appointment as Bishop of the Major Archiepiscopal Curia and titular Bishop of Thuburbo maus. On 10 April 2018 he was appointed Coadjutor of Muvattupuzha.

The Holy Father granted his assent to the canonical election by the Synod of Bishops of the Patriarchal Church of Alexandria for Copts of Fr Basilio Fawzy Al-Abdie, as Bishop of the Eparchy of Sohag for Copts, Egypt. Until now he has served as parish priest of the Cathedral of Mynia (14 June).

Bishop-elect Al-Abdie, 62, holds a Master’s degree. He was ordained as a priest on 28 March 1980. He has served in parish ministry and as director of the Catholic schools of the Eparchy.

The Holy Father granted his assent to the canonical election by the Synod of the Patriarchal Church of Alexandria for Copts of Fr Hani Bak-

CONTINUED ON PAGE 8
Dear Brothers and Sisters, 

Good morning!

Fifty days after Easter, in that Upper Room which is by this time their home and where the presence of Mary, the Lord’s mother, is the binding factor, the Apostles experience an event that exceeds their expectations. Gathering in prayer — prayer is the ‘lung’ that gives breath to the disciples of all times, without prayer one cannot be a disciple of Jesus, without prayer we cannot be Christian! It is the air, it is the lungs of Christian life — they are surprised by God’s irruption. It is an irruption that does not tolerate what is closed; it thrusts open the doors through the strength of a wind that recalls ruah, the primordial breath and fulfills the promise of “power” made by the Risen One before he takes his leave (cf. Acts 1:8). Suddenly from on high, “a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting” (Acts 2:2).

The wind is then joined by fire which recalls the burning bush and Sinai with the gift of the ten words (cf. Ex 19:16-19). In biblical tradition, fire accompanies the manifestation of God. It is in fire that God delivers his living and active word (cf. Heb 4:12) that draws us to himself “and it was translated simultaneously into all languages. Indeed “each one heard them speaking in their own language” (Acts 2:6). It is the language of truth and love which is the universal language: even illiterate people can understand it. Everyone understands the language of truth and love. If you go with the truth in your heart, with sincerity, and go with love, everyone will understand you. Even if you cannot speak, but with a care that is true and loving.

Not only does the Holy Spirit manifest himself via a symphony of sounds that unite and harmonize the various parts, but he also presents himself as an orchestra conductor who directs the performance of the scores of praises for God’s “great works”. The Holy Spirit is the architect of communion, he is the artist of reconciliation who knows how to remove the barriers between Hebrews and Greeks, between slaves and free people, in order to make them a single body. He edifies the community of believers, harmonizing the body and the multiplicity of limbs. He makes the Church grow, helping it to exceed human limitations, sin and any scandal whatsoever.

The astonishment is great, and some might wonder if those men are inebriated. Then Peter intervenes on behalf of all the Apostles and retells that event in the light of Joel 3, where a new outpouring of the Holy Spirit is announced. Followers of Jesus are not inebriated, but experience what Saint Ambrose defined as “the sober inebriation of the Spirit”, which through dreams and visions kindles prophecy among the People of God. This prophetic gift is not reserved to only a few, but to all those who invoke the name of the Lord.

Henceforth, from that moment, the Spirit of God moves hearts to receive the salvation that passes through one Person, Jesus Christ, the One whom men nailed to the wood of the Cross and whom God raised from the dead, “having loosed the pangs of death” (Acts 2:24). He is the One who enanated that Spirit who compose the polyphony of praises and whom everyone can hear. As Benedict XVI stated: “Pentecost is this: Jesus, and through him God himself, actually comes to us and draws us to himself” (Homily, June 2006).

The Spirit works through divine attraction: God captivates us with his Love and thus engages us, in order to move history and set in motion the processes through which new life seeps in. Indeed, only the Spirit of God has the power to humanize and create fraternity in every context, beginning with those who welcome him.

Let us ask the Lord to enable us to experience a new Pentecost, which expands our hearts and harmonizes our sentiments with Christ’s, so that we may proclaim without shame his transformative Word and witness to the power of the love that beckons to life all that it encounters.

I welcome all the English-speaking pilgrims and visitors taking part in today’s Audience, especially those from England, Scotland, Northern Ireland, Australia, India, Indonesia, Canada and the United States of America. My special greeting goes to the Hiroshima and Nagasaki Youth Peace Messengers from Japan. I also greet the winners of the traditional Bible Contest of the Holy Land. Upon all of you I invoke the joy and peace of our Lord Jesus Christ. God bless you!

I am happy to welcome young people, the elderly, the sick and newcomers, especially the couples from the Diocese of Tivoli, Italy. The day after tomorrow we will celebrate the liturgical memorial of Saint Aloysius Gonzaga, an admirable example of austeritiy and evangelical purity. Invoke him, that he may help you to build an intimate friendship with Jesus who enables you to live your life with serenity.
The climate crisis requires swift and decisive action

"Time is running out... We do not have the luxury of waiting... The climate crisis requires "our decisive action, here and now"." Pope Francis offered this emphatic message at a symposium promoted by the Dicastery for the Promotion of Integral Human Development with the heads of global oil companies, whom he met in the Caesareo Pio IV late Friday morning, 14 June. The following is the English text of the Holy Father’s discourse.

Your Eminence, Distinguished Executives, Investors and Experts, Ladies and Gentlemen,

I extend a warm welcome to all of you on the occasion of this Dialogue on the theme The Energy Transition and Care for our Common Home. Your return to Rome, after last year’s meeting, is a positive sign of your continued commitment to working together in a spirit of solidarity to promote concrete steps for the care of our planet. For this I thank you.

This second Dialogue is taking place at a critical moment. Today’s ecological crisis, especially climate change, threatens the very future of the human family. This is no exaggeration. For too long we have collectively failed to listen to the fruits of scientific analysis and “doomsday predictions can no longer be met with irony or disdain” (Laudato Si’, 165). Any discussion of climate change and the energy transition must be rooted, then, in “the results of the best scientific research available today, letting them touch us deeply” (ibid., 15).

A significant development in this past year was the release of the ‘Special Report on the impacts of global warming of 1.5°C above pre-industrial levels’, by the Intergovernmental Panel on Climate Change (IPCC). That Report clearly warns that effects on the climate will be catastrophic if we cross the threshold of 1.5°C outlined in the Paris Agreement goal. The Report warns, moreover, that only one decade or so remains in order to achieve this conclusion of global warming. Faced with a climate emergency, we must take action accordingly, in order to avoid perpetrating a brutal act of injustice towards the poor and future generations.

In effect, it is the poor who suffer the worst impacts of the climate crisis. As current situations demonstrate, the poor are those most vulnerable to hurricanes, droughts, floods and other extreme climatic events. Courage is surely required, therefore, in responding to “the increasingly desperate cries of the earth and its poor”.

At the same time, future generations stand to inherit a greatly spoiled world. Our children and grandchildren should not have to pay the cost of our generation’s irresponsibility. I beg your pardon, but I would like to emphasize this: they, our children and grandchildren should not have to pay – it is not right that they should pay – the price of our irresponsibility. Indeed, as is becoming increasingly clear, young people are calling for change (cf. Laudato Si’, 15). Today’s young people are saying, “The future is ours”, and they are right!

Your meeting has focused on three interrelated points: first, a just transition; second, carbon pricing; and third, transparency in reporting climate risk. These are three immensely complex issues and I commend you for taking them up and at your level, a serious and scientific level.

A just transition, as you know, is called for in the Preamble to the Paris Agreement. Such a transition involves managing the social and employment impact of the move to a low-carbon society. If managed well, this transition can generate new jobs, reduce inequality and improve the quality of life for those affected by climate change.

Second, carbon pricing is essential if humanity is to use the resources of creation wisely. The failure to deal with carbon emissions has incurred a vast debt that will now have to be repaid with interest by those coming after us. Our use of the world’s natural resources can only be considered ethical when the economic and social costs of using them are transparently recognized and are fully borne by those who incur them, rather than by other people or future generations (cf. Laudato Si’, 150).

The third issue, transparency in reporting climate risk, is essential because economic resources must be deployed where they can do the most good. Open, transparent, science-based and standardized reporting is in the common interests of all, enabling financial capital to move to those areas that support “the fullest possibilities to human ingenuity to create and innovate, while at the same time protecting the environment and creating more sources of employment” (Laudato Si’, 192).

A radical energy transition is needed to save our common home. There is still hope and there remains time to avoid the worst impacts of climate change.

Dear friends, time is running out! Deliberations must go beyond mere exploration of what can be done, and concentrate on what needs to be done, starting today. We do not have the luxury of waiting for others to step forward, or of prioritizing short-term economic benefits. The climate crisis requires “our decisive action, here and now” (Laudato Si’, 161) and the Church is fully committed to playing her part.

In our meeting last year, I expressed the concern that “civilization requires energy, but energy use must not destroy civilization”. Today a radical energy transition is needed to save our common home. There is still hope and there remains time to avoid the worst impacts of climate change, provided there is prompt and resolute action, for we know that “human beings, while capable of the worst, are also capable of rising above themselves, choosing again what is good, and making a new start” (Laudato Si’, 205).

I thank you once again for responding generously to the invitation of the Dicastery for Promoting Integral Human Development. I assure you of my prayers for your deliberations, and upon you and your families I cordially invoke the Lord’s blessings. Thank you.

1 Address to Participants in the International Conference marking the third anniversary of Laudato Si’, 6 July 2018.

2 Address to Participants at the Meeting for Executives of the Oil and Natural Gas Sectors, 9 June 2018.
Holy Father visits Italian region still suffering after the devastating earthquakes of 2016

Remember, repair, rebuild

Mass with the faithful of Camerino - San Severino Marche

On Sunday, 16 June, Pope Francis paid a visit to the Archdiocese of Camerino – San Severino Marche, Italy, who had been struck by devastating earthquakes in 2016. His day included a visit to the emergency housing units that continue to provide shelter to displaced residents, where he met with children who are preparing to receive First Communion. He then walked through Camerino’s badly damaged Cathedral, before celebrating Mass and reciting the Angelus with the faithful in “Piazza Cavour”. The following is a translation of the Holy Father’s homily, which he delivered in Italian.

“What is man that thou art mindful of him,” we prayed during the Psalm (8:3). These words came to mind as I was thinking of you. Before what you have seen and suffered, before the crumbling houses and buildings reduced to ruins, this question comes to mind: What is human? What is he if what he raises can crumble down in an instant? What is he if his hope can crumble to dust? What is man? The answer seems to lie in the continuation of the sentence: what is human is that thou art mindful of him. God remembers us just as we are with all our frailties. In the uncertainty that we feel within us and on the outside, the Lord gives us one certainty: He remembers us. He is re-mindful of us, that is, he returns to us with his heart because he cares for us. And while here on earth many things are quickly forgotten, God does not leave us in oblivion. One is indestructible in his eyes. Each of us has an infinite value for him: we are small beneath the sky and powerless when the earth trembles but to God we are more precious than any thing else.

Memory is a keyword for life. Let us ask for the grace to remember each day that we are not forgotten by God, that we are his beloved, unique and irreplaceable children. Remembering this gives us the strength not to surrender before life’s setbacks. Let us remember our worth when we are faced with the temptation to feel sad and to continue dredging up the worst, which seems to be never-ending. Bad memories also appear when we are not thinking of them. But they do out pain: they leave behind melancholy and nostalgia. But how difficult it is to free oneself from bad memories? That adage – according to which it was easier for God to take Israel out of Egypt than Egypt out of of Israel’s heart – has merit.

In order to free the heart from a past that keeps returning from negative memories that imprison, from paralyzing regrets, we need someone to help us carry the burden we have within. Indeed, today Jesus says there are “many things that we cannot bear” (cf. Jn 16:14). And what does he do in the face of our weakness? He does not remove our burdens as we would like, we who are always seeking quick and superficial solutions; no, the Lord gives us the Holy Spirit. We need him because he is the Comforter, that is, the one who does not leave us on our own under life’s burdens. He is the One who transforms our enslaved memory into free memory, past wounds into memories of salvation. He accomplishes in us what he did through Jesus: his wounds – those terrible lesions hollowed out by evil – by the power of the Holy Spirit have become channels of mercy, luminous wounds in which God’s love shines, a love that is uplifting, that enables us to rise again. This is what the Holy Spirit does when we invite him into our wounds. He anoints the bad memories with the balm of hope because the Holy Spirit is the builder of hope.

Hope. What hope is this? It is not a passing hope. Earthly hopes are fleeting. They always have an expiration date. They are made with earthly ingredients which sooner or later spoil. The hope of the Holy Spirit has a long shelf life. It does not expire because it is based on God’s fidelity. The Holy Spirit’s hope is not even optimism. It is born deeper, deep in our heart it re-kindles the certainty that we are precious because we are loved. It instils the trust that we are not alone. It is a hope that leaves peace and joy within, irreplaceable, of whatever happens outside. It is a hope that has strong roots that none of life’s storms can uproot. It is a hope, Saint John says today, that “does not disappoint us” (Rm 5:5) – hope does not disappoint.

Dialogue and peace for the Middle East

After celebrating Mass in Camerino’s Piazza Cavour on Sunday, 16 June, Pope Francis recited the Angelus with the faithful. The following is a translation of the Holy Father’s reflection, which he shared in Italian.

Yesterday, Edvige Carboni, a simple woman of the people who embraced the Cross in her humble everyday life, bearing witness to faith and charity, was beatiﬁed in Pozzomaggiore, Sardinia. Let us give thanks for this faithfull disciple of Christ who spent her entire life at the service of God and of others. A round of applause for the newly Blessed, everyone!

We wish to remember refugees in a special way on the World Day that the United Nations dedicates to them. This occurrence invites everyone to solidarity with men, women and children fleeing war, persecution and violations of fundamental human rights. May our ecclesial and civil communities be close to them and attentive to their needs and their suffering.

I am also following with concern the escalations of tensions in the Persian Gulf. I invite everyone to make use of the tools of diplomacy to resolve the complex problems of conﬂict in the Middle East. I also renew my heartfelt appeal to the international community to make every possible effort to promote dialogue and peace.

At the Angelus concern for the Persian Gulf
We cannot continue to build walls to protect our wealth

"We can build any number of walls and close our doors in the vain effort to feel secure in our own fortress", but "it will not be that way for ever", because the Lord "will . . . destroy the works of the hands of the people and will reject the efforts of the wise, to humble the arrogant and to exalt the meek" (Isa 28:22, 26).

The Psalm describes with the five senses the ministry of compassion and justice to the poor and marginalized. The centuries have set this example alive in a multitude of poor people often overlooked, their voice is no longer heard or recognized. God is mindful of them. God's help and protection are a sign of hope for the future.

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The poet of the Psalm is depicting what we can see and feel, but what the Psalm speaks about is the hope that comes from God's interception of the injustice in human relations, through the compassion and justice of the poor and marginalized. The centuries have set this example alive in a multitude of poor people often overlooked, their voice is no longer heard or recognized. God is mindful of them. God's help and protection are a sign of hope for the future.

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Father God above in heaven, distant that we do not have a solitary closeness. The Trinity tells us the splendid mystery of God's celebrating the Most Holy nal word that I would like to strength, to encourage us, to shoulders, comes to give us precisely as we touch our we make the sign of the Cross it, whom we name each time tenderness into our heart. With from within, bringing God's spirit and thus comforts us life, sends us his very to help us bear the burdens of order to be even closer to us, came man like us, and who, in

December 2004. He has served in degree in telecommunication engin- titular episcopal See of Cabasa. Un-

oum Kiroulos, as Bishop of the CONTINUED FROM PA G E 2

Remember, repair, rebuild

The Spirit nurtures us with liv- ing hope. Let us invite him. Let us ask him to come into us and be close to us. Come, Spirit Comforter! Come to give us some light, to give us the meaning of this tragedy, to give us the hope that does not disappoint. Come, Holy Spirit! Closeness is the third and fi- nal word that I would like to share with you. Today we are celebrating the Most Holy Trinity. The Trinity is not a theological riddle, but rather the splendid mystery of God's closeness. The Trinity tells us that we do not have a solitary God above in heaven, distant and indifferent; no, he is Father who gave us his Son, who became man like us, and who, in order to be even closer to us, to help us bear the burdens of life, sends us his very Spirit. He, who is Spirit, enters our spirit and thus comforts us from within, bringing God's tenderness into our heart. With God the burdens of life do not rest on our shoulders: the Spirit, whom we name each time we touch our sign of the cross, precisely as we touch our shoulders, comes to give us strength, to encourage us, to bear the burdens. Indeed, he is an expert in resurrection, in raising up again, in rebuilding. It takes more strength to repair than to build, to reconcile than from start to scratch, to reconcile than to just get by. This is the strength that God gives us. Therefore those who draw near to God do not lose heart, but rather, forward: they re- commence, try again, rebuild! They also suffer, but manage to start over, to try again, to re- build.

Dear brothers and sisters, I have come here today simply to be close to you, I am here with you to pray to the God who is mindful of us, so that no one forget those who are in difficulty. I pray to the God of hope that what is unstable on earth not cause our inner cer- tainty to waver. I pray to the God-with-us, that he inspire concrete gestures of closeness. Nearly three years have passed and the risk is that, after the initial emotional media re- sponse, attention may subside and promises be forgotten, in- creasing the frustration of those who see the territory be- coming increasingly less popu- lated. But the Lord urges us to remember, to repair, to rebuild, and to do so together, while forgetting those who are suffering.

What is man that thou art mindful of him? God who re- members us, God who heals our wounded memories, appointing them with hope, God who is close to us so as to raise us up again from within: this God will be builders of good, comforts of hearts. Each one can do some good, without expecting others to begin. 'I will begin', I will begin; 'I will begin', each one must say this. Each one can comfort someone, without ex- pecting his troubles to be re- solved. Also by carrying my cross, I try to approach others to comfort them. What is man? He is your great dream, Lord, of whom you are always mind- ful. Man is your great dream, Lord, whom you always re- member. It is not easy to un- derstand it in these circum- stances, Lord. Men and women forget about us; they do not re- member this tragedy. But you, Lord, do not forget. Man is your great dream, Lord, of whom you are always mindful. Lord, enable us too to remem- ber that we are not alone in the world in order to give hope and close- ness, because we are children: "God of all comfort" (2 Cor 1:3).

Message for the Third World Day of the Poor

The Synod of Bishops of the Patri- archal Church of Antioch for Ma- ronites, Lebanon, elected as Arch- bishop of Beirut for Maronites Bish- op Paul Abdel Sater. Until now he has served as Bishop of the Patri- archal Curia and titular Bishop of Pelaionis in Phoenicia for Maron- ites (15 June).

Archbishop Sater, 56, was born in Ain El Remmaneh, Lebanon. He was ordained a priest on 29 June 1976. He was ordained a bishop on 5 September 2015, subsequent to his appointment as Bishop of Antioch for Maronites and titular Bishop of Pelo- mainia in Phoenicia for Maron- ites.

The Syriac Catholic Church of Qamishli, Syria, has elected as new Patriarch of the Syriac Catholic Church to succeed Patriarch Ignatius Zaytoon, who passed away in November 2018.

The Synod of Bishops of the Patri- archal Church of Antioch for Ma- ronites, Lebanon, has elected as bishops of the Patriarchal Curia Fr Antoine Aounkar, O.S.A., and Fr Peter Karam, to which the Holy Father gave his assent, and assigned re- spectively the titular episcopal Sees of Bocham in Phoenicia for Maron- ites and Arca in Phoenicia for Maronites (15 June).

Bishop-elect Aounkar, 54, was born in Mreibi, Beirut. He was ordained a priest on 10 August 1996. He holds a licence in mathematics, in theology, in biblical theology and a doctorate in biblical studies. He has served in parish ministry and as: professor of Sacred Scripture, chaplain to the Frat- erie Lumière Community, superior of the Monastery of Mar Chaya. Until now he has served as vicar general of his Order.

Bishop-elect Karam, 59, was born in Beirut. In 1984 he moved to Washington, where he obtained a licence and then a doctorate in philosophy. He was ordained a priest on 2 January 1988. He has served in parish ministry and as: head of the Maronite Mission of Saint Joseph in Seattle, Washington; director of the Office for the Protec- tion of Minors; director of on-going formation of the clergy; member of the college of consultors, and synclilus for the clergy.

NECROLOGY

Bishop Emmanuel A. Maponda, Bishop emeritus of Mbinga, Tan- zania, at age 84 (16 May).

Bishop Roland Pierre DuMaine, Bishop emeritus of San Jose in Cali- fornia, USA, at age 87 (15 June).
Pope Francis’ video message to educational conference in the USA

No to the tyranny of results

On Saturday, 8 June, at the conclusion of a three-day conference of the Catholic International Education Office (OIEC), which was held in the United States at the Lincoln Campus of Fordham University in New York, Pope Francis sent a video message to those in attendance, the following is a translation of the Holy Father’s message, which was recorded in Italian.

Dear President,
Dear Secretary General,
Dear Friends,

I am pleased to convey my most heartfelt greeting to all of you in New York City, who have brought about the International Congress of the Catholic International Education Office (OIEC) on the theme Educating to fraternal humanism to build a civilization of love. I offer a particular greeting to your President, Mrs Augusta Murthangi, and to the Secretary General, Mr Philippe Richard, as well as to the Secretaries of OIEC Regional Committees and members of the various organizations.

Your enthusiastic participation shows the passion with which you live the mission to educate in the spirit of the Gospel and according to the teachings of the Church. I thank you for this service and through you I would like to convey my sincere gratitude to all those who work in Catholic education: lay faithful, men and women religious, and priests. My warmest greetings go out to the millions of students who attend Catholic institutes in city centres and especially in the peripheries, and also to their families. Young people, as I said at World Youth Day in Panama, belong to the ‘today’ of God and therefore are also the today of our educational mission.

The analysis by which you propose to identify the contribution education makes to fraternal humanism is in harmony with the Declaration Gravissimum Educationis of the Second Vatican Council – I quote the Council: “All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth”. And it continues: “children and young people ... should be so trained to take their part in social life that properly instructed in the necessary and opportune skills they can become actively involved in various community organizations, open to discourse with others and willing to do their best to promote the common good” (n. 1). The Second Vatican Council stops here.

Therefore, the humanism that Catholic educational institutions are called to construct – as John Paul II so often said – is one that “advocates a vision of society centred on the human person and his inalienable rights, on the values of justice and peace, on a correct relationship between individuals, society and the State, on the logic of solidarity and subsidiarity. It is a humanism capable of uniting the person to society, to the community of humanity and to the environment, at “the various levels of ecological equilibrium, establishing harmony within ourselves, with others, with nature and other living creatures, and with God” (Encyclical Laudato Si’, 210).

It is not an easy challenge, one that certainly cannot be faced alone in isolation. For this reason too, the sharing that you experience during the days of your Congress is very important for accomplishing the work of discernment, in the face of opportunities and difficulties, and for renewing your “educational stake”, also drawing from the great witnesses of men and women teacher-Saints, whose example is a bright beacon that can illuminate your service.

One of the main difficulties that education encounters today is the widespread tendency to deconstruct humanism. Individualism and consumerism create competition that devalues cooperation, obfuscates common values and undermines the roots of the most fundamental rules of coexistence. The culture of indifference too, which erodes the relationships between individuals and peoples, as well as care for the common home, corrodes the meaning of humanism.

In order to deal with this deconstruction, the synergy of the various educational spheres is essential. The first is the family, as a place in which one learns to go out of oneself and “to relate to others, to listen and share, to be patient and show respect, to help one another and live as one” (Apostolic Exhortation Amoris Laetitia, n. 276). All teachers are called to cooperate in this process of growth in humanity, both with their professionalism and by their consistent witness of life, in order to help young people be active builders of a more supportive and more peaceful world. In particular, Catholic educational institutions have the mission of offering horizons open to transcendence, because Catholic education “makes the difference” by cultivating spiritual virtues in young people.

Rebuilding humanism also means directing educational work toward the peripheries, social peripheries and existential peripheries. Through service and to the world, one offers opportunities to the weakest and most vulnerable. In this way you grow together and mature by understanding the needs of others. Thus, through patient daily work, the teaching community creates broad inclusion, which goes beyond school walls and, with all its transformative power, extends to the entire society, fostering encounter, peace and reconciliation.

In this regard, the Document on Human Fraternity that I recently signed with the Grand Imam of Al-Azhar, offers elements for reflection and action.

Another danger that threatens the delicate work of education is the tyranny of results, which considers individuals as “guinea pigs” in a research transformation that “contrasts with the naturally slow pace of biological evolution” (cf. Encyclical Laudato Si’, 18).

One must respond to the chaotic pace by restoring to its primary sense, particularly in the developmental period from childhood to adolescence. Indeed individuals need a proper pace in order to learn, reinforce and transform knowledge. Reducing time means, among other things, appreciating silence and pausing to contemplate, finding the inspirations to protect our ‘common home’ and implementing initiatives aimed at proposing new ways of living that help generations to come. It is an act of responsibility for our posterity, in whom we cannot be disinterested!

Your being together in these days is a great opportunity to rekindle the impulse for Catholic education which gave rise to the OIEC as a global network of national and international organizations. It is also an occasion to enthusiastically take up the current educational challenge of a globalized and digitized world, as well as to relaunch the willingness to cooperate with the international organizations.

Therefore, I hope that all of you may perseverence in the educational mission with the joy of doing and the patience of listening. Let us not lose confidence! As Saint Elizabeth Ann Seton Bailey Secon would say, we must “look up to the heavens” without fear. Let us work to free education from a relativistic horizon and open it up to the integral formation of each and every one.

I thank you for the work you do to make educational institutions places where one can experience growth in the light of the Gospel, to make them ‘construction sites’ of a fraternal humanism in order to build a civilization of love. I pray for you. And you too, please pray for me. Thank you!
At midday in the Consistory Hall on Thursday, 6 June, Pope Francis received in audience participants in a congress of national centres for vocations of the Churches of Europe, which was held in Rome from 4 to 7 June. In addressing the group, the Pontiff offered exhortational remarks and consigned the prepared discourse which is translated below from the original Italian.

Dear Brothers and Sisters,

I greet all of you taking part in this Congress intended to help implement the Synod of Bishops devoted to young people. I thank you for the work you are doing in your respective areas of service, and for your effort to meet and share your experiences. For my part, I would like to point out a few approaches particularly close to my heart. In my Apostolic Exhortation Christus Vivit, I encouraged young people to “grow in holiness and in commitment to their personal vocation” (cf. 3). I likewise encourage you, who work in the so-called ‘old continen’, to believe that “everything Christ touches becomes young, new and full of life” (cf. ibid., 1).

The three approaches that I point out to you are: holiness, as a calling that gives meaning to one’s entire life journey; communion as the ‘fertile soil’ for vocations in the Church and vocation itself, as a keyword to be preserved and conjugated with others – ‘happiness’, ‘freedom’ and ‘togetherness’ – and finally reflected as special consecration.

Holiness

Talking about vocation always leads to thinking of young people, since “vocation is the privileged season for life choices and for responding to God’s call” (Final Document of the Synod of Bishops on Young People, 149). This is good, but we must not forget that vocation is a life-long journey. Indeed, vocation has to do with the time of youth, in terms of the overall orientation and direction to be taken in response to God’s invitation, and it has to do with adulthood in terms of its fruitfulness and our discernment of how best to do good. Our life is meant to bear fruit in charity, and this relates to the call to holiness that the Lord addresses to everyone, each in his or her own way (cf. Gaudete et Exsultate, 10-11). Very often we have considered vocation as a personal adventure, thinking that it is only about ‘one’ and not above all, about ‘us’. The fact is that “no one is saved alone”; rather, we become saints together (cf. ibid., 6). The life of each is bound up in the life of others (cf. Gen 44:30), and we need to nurture this shared holiness as a people.

Communion

Pastoral care cannot but be synodal, that is, capable of giving rise to a “journeying together” because they think young people fear it and may not join in their activities. But this is a doomed strategy; to strike the word ‘vocation’ from the lexicon of faith is to disfigure that word and to run the risk, sooner or later, of no longer being understood. Instead we need men and women, laity and consecrated people who are passionate, fervent from their encounter with God, transformed in their humanity, and capable of proclaiming the happiness of their vocation with their lives.

Happiness

This – being signs of joy – is not something that can be taken for granted. And yet it is the most important issue of our time in which the ‘godess of lament’ has many followers and people are satisfied with fleeting joys. Real happiness on the other hand, is far more profound; it remains even after the joy or the enthusiasm of the moment vanishes, even in times of hardship, sorrow, discouragement and disappointment.

Happiness remains because it is Jesus himself, whose friendship always endures (cf. Christus Vivit, 154). As Pope Benedict said: “ultimately we want only one thing – ‘the blessed life’ – that life that is simply life, simply ‘happiness’” (Spe Salvi, 11). Some approaches to youth and vocational ministry confuse the happiness that is Jesus with a thrilling joy, and speak of vocation as a kind of joy fades. Others introduce the notion of discerning one’s vocation or making progress in spiritual life in a manner of techniques, of detailed exercises or rules to be followed. In reality, the life that God offers us is “an invitation to be part of a love story interwoven with our personal stories” (Christus Vivit, 354).

Vocations to special consecration

If we are indeed convinced that the Holy Spirit continues to inspire vocations to the priesthood and the religious life, we can “once more cast out the nets in the Lord’s name, with complete confidence” (ibid., 279). I would like to strongly reaffirm the certainty of mine, encouraging you to commit even more energy and resources to beginning processes and creating greater spaces for experiencing fraternity that attract (cf. ibid., 38) because they live the Gospel.

I think of all those communities of consecrated life that form a great network of charitable works and of mission. I think of monastic life in which the roots of Europe are planted; it continues to attract many vocations, particularly among women, and it needs to be preserved, nurtured and helped to express its true identity as a school of prayer and communion. I think of parishes, rooted in the territory and in their

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In the Consistory Hall on Thursday morning, 6 June, Pope Francis received in audience participants in a congress of national centres for vocations in the Churches of Europe, which was held in Rome from 4 to 7 June. After a greeting from Cardinal Angelo Bagnasco, Archbishop of Genoa and President of the Council of European Episcopal Conferences, the Pontiff set aside his prepared address and offered extemporaneous remarks. The following is a translation of the Holy Father’s impromptu discourse, which he delivered in Italian.

Thank you for this visit. Thank you, Your Eminence, for your words.

I have prepared a reflection, here, which I will consign to the Cardinal, and if I may, I will speak off-the-cuff of what comes from my heart.

When one speaks of vocations, many things come to mind, many things to say, that one might think or do, apostolic plans or proposals... But I would like, first of all, to clarify one thing: work for vocations, with vocations, must not be, is not proselytism. It is not a question of “seeking out new members for this club”. No. It must move along the lines of growth as Benedict XVI so clearly stated: the growth of the Church is by attraction, not by proselytism. This way. He said it to us [Latin American Bishops] too, in Aparecida. It is not about looking where one can get people, like those nuns who went to the Philippines in 1990, ’91, ’92. They did not have houses in the Philippines, but they went there and brought the girls here. And I remember that in the Synod of 1994 it came out in the newspaper: “Traffic in novices”. The Filipino Episcopal Conference said, “No. First of all, no one comes here to fish for vocations, it does not work”. And the nuns who have a house in the Philippines may carry out the first part of formation in the Philippines. This way any deformation is avoided. I wished to clarify this, because the spirit of proselytism is harmful.

Then, I think – with regard to vocations – of the competence of the people who help. Helping a young man or woman choose his or her life’s vocation, whether as a lay person, a priest, a religious, means helping to ensure that they enter into dialogue with the Lord. That they learn to ask the Lord, “What do you want from me?”. This is important; it is not an intellectual conversion, no the choice of vocation must be born of the dialogue with the Lord, whatever that vocation may be. The Lord inspires me to move forward in life in this way, on this path. And this means a lot of work for you: helping the dialogue. It is clear that if you do not engage in dialogue with the Lord, it will be rather difficult to teach others to dialogue on this point. Dialogue with the Lord.

Then, attitudes. Working with young people takes a lot of patience – a lot! – a great capacity for listening, because at times the young repeat themselves, they repeat themselves... Patience and a capacity for listening. And then, rejuvenation, that is, setting oneself in motion, on the move with them. Today work with young people, in general, of any kind, is done on the move. When I was young, work with young people was carried out in reflection groups. We met, we reflected on one theme, on another, each person was carrying them first... And we were satisfied, and we carried out some works of mercy, visits to hospitals, to rest homes. But it was more sedentary. Today young people are on the move, and one must work with them on the move and, on the move, try to help them find their life’s vocation. This is tiring... One must wear oneself out! One cannot work for vocations without getting worn out. It is what life, reality, the Lord, and everyone ask of us.

Then another thing: the language of the Lord. Today I was in a meeting with the COMEC Commission. The president made a comment – he said to me: “I went to Thailand with a group of 30, 40 young people to work on rebuilding in the north, to help those people” – “And why do you do this?”, I asked. And he said to me: “To really understand the language of young people”. At times we talk to young people as we are accustomed to speaking with adults. For them, quite often our language is “Esperanto”, it is just as if we were speaking Esperanto, because they do not understand anything. To understand their language, which is a language lacking in communion, because they know a lot about contact but they do not communicate. To communicate is perhaps the challenge we must take up with young people. Communication, in communion. Teaching them that information technology is good, yes, to have some contacts, but this is not language: this is a “ghostly” language. The true language is communicating, speaking. And this is a task like lace-making, like crocheting, as they say here. It is a task to be carried out step by step. And we also need to understand what it means for a young person to live always “in connection”, where the capacity for recollection of self is gone: this is an effort for young people. It is not easy, it is not easy, but one cannot function with preconceived ideas or with a purely doctrinal imposition, in the positive sense of the word: “You must do this”. No. It is necessary to accompany, to guide, and to help so that the encounter with the Lord enables them to see what the path of life is. Young people differ among themselves, they are different everywhere, but they are the same in their restlessness, their thirst for greatness, their longing to do good. They are all the same. There is diversity and there is equality.

Perhaps my spontaneous words [may be of help to you], rather than reading the address, which you will have to reflect upon. Thank you for your work! Do not lose hope, and go forth with joy.

And now that I see this courageous Capuchin from Iceland, let us end with a joke. In the north of his country, in winter it reaches 40 degrees below freezing. And one of his faithful went to buy a refrigerator, and they asked him, “But why are you buying a fridge?” – “To keep my son warm!”

It is midday, let us pray the Regina Coeli together. Regina Coeli!

[Blessing]

CONTINUED FROM PAGE 10

For the pastoral care of vocations

The spirit of proselytism is harmful

Happy, free and in communion

[anie]
Instrumentum Laboris of the Special Assembly of the Synod of Bishops for the Pan-Amazon Region

A press conference was held in the Holy See Press Office on Monday, 17 June, to present the Instrumentum Laboris of the Special Assembly of the Synod of Bishops for the Pan-Amazon Region, which will be held from 6 to 27 October 2019 on the theme Amazonia: new paths for the Church and for an integral ecology. Presenters included Cardinal Lorenzo Baldisseri, General Secretary of the Synod of Bishops, Bishop Fabio Fabene, Undersecretary of the Synod, and Fr Humberto Miguel Yáñez, S.J., professor of moral theology at the Pontifical Gregorian University of Rome.

Cardinal Baldisseri explained the preparatory phase of the Assembly, which began in January 2018 with a meeting of the General Secretary and the Pan-Amazon Ecclesial Network (REPAAM), followed by the constitution of the pre-Synodal Council of the Secretariat. "With the publication of the preparatory Document", the General Secretary observed, "there began the broad consultation with the people of God in the Amazon on the theme of the Synod. The questionnaire attached to the Document offered the opportunity for a rich debate within the seven Episcopal Conferences involved in the Amazon region, which sent their answers to the General Secretariat. The resulting materials became "the object of careful study and classification by the General Secretariat of the Synod of Bishops which, with the help of qualified experts, proceeded to draw up a draft working Document". The Cardinal went on to explain the key features of the text of the Instrumentum Laboris, which is divided into three sections that cover three general subjects.

The first section, entitled The voice of Amazonia, Cardinal Baldisseri said, is "intended as listening to the territory in order to achieve pastoral conversion following Evangelii Gaudium. This part treats themes of great importance to understanding the reality of the Pan-Amazon region. "The first theme is that of life" he continued, "given that the Amazon is a source of life, of life in abundance, which is expressed in the Amazonian peoples' desire to 'live well', even though that life is often threatened and it is necessary to defend it against exploitation in its various forms. The second theme refers to the territory, a source of life and of God's revelation, where everything is connected, in which there co-exist situations of extraordinary beauty with many forces that threaten to destroy the territory, even though there is no lack of an encouraging openness to hope. The third theme is time, understood as kairos, time of grace, of inculturation and interculturality, time of challenges and urgency, but also a time of hope. The fourth theme is that of dialogue with the Amazonian peoples, conceived in a missionary sense."

The Cardinal explained that Integral ecology, the subject of the second Part, underscores the reality of the Amazon territory for an ecological conversion in accordance with the encyclical Laudato Si'. In this sense, he noted, "highly significant issues of the Pan-Amazon reality are taken into consideration, such as, for example: extractive destruction; threats to and the protection of indigenous peoples living in voluntary isolation; the complex problem of migration, with its causes and consequences; the ever-present and growing phenomenon of urbanization, the social changes that affect the family and make it vulnerable; the devastating problem of corruption, a true structural moral scourge; and the issue of integral health and integral education, conceived as encounter and conversion towards an integral ecology".

The third theme of the Instrumentum Laboris is "The challenges and hopes of the prophetic Church in Amazonia, with an Amazonian and missionary face". The Secretary General explained, that the Church is "involved in processes of inculturation and interculturality, a Church that lives its faith through an inculturated liturgy, a Church that lives her life in the indigenous worldview, whether within local communities or in openness to urban evangelization, a Church open to interreligious dialogue, a Church that intends to use the media at the service of integral human promotion and seeks to assume more and more a prophetic role in society."

Thus, the Cardinal concluded, "the Special Assembly for the Pan-Amazon Region promises to be a pastoral reflection open to the recognition of diversity, listening to the Amazonian reality with all its cultural and ecclesial aspects. The image of a Church with an Amazonian face, courageous in her prophetic proclamation of the Gospel in defence of Creation and of the rights of indigenous peoples, is the horizon towards which we walk under Pope Francis' guidance, to share an experience of fraternal communion, collegiality and synodality."

Fr Yáñez focused on the topic of integral ecology and ecological conversion, which requires "an integral conversion of the whole human being in his or her networks of interpersonal relationships and with creation; a pastoral conversion of the Church, called to take care of the common home as part of the evangelizing mission, to teach her faithful after learning from the native peoples. In this way, she will be able to fulfill her prophetic mission even with regard to the powerful of this world, many of whom are not interested in respecting nature and the peoples that inhabit it, especially the poor, but only in extracting as much wealth as possible, which usually ends up in the hands of a few."

Bishop Fabene dedicated his intervention to the new ecclesial paths referred to in the third part of the Instrumentum Laboris. "Paths that, without forgetting the great work of the first evangelization and the pastoral work carried out so far", he said, "must be travelled in order to build a Church with an Amazonian and missionary countenance. A Church that is an expression of the plurality of peoples, cultures and ecosystems that meet in this territory. It is precisely the human and environmental richness of the Amazon, where there live indigenous peoples, ribeirinhos, Afrodescendants and migrants who ask that the region's uniqueness be highlighted in the unity of the Church. New pathways are implemented through a process of inculturation, that is", Bishop Fabene observed, "the incarnation of the Gospel in the plurality of human dimensions, promoting dialogue among them with a view to mutual enrichment. In this way, inculturation opens the way to interculturality". 