Interview with Patti Smith

I give Pope Francis my tears

In an exclusive interview, musician Patti Smith discusses a wide variety of topics including environmental protection, Christian faith and its influence on her writing, her love of Pope John Paul I and her wish to say ‘thank you’ to Pope Francis.

Massimo Granieri on page 6/7

US to resume federal executions

On Thursday, 25 July, United States Attorney General William Barr directed the US Federal Government to resume executions of federal death row inmates. Although capital punishment is currently a legal sentence for certain crimes in 29 of the 50 US states, the Federal Government itself has not carried out death sentence since 2003. As a result of Barr’s order, five executions have been ordered scheduled for December, although legal challenges may be expected to delay the process.

Angelus reflection

Hands and heart of Lazarus’ sisters

My reflection derives from two episodes, one in recent days, the other seven months ago. The first was a casual encounter with an old friend, a former high-level manager who, due to a judicial investigation that made all the national headlines, was forced out of his job, along with all the attendant consequences. However, the investigation led to nothing, but this second fact was not highlighted like the initial investigation. The other episode, that of seven months ago on 21 December 2018, launched my adventure as editor-in-chief of this prestigious newspaper. It is easy to see the two episodes converge and understand the focus of my reflection: responsibility, the enormous responsibility that weighs upon the shoulders of journalists and more generally of those who work in the field of communications.

The topic is not discussed much, perhaps because the so-called “public debate” is in fact often set by journalists who rightly insist on the responsibility of other ranks of society, politicians in particular, but they do not like to place their own in the spotlight.

For 18 years I taught in a school and there I often heard my colleagues talk, sometimes vehemently, about the freedom of teachers as a basic principle of education, a right to be defended at all costs against every possible “attack”. On the other hand, very rarely (or more accurately: never) did I hear my colleagues speak about the other principle that, in my opinion, along with freedom, supports the entire educational framework: the principle of responsibility. Educators, like communicators, play a public role that carries great responsibility, not only because it has to do with the building up of the common home, with future society, but also because they have a direct bearing upon concrete life, upon the flesh and blood of human beings. A newspaper headline can do great harm; it can destroy. Likewise, the absence of a headline can produce the same effect, if you consider the absence (or the laughable presence) of so-called “retractions”: compared to headlines shouted across four columns on the front page, the place where one “bashes the monster”, retractions are often whispered in the darkest corners of the newspaper.

On this point I have always found illuminating the reflection that Benedict XVI shared in his meditation before the statue of Our Lady in Piazza di Spagna on 8 December 2009: “In the city invisible people live or survive who every now and then hit the front page headlines or television news and are exploited to the very last, as long as the news and images are newsworthy. This is a perverse mechanism which unfortunately
The Holy Father appointed Bishop Sérgio de Deus Borges as Bishop of Foz do Iguacu, Brazil. Until now he has served as titular Bishop of Gerês and Auxiliary of São Paulo, Brazil (17 July).

Bishop de Deus Borges, 52, was born in Alfredo Wagner, Brazil. He was ordained a priest on 6 February 1993. He was ordained a bishop on 18 August 2012, subsequent to his appointment as titular Bishop of Gurigs and Auxiliary of São Paulo.

The Holy Father appointed Fr Hermaldo Pinto Farias, SSS, as Bishop of Bonfim, Brazil (17 July).

Bishop-elect Pinto Farias, 55, was born in Vitória da Conquista, Brazil. He holds a licence in Dogmatic Theology with a specialization in Liturgy, and a licence and doctorate in Sacred Liturgy. He made his religious profession for the Congregation of the Most Blessed Sacrament on 23 January 1988 and was ordained a priest on 18 July 1992. He has served in parish ministry and as: military chaplain; priest of the Beatification of Bonfim, Brazil (17 July).

The Holy Father appointed Fr Kenneth Pates of Des Moines, USA (18 July).

Bishop-elect Pates, 59, was born in Waterloo, USA. He holds a doctorate in philosophy. He was ordained a priest on 14 July 1985. He has served in parish ministry and as: military chaplain; priest of the Beatification of Bonfim, Brazil (17 July).

The Holy Father appointed Bishop Enrique José Parravano Marino, SDB, as Bishop of Maracay, Venezuela (19 July).

Bishop Parravano Marino, 65, was born in Turmero, Venezuela. He was ordained a priest on 14 January 1984. He was ordained a bishop on 4 July 2016, subsequent to his appointment as titular Bishop of Isla and Auxiliary of Caracas, Venezuela (19 July).

The Holy Father appointed the resi- nation of Bishop Leslie Rogers Tom- linson of Sandhurst, Australia (19 July).

The Holy Father appointed Fr Shane Mackinlay as Bishop of Sand- hurst. Until now he has served as parish priest and professor at the Catholic Theological College in Melbourne (19 July).

Bishop-elect Mackinlay, 54, was born in Melbourne, Australia. He holds a degree in theology and in physics. He was ordained a priest on 6 September 1992. He has served in parish ministry and as: professor at the Australian Catholic University; member of the College of Con- sultors of Ballarat for two mandates; president of the Advisory Council of the Bishop of Ballarat.

The Holy Father appointed as Bishop of Wheeling-Charleston, USA, Bishop Mark Edward Brennan. Un- till now he has served as titular Bishop of Rushour and Auxiliary of Balt- imore, USA (25 July).

Bishop Brennan, 72, was born in Boston, USA. He was ordained a priest on 15 May 1976. He was or- dained a bishop on 16 July 2004, subsequent to his appointment as titular Bishop of Rushour and Aux- iliary of Baltimore.

The Holy Father appointed Bishop-elect Corral, 50, was born in Cordoba, Argentina. He made his perpetual vows for the Society of the Divine Word on 20 February 1996 and was ordained a priest on 1 March 1997. He holds a licence in religious science. He has served in parish ministry and as: formator of postulants; Master of Novices; pro- vincial counsellor.

Bishop-elect Joensen, 59, was born in Brotto, Denmark. He was ordained a priest on 15 May 1976. He was ordained a bishop on 14 January 1984. He was ordained a bishop on 4 July 2016, subsequent to his appointment as titular Bishop of Isla and Auxiliary of Caracas, Venezuela (19 July).

The Holy Father accepted the resigna- tion of Bishop Richard Edmund Pates of Des Moines, USA (18 July).

The Holy Father appointed Bishop of Des Moines Fr William Mark Joensen from the clergy of the Dioc- ese of Dubuque, USA. Until now he has served as professor of philo- sophy and dean of spiritual life at Loras College, Dubuque (18 July).

Bishop-elect Joensen, 59, was born in Waterloo, USA. He holds a doctorate in philosophy. He was ordained a priest on 24 June 1989. He has served in parish ministry and as: teacher at Columbus High School; chaplain at Clarke College; spiritual director at Saint Pius X Seminary.

The Holy Father appointed Fr José Luis Corral, SVD, as Coadjutor Bish- op of the Diocese of Chihuahua, Ar- gentina. Until now he has served as superior provincial of South Argen- tina for the Society of the Divine Word (19 July).

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Boris Johnson
New UK Prime Minister

Former London Mayor Boris Johnson was officially installed as the United Kingdom’s new Prime Minister on Wednesday, 24 July, after winning 67% of the vote in the Conservative Party leadership election.

In his acceptance speech, John- son said if we are in time, or punished if a crime is involved”.

The abuse of minors is “a serious problem” and “everyone knows the shame it has brought to the Church”. Pope Francis addressed this issue in a video message recorded in Spain and transmitted on 19 July to stu- dents attending a course on the protocols and processes for preventing the abuse of children and adolescents. The course, sponsored by the Center for Interdisciplinary Education and the Protection of Minors (CEPROME), was held from 1 to 26 July at the Pontifical Uni- versity of Mexico.

In his message the Pontiff underscores the importance of the “apo- stage of prevention” which involves “prevention in taking care of minors”. He recalls that Don Bosco instituted what “was called a preventive sys- tem” regarding education. He was “highly criticized in the most en- lightened periods of education”, Pope Francis continues, that the Salesian Founder’s insight “had great value”, indeed “a fundamental value”, because “you never know where they will abuse a child, where they will divert a child, where they teach him or her to smoke drugs, which is a form of corruption”. The Pontiff also emphasizes that we must not think “only of sexual abuse”, but of “any kind of ab- use”.

The Pope describes the course as “important for all minors, so that no one abuse them, no one prevent them from following Jesus”. Recalling Christ’s words in the Gospel, Pope Francis underscores that “any person, man or woman religious, lay person, bishop, any person who prevents a child from reaching Jesus must be stopped in his or her attitudes, correc- ted if we are in time, or punished if a crime is involved”.

CERIOM was instituted in accordance with a 2016 cooperation agree- ment between the Mexican university and the Centre for Child Protec- tion, headquartered at the Pontifical Gregorian University in Rome, and is under the direction of psychologists Fr Daniel Portillo Trevizo. The Centre is also organizing the first Latin American Congress on the Prevention of the Abuse of Minors, which will be held from 6 to 8 November.

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Pope Francis asks Assad for concrete initiatives for the people

Interview with Secretary of State Pietro Parolin

Your Eminence, why did the Pope decide to write to President Assad?

Yes, it is. As I have explained the concern is humanitarian. The Pope continues to pray for Syria, that it may once again find a climate of fraternity after these long years of war, and that reconciliation may prevail over division and hatred. In his letter the Holy Father asks the President to do everything possible to stop this humanitarian catastrophe, to protect the defenceless population, in particular the weakest ones, in respect of International Humanitarian Law.

What does the Pope ask of President Assad in the letter that was delivered?

Pope Francis renews his appeal for the protection of civilians lives and for the safeguarding of key infrastructures such as schools, hospitals and healthcare facilities. What is happening is truly inhumane and cannot be accepted. The Holy Father asks the President to put an end to the conflict, overcoming partisanship.

Is that true?

From what you have said it appears that the intent of this papal initiative is thus not “political”. Is that true?

Yes, Pope Francis also takes particularly to heart the conditions of political prisoners who – he says – cannot be denied access to humane living conditions. In March 2018, the Independent International Commission of Inquiry on the Syrian Arab Republic published a report on this topic, speaking of tens of thousands of people arbitrarily detained. They suffer various forms of torture without any legal assistance nor any contact with their families, at times in unofficial prisons and unknown locations. The report found that many of them unfortunately die in prison, while others are summarily executed.

What then is the aim of Francis’ new initiative?

Another tragic subject is political prisoners. Does the Pope mention this?

Pope’s message as SECAM celebrates its jubilee

Strengthened by the Gospel

In a letter delivered by Cardinal Turkson to the Syrian President

The protection of civilians, an end to the humanitarian catastrophe in the area of Idlib, concrete initiatives for the safe return of the displaced, the release of prisoners and family access to information regarding relatives, humane conditions for political prisoners and a renewed appeal for a return to talks and negotiations with the involvement of the international community. These are the concerns and concrete requests that Pope Francis expressed in his letter to Syrian President Bashar al-Assad. Dated 28 June, the Pope’s letter was recently delivered by Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Integral Human Development. Cardinal Turkson, who delivered the English text of the letter, was accompanied by Monsignor Riccardi, Undersecretary of the Dicastery and by Cardinal Mario Zneni, Apostolic Nuncio in Syria. The contents and aims of the letter were discussed in an interview with Secretary of State Cardinal Pietro Parolin, the Pope’s closest collaborator.

Vine Eminence, why did the Pope decide to write to President Assad?

At the root of this new initiative is the concern of Pope Francis and the Holy See regarding the humanitarian emergency in Syria, particularly in Idlib province. More than three million people live in the area, 1.3 million of whom are internally displaced, forced by the protracted conflict in Syria to seek refuge in that very region which was declared demilitarized last year. The recent military offensive has added to the already extreme living conditions they had to endure in the field, forcing many of them to flee. With concern and great sorrow the Pope is following the tragic destiny of civilians, especially that of children involved in the bloody fighting. Unfortunately the war continues. It has not stopped. The bombing continues. Several healthcare facilities have been destroyed. And many others have had to suspend everything or partially suspend their activity.

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What then is the aim of Francis’ new initiative?

The Holy See has always insisted on the need to seek a practical political solution to put an end to the conflict, overcoming partisan interests. And this should be done with the instruments of diplomacy, of dialogue, of negotiations, with the assistance of the international community. We have had to learn once again that war begets war and that violence begets violence as the Pope has said many times and as he also reiterates in this letter. Unfortunately, we are concerned about the impasse in the negotiation process, especially that in Geneva, to find a political solution to the crisis. This is why in the letter sent to President Assad, the Holy Father encourages him to show good will and to work to end a conflict which has been ongoing for too long and which has occasioned the loss of a great number of innocent lives.

His Holiness Pope Francis was pleased to learn of the celebrations marking the fiftieth anniversary of the establishment of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM). In a telegram signed by Secretary of State Cardinal Pietro Parolin, Pope Francis encouraged them to persevere in the Church's service to the local Churches throughout the entire continent of Africa. Encouraging those attending the celebrations to the intercession of Mary, Mother of the Church, in the Holy Father willingly imparts his Apostolic Blessing as a pledge of peace and joy in the Lord.

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José Manuel Estepa Llaurens was born in Andújar, Spain, on 1 January 1926. He was ordained a priest on 31 July 1951, and on 27 June 1953 after completing his studies in Salamanca, Rome and Paris. After serving in several roles in the Archdiocese of the Spanish capital, on 5 September 1972 Pope John Paul II appointed him titular Bishop of Tsitül and Auxiliary of Madrid. He was ordained as a priest for the Military Vicariate Eritrean of the Tarscan the following 15 October.

In the same period he served for 11 years as seminar rector, in charge of university pastoral care, and as vicar general of the southern sector. On 23 July 1991, following preliminary studies conducted by then Bishop Estepa Llaurens, the sector became the new Diocese of Getafe. He was then entrusted the pastoral care of the so-called Guadalajara corridor, a territory which on 23 July 1991 was re-established as the Diocese of Alcalá de Henares.

On 30 July 1983 John Paul II appointed him Military Vicar of Spain, and at the same time raised him to the dignity of Archbishop, assigning him the titular See of Velubioso. On 18 November 1984 he was transferred to the titular See of Italica with the personal title of Archbishop. Following the promulgation of the Apostolic Constitution Spirituali Motuorum Cara of 1986, which changed the juridical regime of bishops, he became Military Ordinary for Spain. He resigned from the titular See on 7 March 1998, and from his position as Ordinary on 30 October 2003.

As a member of the Spanish Episcopal Conference he served in various roles in the sectors of education, catechesis and the doctrine of the faith. From 1981 to 1998 he also served as president of the subcommission for education, which he continued to serve many years as counselor. Additionally in the 1980s, for two three-year terms, he participated in the Episcopal Commission for the Doctrine of the Faith. Saints Paul VI and John Paul II both called him to collaborate with various dicasteries of the Roman Curia and organisms of the Holy See. In 1997 he was appointed consultant to the Congregation for the Clergy; in 1978 he became a member as an expert in education and catechesis; and in 1988 he began taking part in the plenary of cardinals and bishops of the said Congregation. In 1977 he served as special secretary of the fourth Ordinary General Assembly of the Synod of Bishops which was held in Rome on the theme of catechesis. From 1984 to 1997, and then from 2005 to 2008, he was a member of the Office of Pastoral Coordination of MilitaryOrdinaries, dependent upon the Congregation for Bishops. John Paul II appointed him Synod Father of the Special Assembly for Europe of the Synod of Bishops, held from 28 November to 14 December 1991.

As part of the six-bishop Commission that edited the Catechism of the Catholic Church, Cardinal Estepa Llaurens was in charge of the translation and editing of the Spanish language edition and served as a principal editor of the General Directory for Catechesis. He was subsequently entrusted with the task of translating and editing the Spanish edition of the 2007 publication of the Compendium of the Catechism of the Catholic Church.

After retiring from his position as Military Ordinary in 2003, he continued to collaborate with the Holy See and the Spanish Episcopal Conference in the field of catechesis and education. He authored numerous works and articles, in particular on pastoral ministry for the military, and most recently was in charge of religious assistance to military veterans, and served as counselor of the Hernando de Guevarra Foundation. He served as Grand Prior of the Lieutenant of Western Spain for the Equestrian Order of the Holy Sepulchre of Jerusalem.

He was created Cardinal by Pope Benedict XVI in the Consistory of 20 November 2010, taking possession of the Title of San Gabriele d’Agrò of Acqua Traiana on 29 November 2011. On 29 September 2013 he was among the four cardinals who joined Pope Francis in concelebrating the Mass for the Day for Catechists in the Year of Faith, and in March 2014 he took part in the Visit ad Limina of the Spanish Bishops.

Funeral services for the late Cardinal were celebrated on Tuesday morning, 23 July, in Madrid’s Cathedral Church of San Fernando el Real. He was laid to rest.

Archbishop Military Ordinary emeritus for Spain
Cardinal José Manuel Estepa Llaurens dies

Having received the news of the death of Cardinal José Manuel Estepa Llaurens, Archbishop Military Ordinary emeritus for Spain, I entrust Your Excellency to kindly convey to his family members, as well as the priests and faithful of the Military Ordinariate, my condolences and my spiritual closeness. As I gratefully recall the fruits of his constant and generous service to the Church, I offer suffrage for his eternal repose, and at the same time I warmly impart my Apostolic Blessing, as a symbol of faith and hope in the Risen Christ.

Francis P.P.

One among the masses
The city has many faces; this is the point. When Jesus was walking in the cities of his time, bringing the Good News, he always went to encounter people, seeking to meet their faces (let us consider the episode of the woman with the issue of blood); among the masses he sought to create an authentic, human, personal relationship. At times the mass media produce the opposite result: they draw out one face from the crowd, but in order to exploit it, “to the very last, as long as the news and images are newsworthy”, in order to feed it to the masses.

This is the reflection that after seven months I am processing now that I myself am managing a newspaper, that is, offering to readers my view of the world, knowing the ‘power’ that I find myself wielding in my managerial role, and I ask myself: what is my view? Is it that of one seeking news or seeking faces that are not just bodies to be exploited? With what style do I interpret and carry out my work: claiming only my own rights and with jaws clenched defending my own freedom? Or do I try to have the view of one who, feeling the weight of responsibility, and knowing human frailty, looks at the world and at others with eyes of truth and mercy? Is my gaze that of Mary who, as her Son looks, that is, from the heart; or does it stop at the surface and, rather than serving others, ends up serving itself?

I would like this question – which is very secular, because it touches the crucial nerve of the democratic construction of our societies – to be received by my colleagues so that we may all speak together in a praiseworthy way, for once, not only of the sacred right of the freedom of communication, but also of the other face of the same coin.
Justice and dignity for the Amazonian peoples

GIANLUCA BICCINI

Writing in the latest issue of the magazine of his Jesuit confreres, La Civiltà Cattolica (Quaderno no. 1298), Peruvian Cardinal Pedro Ricardo Barreto Jimeno expresses the hope that “some governments may overcome positions of suspicion and listen with greater attention to the feeble voices and urgent appeals” that come from the Amazon — as requested in the Instrumentum Laboris of the Special Assembly of the Synod of Bishops for the region.

On 17 June, one month after the presentation, of the Working Document, the Vice President of the Pan-Amazonian Ecclesial Network (REPAAM) continued the reflection in preparation for the October meeting in the Vatican, which has been inaugurated by Cardinal President Cláudio Hummes with an interview granted to editor-in-chief Anieto Spadaro. “Synod for Amazonia and Human Rights: Peoples, Communities and States in Dialogue” is the theme addressed by the Archbishop of Huancayo in a text that is the working of a speech he gave at a meeting with the Pontifical representatives and ambassadors of the nine Amazonian nations. It is a rather incisive analysis, which begins with the assumption that the presence of the Church in the area “can in no way be considered a threat to the stability or sovereignty of individual countries. On the contrary,” writes Cardinal Barreto, “it is actually a prism that makes it possible to identify the fragile points in the responses by States and societies as such, in the face of urgent situations, with regard to which, independently of the Church, there are concrete and historical needs that cannot be evaded.”

Thus the objective of the Church, also through the synodal journey, is “to create the conditions” that will allow the peoples who live in the vast and important territory of Amazonia “to live with dignity and to look to the future with confidence, always in the framework of mutual respect and recognition of their differentiated and complementary responsibilities as social, political and religious protagonists”. Also because, on the other hand, the author clarifies, “to look at the identity of these peoples and at their ability to protect ecosystems according to their cultural traditions and worldview” can enable “our non-Amazonian societies to create appropriate conditions for approximating, respecting and learning from them. In this way, the Vice President of REPAAM, one day we hope to overcome the misconception that this territory is an empty or ‘backward’ space, in deed, we will draw useful guidelines from it to identify the reason for our own failures as a society with regard to caring for our ‘common Home’.”

In this perspective, the Instrumentum Laboris takes on strategic importance, which, according to the cardinal, expresses the feelings and desires of many: “the communities that inhabit the banks of the rivers, the Afro-descendants, the small farmers, the residents of the cities”. It represents “an unprecedented experience for a special Synod”, and it is therefore “a good indicator of what is happening” in the Amazon. We believe that the expression of this wealth, the Cardinal stresses, “can bring, beyond any suspicious position, elements for a better understanding of a reality that is being put at attention”. Moreover, the Working Document is the result of a process of direct listening, together with the consultation of the Episcopal Conferences, involved, to “broaden participation by members of the local population and people of the Church, through assemblies, thematic forums and debates”, reaching over 87,000 people: 62,000 in the preparatory phase and 22,000 in events organized by REPAAM.

Pausing on the situation of “vulnerability” and on the “importance of the region”, the Jesuit cardinal first denounces how historically, the Amazon Basin has been “seen as a space to be occupied and divided for the benefit of external interests”. Amazonia, he writes, “continues to be perceived as backward, a world cut off from the urban centers, one that represents a demographic void: these are connotations that allow the interests of certain groups to consider it available for development”. However, he then highlights the region’s strategic function as “a biome [...] a living system, which acts as a regional and global climate stabilizer, keeping the air humid. And it receives a third of the rainfall that nourishes the Earth.”

This is also because Amazonia is a 7.5 million square kilometer region shared by eight South American States (Bolivia, Brazil, Colombia, Ecuador, Guyana, Peru, Suriname and Venezuela) plus the overseas territory of French Guyana, the Amazon is home to 20 per cent of the Earth’s unfrozen freshwater and 34 per cent of primary forests, which host between 30 and 40 per cent of the world’s flora and fauna. Another characteristic is its socio-diversity, since out of about 35 million inhabitants, 2,500,000 are indigenous — belonging to 390 peoples, 177 of whom are isolated or without external contacts — who speak 240 languages, belonging to 49 linguistic groups.

In short, Cardinal Barreto’s basic thesis lies in the belief that “this portion of the planet is the biome in which life is expressed in its extraordinary diversity as a gift of God to all those who inhabit it and to all humanity”. And because “it is an increasingly devastated and threatened territory” the Church must necessarily come to its defence, drawing on the Social Doctrine which endows the Christian mission with a prophetic commitment to “justice, peace, the dignity of every human being without distinction, and to the integrity of creation in response to a predominant model of society that leads to exclusion and inequality.”

Recalling Pope Francis’ Magisterium, especially his Encyclical Laudato Si’ and his discourse at the meeting with Amazonian peoples in Puerto Malдонado on 19 January 2018, the Peruvian Cardinal warns against “the strongly neo-extractivist model imposed” on the region today, putting at risk the existence and identity of plurisecular cultures. At the same time, he encourages the Church’s cooperation “with all government institutions, with civil society organizations and especially with peoples themselves”, so that there may be that “serene future” to which Pope Francis referred in convoking this Synod.

In this perspective, the Civiltà Cattolica article goes on to examine “States, foreign companies and the rights of peoples in Pan-Amazonia” to highlight how “decades of pastoral experience”, and more recently that of REPAAM, make it clear that those responsible include “not only the countries where the extractive industries are active, but also some foreign companies and their countries of origin”, in other words, “those that support and encourage extractive investment, public or private, outside their national borders, taking advantage of the wealth of the land at the cost of a devastating impact on the Amazon environment”. Also because, “States in this territory have signed the main international conventions on human rights and related instruments associated with the rights of indigenous peoples and the care of the environment”. And in this field, assures the Peruvian Archbishop, the Church desires “to be a bridge and collaborator in order to achieve this goal”.

Cardinal Barreto describes climate change as an “unavoidable global ecological crisis” and points out that “all the nations in the Amazon Basin are signatories to the Paris Agreement”. But, Cardinal Barreto warns, we must ask for much more, just as “the whole of society must operate much more effectively for this same purpose”. In fact, he clearly states, “there are serious limits and, in some cases, there is a lack of effective commitment and explicit willingness to implement these plans”. At the same time, he emphasizes that indigenous farmers and other grassroots sectors “have developed political and organizational processes that focus on agendas with legitimate rights that must be recognized and respected”. Finally, after mentioning the indigenous peoples in voluntary isolation (PIAV) — who “must be considered with the utmost care because of their high degree of vulnerability, their specific anthropological condition, and the need to protect them from any process that may result in a violation of their human rights” — the Vice-President of REPAAM challenges members of the Catholic Church in the Amazon whose task is “to be living witnesses to hope and cooperation” and “to continue to provide an evangelizing service rooted in the fertile soil where our Amazon peoples and their cultures live.” In this sense, the Cardinal concludes, “as an ecclesial event, the Synod can be an important sign of the effective response promoting justice and the defense of the dignity of the people most affected”.

“La Civiltà Cattolica” offers Cardinal Barreto’s reflection on the October Synod
And of course, that’s a commandment given to us by Jesus. I don’t believe in one system, except for the system of love. That’s what I believe in. My system, my own system, is the power of music. She quoted Patti Smith who believed in the praises of chaos and nihilism. And I said: “In Rome, after performing the song ‘Gloria’ you sang: “Jesus died for somebody’s sins but not mine”. That night? [director Pier Paolo] Pasolini, beloved and admired him, and I accepted that. I said that “Jesus died for somebody’s sins but not mine”. I mean, I felt the same way. I feel that joy and feel them with you. And I say, I think our young can be one thing in the world that they can do different. It’s very hard in our material world. Our world is more material than in the sixth century. It’s very hard for the young. But I think they can infer and find a way to judge their worth by what they have inside and not as a consumer or as an achiever. I’m not saying they shouldn’t try to achieve, but not to judge their worth by that. I think of this young girl, Greta [Thunburg]. Really, did she do a sign that she is going to school until the greenhouse gases do something to help our world. She’s on strike. This little girl all by herself, — not with any money, not with any fame, with any hope, she has a disability — and now she has met thousands of kinds of people, and all the people’s needs and their hopes. I don’t think there’s any particular one system. I don’t believe in one system, except for the system of love. And of course, that’s a commandment given to us by Jesus. I don’t believe in one system, except for the system of love. That’s what I believe in.

We need to see a few scriptures in my work. I mean, I quote these words when I see it. That was 30 years ago, and I’m very certain now of how these words might affect people who hear them. And without recalling a young person’s need for independence, I want to say: “Thank you [Jesus] for your sacrifice and for accepting the way they were made”. Also, I feel His smile. I feel His smile, and I feel His love. I feel His smile, and I feel His love, and it makes me sad when I see the songs, so I promised here that I would not sing in any place that would be painful for people, but I also found different ways to broaden the conversation. To make my music happy, and hopefully someday I’ll sing [Glenn] if I sing in a conversant church. Even when I was young I always felt that there was something very interesting in the community. I had a sense of responsibility and to tell you the truth, I feel that joy and feel them with you. I feel that joy and feel them with you. And I say, I think our young can be one thing in the world that they can do different. It’s very hard in our material world. Our world is more material than in the sixth century. It’s very hard for the young. But I think they can infer and find a way to judge their worth by what they have inside and not as a consumer or as an achiever. I’m not saying they shouldn’t try to achieve, but not to judge their worth by that. I think of this young girl, Greta [Thunburg]. Really, did she do a sign that she is going to school until the greenhouse gases do something to help our world. She’s on strike. This little girl all by herself, — not with any money, not with any fame, with any hope, she has a disability — and now she has met thousands of kinds of people, and all the people’s needs and their hopes. I don’t think there’s any particular one system. I don’t believe in one system, except for the system of love. And of course, that’s a commandment given to us by Jesus. I don’t believe in one system, except for the system of love.

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famous Thomistic adage, which boldly direc-
ts the utmost knowledge of faith toward the realistic purpose of knowing (fides non 
terminatur ad enuntabile sed ad rem, faith is not directed toward a formulation but rather to a reality) has never been so relevant. The understanding of faith and the understand-
ing of reality live in close symbiosis, or they do not live at all in this sense, theology does not withdraw in any way from the pur-
purpose of its research, which is shedding light on reality – the reality made known by revel-
ation received in faith, culminating in the reality of Jesus Christ, and the reality dis-
closed in the dynamism of all creation in the world and in human history, both of which, in the Jesus Christ event, recognize their roots in the intimacy of God’s love and in the promise of their total redemption in the womb of God. The intimate union of faith and reality, which provides the horizon for a theological ministry that is directed to-
ward uniting the awe-filled contemplation of God’s handiwork with the serene joy of
evangelizing the human creature, is also the fundamental axis of the openness to dia-
logue and of the critical discernment with which theology is active within the various forms of human knowledge about reality and the meaning of things and of life. This orientation, followed openly and transpar-
ently, honors the non-ideological, non-self-
referential quality of theological endeavor, while still allowing it freedom to remain strictly consistent with the witness to truth that faith commits it to. “The renewal of schools of theology comes about through the practice of discernment and through a diabolic way of proceeding capable of cre-
ativing a corresponding spiritual environment and intellectual practice.” A dialogue cap-
able of integrating the living criterion of Je-
sus Paschal Mystery with the authentic ecclesial tradition, which discovers connections, signs, and theological references in reality, in creation and in history.” (Francis, Address to the

Theological Faculty of Naples, 21 June 2013)
MAURO ZIONI

In some way, the child who once asked John Henry Newman: “Who is greater, a Cardinal or a Saint?” was an unwriting prophet. Newman replied: “You see, my little one, cardinal is a foretaste of eternity.”

He placed himself with the Church in her desire for unity, in her ecumenical openness. Indeed, there is the Cardinal’s attention to daily holiness, the simple kind, comprised of small gestures, but more radically, there is the idea that true reality is the one that comes from heaven.

Is this the aim expressed in the epitaph he wanted on his tomb: “out of shadow and darkness into truth?”

Precisely. It is living daily life as a serious commitment to the small things, but conscious that the ultimate reality is what awaits us. To me, this seems to be even revolutionary with respect to contemporary sensibility, in which hopes are often short-lived and the eschatological dimension is not embraced. To use a ‘Newmescopic’ expression, we could say that the “kindly light” we find in life is a foretaste of eternity.

More than 50 years after Vatican II, the Church will raise to the glory of the Catholic Church in a form of triumphalism, but conscious that the ultimate reality is what awaits us. To me, this seems to be even revolutionary with respect to contemporary sensibility, in which hopes are often short-lived and the eschatological dimension is not embraced. To use a ‘Newmescopic’ expression, we could say that the “kindly light” we find in life is a foretaste of eternity.

Physically absent but very, very present. Basically, I would highlight two themes and an attitude. First of all, the ecclesiological theme of the value of the sensus fidei in the Church. Indeed it sprang from Newman’s reflection On Consulting the Faithful in Matters of Doctrine which is also mentioned in number 12 of Lumen Gentium. Indeed, I would speak of a canonization of his theology. Then there is the theme of conscience which is revisited several times at the Council and which we find in particular in the number of Conciliators.

Moreover, immediately after Vatican II, Newman was also cited explicitly on the theme of conscience in the Catechism of the Catholic Church.

A moment ago, you also mentioned “an attitude…”

I was referring to the way in which Newman placed himself with the Church in her desire for unity, in her ecumenical openness.

Newman’s timeliness has often been talked about. What teachings did he leave to the Church and to the men and women of today?

I think the main thing is the healthy use of reason. Newman is the man in whom faith and reason converged, albeit not always without difficulty. He offers us the lesson of how the Christian is a complete person who uses both head and heart.

This gives rise to all the consequences for spiritual life, the philosophical quest and, last but not least, the existential plane. Ironically, Newman, who was one of the most refined Catholic intellectuals of the 1800s, was a man of simple devotion, very much a man of his time. He wrote novenas, prayers, he regularly preached to Birmingham’s labourers. He demonstrated how all forms of humanity can and should be used in the relationship with the Lord because in his Incarnation, the Lord took upon himself and redeemed them.

What is the relationship between faith and reason that Newman delves into in his “Grammar of Assent”?

The rational dimension has always accompanied the path of Catholic theology. The risk lay in developing intellectual projects that were an end unto themselves and only accessible to an elite. Using even technical language, with the theoretical elaboration of an expert, in Grammar of Assent Newman attests to the commonman’s rationality of the act of faith.

This is truly revolutionary because it helps one to understand how each act of faith, being a human act, involves rationality, and this rationality is authentic even beyond the formal exercise of intellectual research.

As Filippo Neri said: “I to speak of myself, I would not do so; I speak of myself only to proclaim greater love of the Church and of the Catholic priesthood.”

And the boy asked: “Who is greater?”

Towards the Canonization of John Henry Newman

has greater knowledge of God than the greatest philosopher of ancient times. And Newman justifies the rationality of this act of faith.

The supremacy of conscience is one of the cornerstones of Newman’s reflections. A theme which in the era of “quid thought” and of exaggerated relativism can lead to misunderstandings.

What did the Cardinal mean regarding the relationship between conscience and truth?

I would start with the well-known definition that “Conscience is the aboriginal Vicar of Christ”. Christ is Truth. And conscience is listening to the truth, which the subject does freely and responsibly. Therefore there is no conscience without relation to the truth. To contemplate a conscience that is not subjected to the encounters in the light of the truth he has known. The necessity of formation and listening is implicit in this. This idea is so powerful that Newman develops proof of God’s existence, a proof that grounds God beginning with the motives that render the voice of conscience authoritative for man himself.

A question on the “Ourry” is inevitable: What connected Newman to Filippo Neri?

Apparecly one could say very little. In terms of character, they were very different from each other. Filippo Neri was a simple priest even though he was educated, a 16th century Italian also well known for the joyful nature of his spirituality. On the other hand, Newman is an example of a 19th century Englishman, more formally self-restrained. There is however a most profound harmony between them which the Cardinal himself admitted, saying he was fascinated, enamoured of this elderly Italian priest. What is the reason behind such harmony? The profound love of humility. And consequently of a lifestyle that Newman found very congenial in the Oratory. Moreover, I would like to recall that Newman’s masterpiece Apologia Pro Vita Sua: A Defense of One’s Life not only expresses explicit gratitude to the fathers of the congregation, defined as his family, his home, but – in a less evident way to those unfamiliar with Filippo Neri – it actually begins with a quote from the Florentine Saint. In fact Newman uses the expression Secretum meum (My secret is my own), the very phrase that Filippo Neri used when he was asked for information on his ecstasies and mystical phenomena. It is as if Newman were saying: “This I to speak of myself, I would not do so; I speak of myself only to proclaim greater love of the Church and of the Catholic priesthood.”
Pilgrim of Peace in Mozambique, Madagascar and Mauritius

Pope Francis’ next Apostolic Journey will see him travel to Mozambique and the island nations of Madagascar and Mauritius from 4 to 10 September. On his Fourth Papal Journey to Africa, the Holy Father is scheduled to depart from Rome’s Fiumicino Airport on Wednesday morning, 4 September, and arrive in Maputo, capital of Mozambique, at 6:00 PM local time, where a welcome ceremony will greet him. The following day, the Pope will meet the country’s President at the Ponta Vermelha Presidential Palace, where he will also meet authorities, representatives of civil society and the diplomatic corps. Later in the morning he will meet young people at an interreligious encounter in the Maxaquene Pavilion. In the evening the Holy Father will meet Mozambique’s bishops, priests, men and women religious, consecrated people, seminarians, catechists and animators in the Cathedral of the Immaculate Conception.

On Friday, 6 September, Pope Francis will visit Zimpeto hospital, located in a neighbour- hood in the outskirts of Maputo, after which he will celebrate Mass in the local stadium before heading to Maputo Airport for a farewell cere- mony and his departure for Antananarivo, Mad-agascar, where he is expected to land at 4:30 PM.

On Saturday, 7 September, the Pope will pay a courtesy visit to the country’s President and meet authorities, representatives of civil society and the diplomatic corps at the Iavoloha Presidential Palace. He will then share in Midday Prayer in the Monastery of the Discalced Carmelites and have lunch in the nunciature. In the afternoon, he will meet the Bishops of Madagascar in the Andohalo Cathedral, and visit the tomb of of Blessed Victoire Rasoamanarivo. In his last appointment of the day, he will preside at a vigil with young people in the Soanandrazay diocesan field, where he will return on Sunday morning, 8 September to celebrate Mass before sharing lunch with the Papal en- tourage in the nunciature. Thereafter, Pope Francis will visit the Akamasoa City of Friend- ship, pray for workers at the Mahatzana works- site, and meet with priests, men and women reli- gious, consecrated persons and seminarians in the Collège de Saint Michel.

On Monday, 9 September, Pope Francis will travel from Madagascar to Port Louis, Mauriti- us. After a welcome ceremony at the airport, the Holy Father will celebrate Mass at the monu- ment to Mary Queen of Peace. He will then share lunch at the hospic with prelates of the Episcopal Conference of the Indian Ocean (CEI), and then pay a private visit to the Père Laval Shrine. Afterwards, he will pay a courtesy visit to the heads of state in the Presidential Palace, where he will also meet the country’s authorities, representatives of civil society and the diplomatic corps before departing for Anta- nanarivo.

On Tuesday, 10 September, the Pope will at- tend a farewell ceremony before boarding his return flight to Rome’s Ciampino Airport, where he is expected to arrive at 7:00 PM.

VATICAN BULLETIN

CONTINUED FROM PAGE 9

APOSTOLIC PREFECT

The Holy Father accepted the resig- nation of Fr Antonymasy Susairaj, MEp, from his office as Apostolic Prefect of the Apostolic Prefecture of Kompong-Cham, Cambodia (05 July).

TRIBUNAL OF THE ROMAN ROTA

The Holy Father appointed as Prel- ate Auditor of the Tribunal of the Roman Rota Fr Robert Gołębiowski from the clergy of the Diocese of Radom. Until now he has served as Defender of the Bond of the said Tribunal (09 July).

The Holy Father appointed as Adj- unct Promoter of Justice of the Tribunal of the Roman Rota Fr Antonio Chouseifary of the Congrega- tion of the Lebanese Maronite Missionaries (09 July).

PONTIFICAL ACADEMY OF SCIENCES

The Holy Father appointed as Or- dinary Member of the Pontifical Academy of Sciences Prof. Stefan Walter Hell, Director of Max Planck Institute for Biophysical Chemistry in Göttingen and of the Max Planck Institute for Medical Research in Heidelberg, Federal Republic of Germany (21 July).

RELATIONS WITH STATES

The Holy Father appointed Arch- bishop Giorgio Lingua, titular Arch- bishop of Tuscania, as Apostolic Nuncio in Croatia. Until now he has served as Apostolic Nuncio in Cuba (21 July).

NECROLOGY


Bishop Paul Albert Zipfel, Bishop emeritus of Bloomer, USA, at age 83 (14 July).

Bishop John Adel Elya, BS, Bishop emeritus of Newton for Melkite Greeks, USA, at age 90 (19 July).

Bishop Adel Zak, OFM, titular Bishop of Flumenzer, Vicar Apostolic of Alexandria of Egypt, at age 71 (01 July).

Bishop Juan Rodolfo Laise, OFM Cap., Bishop emeritus of San Luis, Argentina, at age 93 (25 July).

Audience with the Grand Master of the Sovereign Military Order of Malta

On Friday, 28 June, the Holy Father met with His Most Eminent Highness Fra’ Giacomo Dalla Torre del Tempio di Sanguinetto, Prince and Grand Master of the Sovereign Military Order of Malta, with his entourage.

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Project plastic free

Nicolaj Gori

It’s the smallest State in the world but has an ambitious plan: to be the first country completely free of plastic, a material whose purchase and distribution has been banned inside its national territory. The country is Vatican City State which, very soon, will no longer have pollution-producing disposable plastic within its borders. Is it now just a matter of eliminating stock — we’ll have to wait until the end of the year — and the goal of being “plastic free” will be achieved.

This ecological choice stems from the 24 May 2015 publication of Pope Francis’ Laudato Si’, which encouraged the heads of the Governorate to foster an even greener spirit inside the Leonine walls. We spoke about it with Rafael Tornini who is in charge of Gardening and Environmental Services in the Vatican. He explained to L’Osservatore Romano that the recycling of urban waste is currently at 55%, but the goal is to reach 75% within three years.

The primary inspiration behind this choice is quite simple: when properly separated and correctly managed, trash does not damage the environment and represents a true resource, not a cost.

There is encouraging data since early May, when the Vatican implemented the door-to-door collection of several specific types of refuse.

Data on the first six months of the 2019 period — when Tornini implemented the door-to-door collection of several specific types of refuse — is encouraging. This past 30 June, the collection of separated paper and cardboard amounted to 140,000 kg, while the sum total for 2019 was 160,000 kg; in other words, a notable increase in recycling. Organic waste collection weighed in at 200 tons which, rather than being a burden to dispose of, has become a resource.

Indeed, thanks to a series of compost bins placed in the ecocentre which is located in the Vatican Gardens near Saint John’s Tower, everything will be transformed into topsoil. The trimming and pruning of trees and bushes in the gardens (some 400 tons of material) will also contribute to this year’s production. The result, among other things, is also a notable savings on the purchase of fertilizer for the land on the Vatican hill.

The ecocentre was set up in 2016 as a point of convergence for the waste produced inside Vatican City State. There are in fact two large categories of waste: urban and special, the latter of which is subdivided into hazardous and non-hazardous. In 2015 the recycling area was expanded and furnished with new equipment. It currently handles 85 EWCs – European Waste Codes – which are assigned to each type of waste on the basis of its composition and the process that produced it. All of the State’s special waste converges in the ecocentre. In the first six months of 2019 the portion of unseparated trash in the collection of special waste amounted to only 5% (thus indicating 95% of separated recyclable material).

There are also dividends to be garnered from the recycling of lead batteries, metals and especially the food oil collected from the Vatican employee cafeteria and from the refreshment areas in the Vatican Museums. Presently more than 5,000 litres of waste oil are disposed of. A savings also comes from the disposal of room lamps — which at one time were disposed of for a fee — whereas today this expense has been eliminated, thanks to the purchase of specialized collection equipment. It is no small job for the five Gardens and Environmental Services employees who also supported by a truck from an outside company.

Getting back to project “plastic free”, it is also important to note other initiatives. In the Vatican Museums’ refreshment areas, compactors have also been installed for PET: the classic material that vending machine bottles are composed of. The hope is that they will be put to proper use: it will be a test case for understanding the extent of the environmental sensitivity of the millions of yearly visitors who are come from all over the world. Additionally, in all the Governorate’s food and drink vending machines there will no longer be plastic spoons except for the current stock that remains to be used up.

It starts with simple gestures, but in seeking to advance respect for the environment and creation, nothing is insignificant.

Christians for the protection of biodiversity

On 1 September Catholics, Anglicans, Lutherans, Orthodox and Evangelists from all over the world will unite to celebrate the World Day of Prayer for the Care of Creation, an ecumenical initiative that aims to increase awareness among Christians of the need to protect our common home. This year the chosen theme is “The web of life”, with particular attention to biodiversity. Supporting biodiversity, in fact, is becoming increasingly urgent in light of research showing an acceleration in the extinction of living species. A recent United Nations report estimated that one million species are at risk of extinction.

The Season of Creation will run from 1 September, the World Day of Prayer for the Care of Creation — proclaimed in 1989 by Orthodox Patriarch of Constantinople Dimitrios and adopted by Pope Francis in 2015 — to 4 October, the Feast of St Francis of Assisi, considered by many Christian traditions as the patron saint animals and ecology.

Among the sponsors of the initiative are the Roman Curia, the Pan-Amazon Ecclesial Network, the World Lutheran Federation, the World Council of Churches, the World Evangelical Alliance and the Dicastery for Promoting Integral Human Development. An online guide is now available at “ecoforesight.org” to help pastors, religious and lay communities make the most of the month-long campaign, which explores the theological significance of the earth’s biodiversity that nourishes the cycle of life. The document also proposes a liturgy for an ecumenical prayer meeting, biblical readings on ecological themes, and links to eco-theological commentaries and hymns. Included in the guide are suggestions on how communities can campaign and participate in local and global initiatives to protect the ecosystem.

“We lament that God’s creatures are disappearing from the Earth at a rate we can scarcely comprehend,” write the Church leaders in the guide’s introductory remarks. “From humble insects to majestic mammals, from microscopic plankton to towering trees, plants and creatures from across God’s dominion are becoming extinct, and may never be seen again.” This devastation “is in itself, a tragic loss”, continue the authors of the guide, who call on Christians to celebrate the beauty of the divine gift of Creation with prayer, drawing on the Psalms and other scriptures. They ask us to reflect on the way we destroy creation, to improve awareness among Christian communities about nature and ecology, and to defend nature in our homes, schools and churches. “We encourage the whole Christian family to join us in this special time to pray, reflect, and take bold action to preserve creation in all its complexity and specificity”. It is an opportunity for Christians “to lift a united voice on such occasions as the World Conservation Congress in June, the UN climate summit in September, the Catholic synod on the Amazon in October, and the UN climate change conference in November”. This desire was also shared by Mauricio López Oropeza, Executive Secretary of the Pan-Amazon Ecclesial Network, who noted that the Season of Creation offers “an opportunity to reflect on the ways in which we love cultures in all their diversity, especially the diversity of communities in the Amazon. It is an opportunity to love the face of God and how it presents itself in the Amazon”. In a letter addressed to world bishops, the Dicastery for Promoting Integral Human Development invites Catholics to join the ecumenical family in celebrating the Season of Creation, during which “Christians unite in praying and acting together to care for our common home.”
With Martha’s hands and Mary’s heart

The Holy Father reflects on Lazarus’ sisters

Dear Brothers and Sisters,

Good morning!

In this Sunday’s Gospel passage Luke the Evangelist narrates Jesus’ visit to the house of Martha and Mary, Lazarus’ sisters (cf. Lk 10:38-42). They receive him, and Mary sits at his feet to listen to him; she leaves what she was doing in order to be close to Jesus, she does not want to miss any of his words. Everything is to be set aside when he comes to visit us, in our lives, his presence and his words come before all else.

The Lord always surprises us: when we truly focus on listening to him, clouds disappear, doubts give way to truth, fears to serenity, and life’s various situations find the right placement. When the Lord comes, he always puts things in order, even us.

In this scene of Mary of Bethany at Jesus’ feet, Saint Luke shows the prayerful attitude of the believer, who is able to be in the Teacher’s presence to listen to him and be in harmony with him.

It means pausing a few minutes during the day to gather yourself in silence, to make room for the Lord who ‘is passing’ and to find the courage to stay somewhat ‘on the sidelines’ with him, in order to return later with serenity and strength, to everyday matters. Commending the conduct of Mary, who “has chosen the good portion” (v. 42), Jesus seems to say to her: “Do not allow yourselves to be overwhelmed by things to do, but first and foremost listen to the Lord’s voice, in order to properly carry out the tasks that life assigns to you.”

Then there is the other sister, Martha. Saint Luke says that it is she who receives Jesus (cf. v. 38). Perhaps Martha was the older of the two sisters; we do not know. But surely this woman had the charisma of hospitality. Indeed, while Mary listened to Jesus, Martha is completely caught up in many services. That is why Jesus says to her: “Martha, Martha, you are anxious and troubled about many things” (v. 41). With these words he certainly does not condemn the attitude of service, but rather the stress with which one lives at times. We too share Saint Martha’s worries and, after her example, we recommend ensuring — in our families and in our communities — that one may experience the sense of welcome, of fraternity, so that each one may feel ‘at home’, especially the little ones and the poor when they knock at our door.

Thus, today’s Gospel passage reminds us that the wisdom of the heart lies precisely in knowing how to combine these two elements: contemplation and action. Martha and Mary indicate the path to us. If we want to savour life with joy, we must associate these two approaches: on the one hand, ‘being at the feet’ of Jesus, in order to listen to him as he reveals to us the secret of every thing; on the other, being attentive and ready in hospitality, when he passes and knocks at our door, with the face of a friend who needs a moment of rest and fraternity. This hospitality is needed.

May Mary Most Holy, Mother of the Church, give us the grace to serve God and brethren with the hands of Martha and the heart of Mary, so that, in always listening to Christ, we may be artisans of peace and hope. And this is interesting: with these two approaches we will be artisans of peace and hope.

After the Angelus the Holy Father continued:

Dear brothers and sisters, 50 years ago, as if yesterday, man set foot on the Moon, fulfilling an extraordinary dream. May the memory of that great step for humankind kindle the desire to advance together toward even greater aims: more dignity for the weak, more justice among peoples, more future for our common home. I offer a cordial greeting to all of you, people of Rome and pilgrims! In particular I greet the novitiates of the Daughters of Mary Help of Christians, who have come from various countries. I greet you in a special way and I hope that some of you will go to Patagonia: there is a need to work there! I greet the students from the Colegio Cristo Rey of Asunción, Paraguay, the seminarists and formators from the Opera Don Giammara of Iasi, Romania, the young people from Chary-Ourscamp, France and the faithful from Cantù, Italy.

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