Pope arrives in Africa

Message for the Care of Creation
To confront the climate emergency

Page 6/7

Angélus
A more sustainable lifestyle

Page 10

Prayers for Cardinals Etchegaray and Pimiento Rodríguez
Men of dialogue

Cardinal Roger Etchegaray, President emeritus of the Vatican’s Pontifical Councils for Justice and Peace, and of the Pontifical Council “Cor Unum”, has returned to the House of the Father. The 96-year-old Cardinal died on Wednesday, 4 September, in Cambo-les-Bains, in the Diocese of Bayonne, France. During the Holy Mass celebrated in Mozambique, the Holy Father recalled the Cardinal as a man of dialogue and peace. During the liturgy, the Pope also remembered Cardinal José de Jesús Pimiento Rodríguez, Bishop emeritus of Manizales, Colombia, who had died the previous day, 3 September, at age 100.

With concern for hurricane victims in the Bahamas

As Pope Francis set out on his week-long journey to Mozambique, Madagascar and Mauritius, he gave his customary in-flight greeting to the journalists travelling with him to Africa, thanking them all for their help and expressing his “hope that this long journey will bear fruit.” The Holy Father also took the opportunity to express his concern for the Bahamian people who have been extremely hard hit by Hurricane Dorian. “I would like to invite you, each one of you in your heart”, he said, “to say a prayer for the victims of the hurricanes in the Bahamas: they are poor people who suddenly, from one day to the next, lost their homes, everything, even their lives.”
Council of Churches, with her entourage
Ms Maria Voce, President of the Focolare Movement, with co-President Fr Jesús Morín

Tuesday, 3 September
Cardinal Gualtiero Bassetti, Archbishop of Perugia-Città della Pieve, Italy, President of the Italian Episcopal Conference.

Changes in Episcopate

The Holy Father accepted the resignation of Archbishop James Peter Sartraining of Seattle, USA. He is succeeded by Archbishop Paul Dennis Etienne, coadjutor of the said Archbishop (3 Sept.).

Archbishop Etienne, 60, was born in Tell City, USA. He was ordained a priest on 27 June 1992. He was ordained a bishop on 9 December 2002, subsequent to his appointment as Bishop of Cheyenne, USA. He was appointed Archbishop of Anchorage, USA, on 8 October 2006 and coadjutor of Seattle on 29 April 2009.

Congregation for the Oriental Churches

The Synod of Bishops of the Patriarchal Church of Antioch for Syrians has established the new Eparchy of "Adiabene" (Hadadi) in the region of Iraqi Kurdistan, with territory taken from the Archeparchy of Mosul, Iraq, at the same time raising Archbishop Nizar Semaan, coadjutor of Mosul for Syrians, to the rank of first bishop of the said eparchy (30 Aug.).

Archbishop Semaan, 54, was born in Qaraqosh, Iraq. He was ordained a priest on 1 November 1991. He was ordained a bishop on 7 June 2009, subsequent to his appointment as coadjutor Archbishop of Mosul, canonically approved by the Synod of Syrian Bishops, on 27 March 2019.

The Holy Father has given his assent to the election by the Synod of Bishops of the Syro-Malabar Church, India, of Fr Vincent Nellaiaprambil as Bishop of the Eparchy of Bijnor (30 Aug.).

Bishop-elect Nellaiaprambil, 48, was born in Aippalampad, India. He is a member of Saint John’s Forane Church, Parappakara, Trichur Dt., Eparchy of Iriyajakuda. He entered the Eparchy of Bijnor as a minor seminarian, attending Saint Joseph’s Minor Seminary in Kotdwar until 1990. He was ordained a priest on 8 April 1999, and after holding various pastoral offices, obtained a Master of Arts and a License in Systematic Theology. He has served in parish ministry and as: rector of the diocesan Minor Seminary, coordinator of formation in the Eparchy of Bijnor and non-resident member of staff of Saint Joseph’s Regional Seminary in Allahabad, and resident member from 2012-2017.

The Synod of Bishops of the Syro-Malabar Church has elected as Bishop of Mandya for Syro-Malabars, India, Bishop Sebastian Adayanthra. Until now he has served as Auxiliary Bishop of the Archeparchy of Ernakulam-Angamaly and titular Bishop of Macriana maior (30 Aug.).

Bishop Adayanthra, 62, was born in Vailank, India. He was ordained a priest on 18 December 1983. He was ordained a bishop on 20 April 2002, subsequent to his appointment as titular Bishop of Macriana maior and Auxiliary of Ernakulam-Angamaly for Syro-Malabars.

The Synod of Bishops of the Syro-Malabar Church has elected as Vicar to the Major Archbishop of the Archeparchy of Ernakulam-Angamaly, India, Bishop Antony Karyll, CMI. Until now he has served as Bishop of Mandya for Syro-Malabars. The Holy Father has raised him to the dignity of Archbishop, assigning him the titular episcopal See of Macriana maior (30 Aug.).

Archbishop Karyll, 69, was born in Cherthala, India. He was ordained a priest on 27 December 1977. He was ordained a bishop 18 October 2015, subsequent to his appointment as titular Bishop of Mandya.

The Synod of Bishops of the Major Archbishop Syro-Malabar Church has elected as Auxiliary Bishop of the Eparchy of Faridabad for Syro-Malabars, India, Bishop Peter Fehm Puthveneelt. Until now he has served as Auxiliary Bishop of the Archeparchy of Ernakulam-Angamaly for Syro-Malabars and titular Bishop of Rusubhicare (30 Aug.).

Bishop Puthveneelt, 58, was born in Edapally, India. He was ordained a priest on 26 December 1987. He was ordained a bishop on 21 September 2015, subsequent to his appointment as Auxiliary Bishop of the Archeparchy of Ernakulam-Angamaly and titular Bishop of Rusubhicare.

The Holy Father accepted the resignation of Bishop Hilal Barsy Syiatoslaw Lonchyna, MSU, of the Eparchy of the Holy Family of London for Ukrainians faithful in Ireland (1 Sept.).

The Holy Father appointed Fr Mykola Matwijiwski as Apostolic Administrator of the Eparchy of the Holy Family of London for Ukrainians of Byzantine rite and from his office as Apostolic Visitor for Ukrainians faithful in Ireland (1 Sept.).

The Holy Father appointed as Permanent Observer at the Organization of American States (OAS) Mgry
APOSTOLIC JOURNEY TO MOZAMBIQUE

On Thursday morning, 5 September, Pope Francis paid a courtesy visit to the President of the Republic of Mozambique at the Ponta Vermelha Palace where, in the presence of the same Head of State, he then met Authorities, members of civil society and of the Diplomatic Corps accredited to the country, and delivered an address. The following is the English text of the Holy Father’s discourse.

Mr President,

Members of the Government and Diplomatic Corps, Distinguished Authorities, Representatives of Civil Society, Ladies and Gentlemen,

I thank you, Mr President, for your words of welcome and for your kind invitation to visit this nation. I am happy once more to be in Africa and to inaugurate this Apostolic Journey in your country, so blessed by its natural beauty and by a great cultural richness - born of the evident joy in life of your people and their hope in a better future.

I cordially greet the Members of the Government and the Diplomatic Corps, and the Representatives of civil society here present. Through you, I wish to approach and affectionately greet the entire Mozambican people, from Rovuma to Maputo, who have opened their doors to us in order to foster a renewed future of peace and reconciliation.

I would like my first words of closeness and solidarity to be addressed to all those struck by cyclones Idai and Kenneth, whose devastating effects continue to be felt by so many families, especially in those places where it is not yet possible to rebuild, because they require this special attention. Sadly, I will not be able to go personally to visit you, but I want you to know of my own participation in your anguish and suffering, and the commitment of the Catholic community to respond to this most difficult situation. Amid the catastrophe and desolation, I pray that, in God’s providence, the necessary rebuilding will be possible and that all those civil and social groups who make people their priority will find worthy channels that can allow them to make good use of all the efforts made in recent decades to ensure that peace is once more the norm, and reconciliation the best path to confront the difficulties and challenges that you face as a nation. In this spirit and with this intent, a month ago you signed in Serra da Gorongosa the Agreement for a definitive cessation of military hostilities between brother Mozambicans. A landmark that we greet with the hope that it will prove decisive and a further courageous step on the path of peace that began with the General Peace Agreement of 1992 in Rome.

How much has happened since the signing of the historic treaty that sealed the peace and has gradually begun to bear fruit! Those first fruits sustain hope and challenges, seeks out and needs to find security and the means of survival; others have taken refuge in nearby countries... No to violence, and yes to peace!” (Visit to the President of the Republic, 16 September 1988, 5).

In the course of these years, you have come to realize how the pursuit of lasting peace - a mission incumbent upon all - calls for strenuous, constant and unremitting effort, for peace is “like a delicate flower, struggling to blossom on the stony ground of violence” (Message for the 2019 World Day of Peace). As a result, it demands that we continue, with determination but without fanaticism, with courage but without exaltation, with tenacity but in an intelligent way, to promote peace and reconciliation, not the violence that brings only destruction.

As we know, peace is not merely absence of war but a tireless commitment - especially on the part of those of us charged with greater responsibility - to recognize, protect and concretely restore the dignity, so often overlooked or ignored, of our brothers and sisters, so that they can see themselves as the principal protagonists of the destiny of their nation. Nor can we neglect the fact that “without equal opportunities, the different forms of aggression and conflict will find a fertile terrain for growth and eventually explode. When a society - whether local, national or global - is willing to leave part of itself on the fringes, no political programs or resources spent on law enforcement or surveillance systems can indefinitely guarantee tranquility” (Evangelii Gaudium, 59).

Peace has made possible the development of Mozambique in a number of areas. Promising advances have been made in the fields of education and health care. I encourage you to continue your efforts to build up the structures and institutions needed to ensure that no one feels abandoned, especially the young who make up so great a part of your country’s population. They are not only the hope of this land; they are also its present, a present that challenges, seeks out and needs to find worthy channels that can allow them to make good use of all

CONTINUATION ON PAGE 4
A culture of peace requires “an ongoing process in which every new generation must take part” (ibid., 220). For this reason the path to be taken must be one that favours and is fully imbued with a culture of encounter: acknowledging others, creating bonds and building bridges. In this regard, it is essential to cherish memory as a path opening up towards the future, as a journey leading to the attainment of common goals, shared values and ideas not motivated by the common good, but by the inhabitants of these lands, nor motivated by the common good of your people. A culture of peace implies a productive, sustainable and inclusive development, where all Mozambicans can feel that this land is theirs, where they can establish relations of fraternity and equity with their neighbours and all their surroundings.

Mr President, distinguished Authorities! All of you are meant to help create a magnificent work of art: the dawn of peace and reconciliation which can safeguard the right of your sons and daughters to the future. It is my prayer that, in this time that I will spend with you, I too, in communion with my brother bishops and the Catholic Church in this land, can help make peace, reconciliation and hope reign definitively in your midst. Thank you.

A conversation with Fr Arias, missionary in Mozambique

**Silvina Perez**

The Saint Benedict Mission in Mangundze, a small city located about 240 km from Maputo and 35 km from Xai-Xai, capital of the Mozambican Province of Gaza, runs 30 elementary schools attended by about 15,000 children from the surrounding area. Many of them must walk between 8 and 10 km to reach the classrooms. As the area lacks infrastructure to provide potable water, they go to the entire school day, including the walk to and from school, without the opportunity to drink water. Thanks to the work of Argentinean missionary, Fr Juan Gabriel Arias, the children receive a high protein breakfast which, for many, is their only meal of the day.

Fr Juan Gabriel is one of those priests from the “Church that goes forth”, who were shaped by the teachings of Cardinal Bergoglio when he was Archbishop of Buenos Aires. Along with his community, he had been eagerly awaiting Pope Francis’ arrival in Mozambique.

**How can one give hope to a people who have been so afflicted and who feel so abandoned?**

The Pope is demonstrating this right now, with his closeness. The announcement of his arrival has inspired great joy in us. I always say that the only thing I do in my mission is to act as a channel through which God may reach the people. What I do is visit the community, spend time with them, celebrate Mass; and it is God who acts within peoples’ hearts. Obviously I try to prepare myself, to do my best, and I make an effort to be close to the people and to bring them closer to God. And all this is very beautiful to see: communities that grow and people who return to the Catholic faith. I am a privileged witness of the Holy Spirit’s action. And I am aware that I have not done anything to make it happen, the inner work is God’s work. It is said that the Church makes the Eucharist and the Eucharist makes the Church. I try to go, to bring the sacraments, to celebrate. There were communities where Mass was celebrated for the poorest, something which I believe is very important, promoting self-respect and the dignity of the person. They know they are of no interest to anyone, that they are just a number among humanity and that they depend on others for their survival. The fact that someone takes an interest in them and worries about them, and in many aspects, seeing improvements in their situation, not just the spiritual, instills hope. With his visit, the Pope is giving us an enormous legacy of hope that allows us to go forward!

**How long have you been in Mozambique and how did you get to the destination in Latin America?**

Since January 2014 I have been working in a large parish in Mozambique, in the Diocese of Xai-Xai, a parish with 44 communities, some of which have been without a parish priest for some 25 years. There are very different realities. Some of them are located more than 90 km from headquaters, travelling through land and forest, it can take me over two hours to reach them.

**What do you think is the solution to the situation in Africa?**

Unfortunately I see that there is no real political interest in Africa’s improvement. Africa could improve from one day to the next if wealthier states would truly begin to concern themselves and help her. In reality those states only want to take advantage of her products: the raw materials, the oil, minerals, precious stones that they find on the continent, and they are not concerned about the people. They are more interested in selling weapons or designing expensive luxury items for a minority, when in reality, a small part of that money could, for example, solve the water problem. We missionaries, and the good people who want to work here, do everything in our power but it is like palliative care; we are not curing the disease. The cure must come from the international level!...
The Holy Father expresses condolences for the death of Cardinal Achille Silvestrini

A faithful pastor to the Gospel

Cardinal Achille Silvestrini, Prefect emeritus of the Congregation for the Oriental Churches, died in Rome, on Thursday, 29 August, at the age of 95. After learning of his passing, Pope Francis expressed his condolences in a telegram addressed to Cardinal Silvestrini’s niece. This is a brief biography of the late prelate, accompanied by a translation of the Holy Father’s telegram.

Achille Silvestrini was the second of three children born to Davide Silvestrini and Mara Gambaretti. After high school he entered the Diocesan Seminary of Faenza at the age of 19. He earned a degree in classical literature from the University of Bologna.

He was ordained a priest on 13 July 1946, and in 1948 he was sent to Rome, where he studied at the Pontifical Roman Athenaeum Saint Apollinare and the Pontifical Lateran University, graduating in “utroque iure”. After completing studies at the Pontifical Ecclesiastical Academy in 1955, he joined the Holy See’s diplomatic corps on 1 December 1955, serving in the Secretariat of State’s Section for Extraordinary Ecclesiastical Affairs (later renamed Council for the Public Affairs of the Church), where he was charged with issues related to Vietnam, China, Indonesia and Southeast Asia in general.

Between 1958 and 1969 he worked closely with two Secretaries of State: Cardinal Domenico Tardini and (later Cardinal) Domenico Tardini. He earned a degree in classical literature at the Pontifical Oriental Institute on 3 December 1958, and in 1959 graduated from the Institute of Oriental Church Studies of the Apostolic Signatura. He was appointed Undersecretary of the Holy See’s Conseil de l’Eglise Orientale on 24 February 1960 and the following year was appointed Prefect of the Supreme Tribunal of the Holy See.

From Korea a letter from young people to the Pope

“...we want to be makers and protagonists of evangelical peace not only in the future, but also in our ‘today’, in every part of the world”. This was the message contained in a letter to Pope Francis from young participants in the World Youth Peace Pilgrimage in Korea to the Archdiocese of Seoul from 16-22 August. Some 100 young people from 14 countries, (including Africa, North America and Europe) took part in the pilgrimage in the Demilitarized Zone (DMZ) between South and North Korea.

During the 7-day pilgrimage, the young people participated in peace workshops, attended Mass and visited battlefields that had seen some of the fiercest fighting of the Korean War. They were accompanied on part of the pilgrimage by Cardinal Andrew Yeom Soo-jung, Archbishop of Seoul, along with his Auxiliaries and by Archbishop Alfred Xuereb, Apostolic Nuncio of Pyongyang.

In their letter to the Holy Father, the young people said the pilgrimage enabled them “to witness the painful division between South and North and share also the aspiration for Reconciliation and Unity, which from now on all of us young people will take ... alive in our hearts” adding that they are committed to being peacemakers in their respective countries. They thanked the pope for the “most precious gift”, the “historical Post-Synodal Exhortation Christus Vivit” which, they indicated, “has served us as a guiding compass for trying to ‘build a peace with God is good for all’ (Christus Vivit, 169)”.

Young pilgrims in Korea sign their letter to Holy Father

Having learned the news of the passing of Cardinal Silvestrini, I wish to express my profound condolences to his family members and to all those who knew and admired him, as well as to the Diocesan community of Faenza-Modigliana, which counts him among its most illustrious sons. I recall with gratitude his many decades of cooperation with the Holy See, at the service of seven Pontiffs: first in the Secretariat of State, then as Prefect of the Supreme Tribunal of the Apostolic Signature, and lastly as Prefect of the Congregation for the Oriental Churches. He leaves us the memory of a life spent in adherence to his vocation as a priest attentive to the needs of others, a skilled and versatile diplomat and a faithful pastor of the Gospel and of the Church. I raise prayers of suffrage that the Lord may welcome him in joy and eternal peace, and I convey the comforting Apostolic Blessing to those who mourn him.

FRANCISCS PP
In his Message for the fifth World Day of Prayer for the Care of Creation, Pope Francis asks the faithful for “increased prayer and effort on behalf of our common home”– particularly in the “Season of Creation”, celebrated from 1 September to 4 October.

The following is the English text of the Holy Father’s Message:

May governments act quickly to confront the climate emergency

For this reason, I strongly encourage the faithful to pray in these days, that as the result of a timely ecclesial initiative, we bring forth a season for undertaking prophetic actions not illusions. Many young people all over the world, like tyrants with regard to creation. Let us inaugurate farsighted processes involving responsible sacrifices today for the sake of our successors for life tomorrow. Let us give in the present age of quantified, but look instead to our common future! This too is a season for undertaking prophetic actions not illusions. May governments act quickly to confront the climate emergency. In this regard, the forthcoming United Nations Climate Action Summit is of particular importance. Thirty governments will have the opportunity to show leadership not illusions. May governments act quickly to confront the climate emergency.
Tenderness in the digital age

A key to speaking to mankind today

LUCIO ADRIÁN RUIZ

In the digital age of social communications many wonder if, in fact, this new virtual environment does not distance people from each other; if it is not easier to connect on ‘like’ than to express a word of understanding and to be close to those who are suffering in body and spirit, and to take them by the hand. Moreover, we wonder whether screen obsession makes us indifferent to our closest neighbour and if loneliness is not greater than ever in the communications era.

Humanity is challenged to develop in a more complex world, with completely different cultural axes, struggling to create a synthesis between values to pass on and new realities to incorporate. This is a culture that offers us two related spheres that influence each other. On the one hand is that of physicality, presumably understood and accepted (nature, the body, physical presence, encounter); on the other is that of virtuality, new and to be discovered and acquired (virtual reality, devices, mediated presence, information). In the first case, closeness means (or should mean) precisely being beside, close, looking one in the eye, listening directly, touching, speaking face-to-face, hearing.

In the second, virtual presence means “mediated presence”, that is, presence expressed through written or recorded words, music, video or photographs, emojis, gifs.... Between these two theoretically well delineated extremes are infinite shades of grey that blur the existential reality of mankind.

Yet, even if “mediated”, it is always a matter of “presence”, because digital, virtual reality is not abstract; it is real, another form of mankind’s reality and this, for the younger generations, is not a mere tool, as a hammer or household appliance can be, but a “place” one inhabits and in which one relates to other people. There, especially young people, get to know one another; ask questions and respond to each other, dialogue, argue, buy, sell and share information, sentiments, values, life experiences and significant events. More than half of all human beings can be found there today; there, the younger generations live like “digital natives”, with a “digital language” in what is their “digital continent”.

It is in this context of direct presence and mediated presence that Pope Francis teaching on tenderness finds particular significance and importance, because the person is at the centre – the fact that cultural conditions are continually evolving and constantly being challenged – and it is man, the human person, who creates history.

Pope Francis’ teaching on tenderness

The biblical roots

Pope Francis evokes various biblical images that reveal divine tenderness, because “his power is the tenderness, the carresses which are born from his heart, his very good heart which has given life to us”. God does not act like the powerful “of the earth. He humbles himself to welcome human frailty, as Jesus showed us (cf. Mt 26:28). It is the attitude of one who, being infinitely perfect and powerful, is moved with visceral love because of the smallness of his creature, and embraces it and holds it close to himself in order to heal its wounds. The World of God is the source of inspiration of Pope Francis’ teaching and action. The texts recalled by the Pope lead us by hand to the encounter with God who has chosen to love. The biblical images Francis presents to us derive from universal human experiences – that of the family and that of the rural world – with a clear and compelling objective: to lead us to know and experience God. God who chooses to be close to us like a loving father, a caring mother, a shepherd who loves his sheep, a good man, merciful to a stranger.

We see several references that serve as a foundation: there are four specific biblical images that Francis uses in his teaching: Father, Mother, Shepherd, Samaritan. Let us look at a few quotations:

Father: “How beautiful it is to contemplate God’s tenderness! When we want to think only of the great God, but forget the mystery of the Incarnation, God’s aequitas, come to among us, to encounter us: God who is not only father but is dad”.

Mother: “In short, the mercy of God is not an abstract idea, but a concrete reality with which he reveals his love as that of a father or a mother, moved to the very depths out of love for their child”.

Shepherd: “…the Lord himself will guide his people…. With the solicitude and tenderness of a shepherd who takes care of his flock…. Today there is need for people to be witnesses to the mercy and tenderness of God, who spurs the resigned, enlivens the disheartened”.

Good Samaritan (Lk 10:33): “Faced with so many lacerations, the world and too many wounds in the flesh of mankind, emulate Jesus, … by making his kingdom present with gestures of tenderness, understanding and mercy”.

The characteristics of tenderness

Pope Francis does not offer academic definitions: his teaching is theology of a posture. Thus let us try to briefly identify the characteristics that shape the concept of tenderness in his Magisterium, by looking at them used in his words and in the expression of his gestures that caress mankind.

It is not a “saccharine” sentiment. It is customary to understand the term tenderness as associated with “saccharine” gestures and words that end in the sphere of sentiments alone. This “sentimentalism”, moreover, is associated with an attitude that seeks to hide or mask the seriousness and pain of existence. But for the Pope it is not a matter of sentiment; much less is it an escape from suffering or from human limitations. “Tenderness, then, far from being reduced to sentimentalism, is the first step to overcome the withdrawal into oneself, to leave behind the self-centredness that disfigures human freedom”.

This virtue begins to be understood as a condition proper to an adult awareness of reality with all its consequences, and as that Christian maturity that must permeate a person’s manner of being and acting in every circumstance.

But it is the Virtue of the strong.

Tenderness is thus a virtue of the strong, not of the weak; it is this that makes one stop to bow to the weakness of others in order to serve and heal them, rather than take advantage of their frailties to oppress them. The Pope points to this as the very virtue of the Virgin Mary and Saint Joseph: “Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves…. This interplay of justice and tenderness, of contemplation and concern for others, is what makes the ecclesial community look to Mary as a model of evangelization.”

The Pope’s interplay of justice and tenderness calls for simplicity and humility. The simplicity of one who expresses this compassion, in order to avoid approaching the other impertinently; the humility of the one who receives it, in order to accept the fact that he or she is in need. Francis states that “Tenderness is the language of the young children, of those who live with the child, the mother, the father, and dad grows through their touch, their gaze, their voice, their tenderness”. These words are meant to be put into practice in the daily mission, where communication and...
pastoral ministry converge in an approach of mutual respect that enables one to grow when one finds oneself in a moment of difficulty.

With an operative dynamic. For the Pope tenderness is dynamic. “It is a movement that starts from our heart and reaches the eyes, the ears and the hands”, and “that we must use to warm and our heart to comfort the other, to take care of those in need.” Thus, the link between the concept of Mercy and that of tenderness emerges in the thought of Pope Francis. They are sentiments and actions that appear in the Bible as expressions of the loving heart of God for each one of us and for all of humanity. They accompany us on life’s journey with a presence that walks with us, that encourages us to go forward, that helps us to face the successive stages in overcoming difficulties.

He made reference to this in Misericordiae Vultus (2015): “the mercy of God is not an abstract idea, but a concrete reality with which he reveals his love... It gehts further from the depths naturally, fully of tenderness and compassion, indulgence and mercy.”

So one is humbled to the other’s level. Compassion is rooted in the fact that God, being great and infinite, become small for us. “This is tenderness: being on the same level as the other. God himself descended into Jesus to be on our level. This is the same path the Good Samaritan took. This is the path that Jesus himself took. He lowered himself, he lived his entire human existence practicing the real, concrete language of love.” Jesus’ loving self-abasement (Ikenosi) responds precisely to God’s relational manner with mankind, the model of this form of accompaniment the closeness of God who is Love. In Salvation History an approach of tenderness and compassion, indulgence and mercy, which together lead to the discovery of reality and action.

Pope Francis also created an image entirely his own, a source of inspiration for millions of people: the metaphor of the field hospital: “I see the church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol. You have to heal his wounds... And you have to start from the ground up.”

Which creates empathy for those who are loved. God precedes us in love. He loved us first! He empathizes with us. “Tenderness means to use our eyes to see the other, our ears to hear the other, to listen to the children, the poor, those who are afraid of the future. To listen also to the silent cry of our common home, of our sick and polluted earth.” Thus, the Pope applies it in his Magisterium and in his ministry, at the “territorial and existential peripheries”, a constant concept since the beginning of his Pontificate, referring to all those people and human communities that are suffering the consequences of the “throw- away culture” and remain unjustly at the margins of social development, of culture, of opportunities, of the distribution of material goods. The Pope seeks to include them every day in his public discourse. He mentioned this many times in the Apostolic Exhortation Evangelii Gaudium, encouraging an evangelization that proclaims the closeness of God who is Love. In Salvation History an approach of tenderness and compassion, indulgence and mercy, which have become pedagogy for missionary disciples sent to evangelize.

Tenderness in the age of social networks

It was the Internet itself along with its gestures and words laden with tenderness that reached a person’s intimate depths and creates a bond. The reciprocal gaze, when affection is authentic and sincere, even becomes the key to personal self-awareness. It makes us aware that we are “someone” particularly when there is one who looks at us in this way: with respect, with true friendship, with understanding, accepting us for who we are.

Looking one in the eye builds a relationship, in depth and intimacy. Neuroscience confirms this universal experience, and the Pope emphasizes it as an indispensable approach for effective interpersonal communication.

And has well defined recipients.

All this richness plays out, in the Pope’s teaching, at the “territorial and existential peripheries”, a constant concept since the beginning of his Pontificate, referring to all those people and human communities that are suffering the consequences of the “throw- away culture” and remain unjustly at the margins of social development, of culture, of opportunities, of the distribution of material goods. The Pope seeks to include them every day in his public discourse.

He mentioned this many times in the Apostolic Exhortation Evangelii Gaudium, encouraging an evangelization that proclaims the closeness of God who is Love. In Salvation History an approach of tenderness and compassion, indulgence and mercy, which have become pedagogy for missionary disciples sent to evangelize.

Tenderness in the age of social networks

It was the Internet itself along with its gestures and words laden with tenderness that reached a person’s intimate depths and creates a bond. The reciprocal gaze, when affection is authentic and sincere, even becomes the key to personal self-awareness. It makes us aware that we are “someone” particularly when there is one who looks at us in this way: with respect, with true friendship, with understanding, accepting us for who we are.

Looking one in the eye builds a relationship, in depth and intimacy. Neuroscience confirms this universal experience, and the Pope emphasizes it as an indispensable approach for effective interpersonal communication.

And has well defined recipients.

All this richness plays out, in the Pope’s teaching, at the “territorial and existential peripheries”, a constant concept since the beginning of his Pontificate, referring to all those people and human communities that are suffering the consequences of the “throw- away culture” and remain unjustly at the margins of social development, of culture, of opportunities, of the distribution of material goods. The Pope seeks to include them every day in his public discourse.

He mentioned this many times in the Apostolic Exhortation Evangelii Gaudium, encouraging an evangelization that proclaims the closeness of God who is Love. In Salvation History an approach of tenderness and compassion, indulgence and mercy, which have become pedagogy for missionary disciples sent to evangelize.
Tenderness in the digital age

subversive novelty consists precisely in rejecting violence: its efficacy rests solely on the love received from God and shared with our neighbour, thus renewing the face of the ground (Ps 104:30).

If we begin from the fact that digital environments are that new space where contemporary man lives, then for a Church that necessarily “goes forth” it becomes an urgent challenge to be present so that, as a Church, we are not creating new “existential peripheries.”

Thus, the challenge of presence in the new culture — following the lights emerging from Pope Francis' teaching on tenderness — has very precise indications. We must be: bridges, so the various realities of mankind do not remain disconnected from each other, and the message of hope can reach the new culture; prophets, so that the message of truth and the disclosure of injustice not be lacking in the new continent; missionaries, in order to go where human persons are and to discover them in their reality; bearing the message of Mercy; pastors, in order to seek, find and take upon our shoulders the sheep who are lost, lonely and discarded; Good Samaritans, in order to give time, to be able to listen, to take care of the other, to heal wounds.

For this reason, being in the new culture is not optional for the Church, because where mankind is so the Church must be. Since the start of the Internet age, Popes Saint John Paul II, then Benedict XVI and now Francis have entered and invited all of us to enter into a fruitful dialogue with this part of society that inhabits it and that shows itself, in various ways, to be thirsting for God.5

For Pope Francis tenderness is a form of existence, a way to live life, an approach to reality and a means to relate to others, to reality and to God. It is here that tenderness also becomes a communicative channel, that is, an efficient vehicle to reach people’s hearts, because it inspires the other to trust. Thus, tenderness provides the possibility, on the one hand, to effectively convey truth, facilitating its acceptance, and on the other hand, it offers the opportunity to open our eyes in order to discover the reality of the other and to become active in service. Lastly, it is the best language for a personal and intimate encounter with Jesus Christ. “Today more than ever we need a revolution of tenderness. This will save us.”6

1 Francis, Homily for daily Mass in the Domus Sanctae Marthae, 6 December 2016.
2 Francis, Homily for daily Mass in the Domus Sanctae Marthae, 14 December 2017.
3 Francis, Angelus, 2 March 2014.
4 Francis, Bull of Indiction of the Extraordinary Jubilee of Mercy Missiordiae Vultus, 11 April 2015, n. 6.
5 Francis, Angelus, 7 December 2014.
6 Francis, Angelus, 22 November 2015.
7 Francis, Address to Participants at the Conference on the theme “The Theology of Tenderness of Pope Francis”, 13 September 2018.
8 Francis, Apostolic Exhortation Evangelii Gaudi

um, n. 88.
9 Bergoglio had already adopted the expression ‘revolution of tenderness’ in the Homily for the Te Deum of 25 May 1989. That discourse is interesting for two reasons: in fact, in essence, it contains themes that will then be developed in Evangelii Gaudium, including the four principles related to constant tensions present in every social reality’ which, drawing them from the great postulates of the Social Doctrine of the Church, Francis articulates and explains in nn. 222-237 of the Apostolic Exhortation “(translation ours).” M. Semeraro, “Verso una Chiesa della tenerezza”, in M. Musolino (ed.), La società della tenerezza. Il “vangelo” di Papa Francesco, Porziano, Assisi 2019, 99-122.
10 Benedict XVI, Message for the 43rd World Communications Day, New Technologies, New Relationships, Promoting a Culture of Respect, Dialogue and Friendship, 24 May 2009: “The proclamation of Christ in the world of new technologies requires a profound knowledge of this world if the technologies are to serve our mission adequately.”
12 http://www.ted.com/talks/pope_franzisc_energy/why_the_only_future_earth_building_includes_everyone/discussion (5,486,205 views, 32 languages).
13 Francis, Apostolic Exhortation Evangelii Gaudium, n. 88.
Thirteen new cardinals to be created
Pope Francis announces Consistory

After sharing his reflection with the faithful who had gathered in Saint Peter's Square for the Angelus on Sunday, 1 September, Pope Francis announced the names of the prelates to be created cardinals in the October Consistory. The following is a translation of the Holy Father’s remarks.

On 5 October I will hold a Consistory to appoint 10 new cardinals. Their nationalities express the missionary vocation of the Church that continues to proclaim God’s merciful love to all the men and women of the world. These are the names of the new cardinals:

- Bishop Miguel Angel Ayuso Guixot, M.C.C.J., President of the Pontifical Council for Interreligious Dialogue; Archbishop José Tolentino Calaça de Mendonça, Archivist and Librarian of the Holy Roman Church; Archbishop Ignatius Suharyo Harjoatmodjo of Jakarta; Archbishop Juan de la Canadid García Rodríguez of San Cristóbal de la Habana; Archbishop Fridolin Ambongo Besungu, OFM Cap., of Kinshasa; Archbishop Jean-Claude Hollerich, SJ, of Luxembourg; Bishop Alvaro Leonel Ramazzini Imeri of Hueluutenango; Archbishop Matteo Zuppi of Bologna; Archbishop Cristóbal López Romero, SJ, of Rabat; Fr. Michael Czerny, SJ, Undersecretary of the Section for Migrants of the Dicastery for Promoting Integral Human Development.

Along with them, I will also add to the College of Cardinals two Archbishops and a Bishop who have distinguished themselves for their service to the Church: Archbishop Michael Louis Fitzgerald, M. Afr. Archbishop of N'Djamena; Archbishop Sigita Tamkevičius, SJ, Archibishop emeritus of Kaunas, and Bishop Eugenio Dal Corso, PSD, Bishop emeritus of Benguela.

Let us pray for the new cardinals, that in confirming their adherence to Christ, they may help me in my ministry as the Bishop of Rome for the good of all the holy faithful People of God.

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

From the peripheries for dialogue and for mission

The Consistory of 5 October 2019 continues the practice of appointing to the College of Cardinals bishops from mission territories in the Church. It will be the 13th Consistory presided by Pope Francis.

ANDREA TORNELLI

It will not take place in November, for the Feast of Christ the King. Instead, the Consistory for the Creation of New Cardinals has been moved forward to Saturday, 5 October, the day before the opening of the Synod of Bishops dedicated to the Amazon. Thus, taking us by surprise during the Angelus of Sunday, 1 September, the Pope announced the list of 13 new cardinals, eight of whom belong to missionary religious congregations.

Skimming the list of the new cardinals, Pope Francis’ steadfastness to the path he has undertaken from the beginning of his Pontificate is evident right away. The cardinals are under 80 years of age, and, therefore, are electors in case of a conclave, and three are over 80, and, therefore, are not electors. These are men of the Church who serve in missionary dioceses beyond the reach of established patterns or traditions.

Three prelates of the Roman Curia will receive the red berretta, a symbol of their willingness to spill their blood and, therefore, to defend their very lives in fidelity to the Gospel in union with the Bishop of Rome: the President of the Pontifical Council for Interreligious Dialogue, Miguel Angel Ayuso Guixot, a Comboni Missionary from Spain who was appointed this past May to guide this Dicastery and is therefore on the front lines in the dialogue with Islam and other religions; José Tolentino Calaça de Mendonça of the Portuguese who, for just over a year, has been Archivist and Librarian of the Holy Roman Church; Fr. Michael Czerny, a Jesuit from the former Czechoslovakia, who trained in Canada and the United States, is the Undersecretary of the Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development. Of the curial nominations, the latter is certainly the most innovative. Czerny, in addition to his work for migrants and refugees, will have a key role as special secretary for the upcoming Synod for the Pan-Amazon region.

Of the 10 new cardinal electors, two are diocesan bishops in Europe: Jesuit Jean-Claude Hollerich from Luxembourg, who spent many years of his life in Japan, and the Italian, Matteo Zuppi. Two are Latin American: Juan de la Canadid García Rodríguez from Cuba, and Alvaro Leonel Ramazzini Imeri from Guatemala. Two are bishops in Africa: Capuchin Fridolin Ambongo Besungu, Archbishop of Kinshasa in the Democratic Republic of the Congo, and Salesian Cristóbal López Romero, originally from Spain and currently Archbishop of Rabat, Morocco. Lastly, Ignatius Suharyo Harjoatmodjo, of Asian origin, is the Archbishop of Jakarta, in Indonesia.

Even the three new cardinals over age 80 whom Pope Francis wanted to include in the College of Cardinals confirm the perspective of his Pontificate: British-born Archbishop Michael Louis Fitzgerald, a White Father, who was dedicated for many years to interreligious dialogue and who carried out his last years of service in the Apostolic Nunciature in Egypt; Jesuit Sigita Tamkevičius, Archbishop emeritus of Kaunas, Lithuania; and Eugenio Dal Corso of the Poor Servants of Divine Providence, born in the Italian province of Verona, Bishop emeritus of Benguela, Angola.
On Sunday, 1 September, World Day of Prayer for the Care of Creation, the Pope Francis apologized for his late arrival due to an elevator malfunction. The following is a translation of the Holy Father’s reflection, which he shared in Italian.

Good morning! 
Dear brothers and sisters,

In the Gospel of Luke, Jesus is addressing a feast in the house of one of the head Pharisees. Jesus watches and observes how the guests run, make haste to get the best seats. It is rather common behaviour in our time too, and not only when we are invited to lunch: one frequently sees a place of honour in order to assert a presumed superiority over others. In reality this race to the forefront harms both civil and ecclesial communities because it destroys fraternity. We all know these people: social climbers who always clamber upwards in order to move up, up... They harm fraternity, they damage fraternity. Faced with this scene, Jesus says to him: “when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you” (vv. 13-14). Here too, Jesus goes completely against the tide, manifesting always, the logic of God the Father. He does not seek the attention and regard of others on our own initiative but, if anything, let others offer them to us. Jesus always shows us the way of humility — we must learn the way of humility! — because it is the most authentic way, which also allows one to enjoy authentic relationships. True humility, not false humility, the kind they call in Piedmont, minga quacia. No, not that kind. True humility.

Indeed, human repayment usually distorts relationships, making them “commercial” by bringing personal interest into a relationship that should be generous and free. Instead, Jesus encourages selfless generosity, to pave our way toward a much greater joy, the joy of partaking in the very love of God who awaits us, all of us, at the heavenly banquet.

May the Virgin Mary, “humble beyond all creatures and more exalted” (Dante, Paradiso, XXXIII, 2), help us to recognize ourselves as we are, that is, small, and to give joyfully, without repayment.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, today, 1 September, is the World Day of Prayer for the Care of Creation, an eccumenical prayer that raises our awareness and commitment to caring for our common home, starting with a more sustainable personal and family lifestyle. From today until 4 October, the Feast of Saint Francis of Assisi, it is a favourable time to praise God for all his creatures and to assume responsibility before the cry of the Earth.

I greet all of you who have come from Italy and from various parts of the world. I greet in particular the Ukrainian pilgrims — Slava Jisusu Khristu! — who have come from various countries for the occasion of the Synod of Bishops of the Ukrainian Greek Catholic Church, which will take place in Rome in the coming days. I greet the Sisters of the Institute of Saint Joseph Benedict Cottolengo and the young people in formation — thank you! Thank you for your witness! Thank you for what you do and for what you teach us, onward, keep going!, the cyclists from Cunardo and the faithful from Cervo di Bottanuco; the Catholic Action group of Lecce and the young people from San Matteo della Decima, Gallo Farmos and Caprare San Gervasio.

On Wednesday, God willing, I will depart for an Apostolic Journey to Africa to visit the peoples of Mozambique, Madagascar and Mauritius. I ask you to accompany me with your prayers so that this pastoral visit may bear the desired fruits.

A more sustainable lifestyle

The Holy Father’s appeal at the Marian prayer

This is the season to reflect on our lifestyles and to undertake prophetic actions.

Angels are in my life and in the lives of everyone around me. They are in every place where I rejoice and in every place where I need to smile. They are in every place where I feel happy and in every place where I need to feel happy. They are in every place where I feel blessed and in every place where I need to feel blessed. They are in every place where I feel inspired and in every place where I need to feel inspired. They are in every place where I feel loved and in every place where I need to feel loved. They are in every place where I feel grateful and in every place where I need to feel grateful. They are in every place where I feel lucky and in every place where I need to feel lucky. They are in every place where I feel successful and in every place where I need to feel successful. They are in every place where I feel powerful and in every place where I need to feel powerful. They are in every place where I feel safe and in every place where I need to feel safe. They are in every place where I feel free and in every place where I need to feel free. They are in every place where I feel calm and in every place where I need to feel calm. They are in every place where I feel happy and in every place where I need to feel happy. They are in every place where I feel blessed and in every place where I need to feel blessed. They are in every place where I feel inspired and in every place where I need to feel inspired. They are in every place where I feel loved and in every place where I need to feel loved. They are in every place where I feel grateful and in every place where I need to feel grateful. They are in every place where I feel lucky and in every place where I need to feel lucky. They are in every place where I feel successful and in every place where I need to feel successful. They are in every place where I feel powerful and in every place where I need to feel powerful. They are in every place where I feel safe and in every place where I need to feel safe. They are in every place where I feel free and in every place where I need to feel free. They are in every place where I feel calm and in every place where I need to feel calm.

On the first parable is addressed to a feast and Jesus exhorts him not to “sit down in a place of honour, lest a more eminent man than you be invited by him; and he who invites you both will come, and say to you, ‘Please, move back, give place to this man’”. An embarrassment! And “then you will begin with shame to take the lowest place” (cf. vv. 8-9). Jesus instead invites him to move up, up.... They harm fraternity, the kind they call in Piedmont, minga quacia. No, not that kind. True humility.

The second parable, Jesus addresses the one who invites and, referring to the method of selecting guests, says to him: “when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you” (vv. 13-14). Here too, Jesus goes completely against the tide, manifesting always, the logic of God the Father. He does not seek the attention and regard of others on our own initiative but, if anything, let others offer them to us. Jesus always shows us the way of humility — we must learn the way of humility! — because it is the most authentic way, which also allows one to enjoy authentic relationships. True humility, not false humility, the kind they call in Piedmont, minga quacia. No, not that kind. True humility.

This Sunday’s Gospel passage (cf. Lk 14:7-14) shows us Jesus participating in a feast in the house of one of the head Pharisees. Jesus watches and observes how the guests run, make haste to get the best seats. It is rather common behaviour in our time too, and not only when we are invited to lunch: one frequently sees a place of honour in order to assert a presumed superiority over others. In reality this race to the forefront harms both civil and ecclesial communities because it destroys fraternity. We all know these people: social climbers who always clamber upwards in order to move up, up... They harm fraternity, they damage fraternity. Faced with this scene, Jesus says to him: “when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you” (vv. 13-14). Here too, Jesus goes completely against the tide, manifesting always, the logic of God the Father. He does not seek the attention and regard of others on our own initiative but, if anything, let others offer them to us. Jesus always shows us the way of humility — we must learn the way of humility! — because it is the most authentic way, which also allows one to enjoy authentic relationships. True humility, not false humility, the kind they call in Piedmont, minga quacia. No, not that kind. True humility.

This is the season to reflect on our lifestyles and to undertake prophetic actions.

Indeed, human repayment usually distorts relationships, making them “commercial” by bringing personal interest into a relationship that should be generous and free. Instead, Jesus encourages selfless generosity, to pave our way toward a much greater joy, the joy of partaking in the very love of God who awaits us, all of us, at the heavenly banquet.

May the Virgin Mary, “humble beyond all creatures and more exalted” (Dante, Paradise, XXXIII, 2), help us to recognize ourselves as we are, that is, small, and to give joyfully, without repayment.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, today, 1 September, is the World Day of Prayer for the Care of Creation, an ecumenical prayer that raises our awareness and commitment to caring for our common home, starting with a more sustainable personal and family lifestyle. From today until 4 October, the Feast of Saint Francis of Assisi, it is a favourable time to praise God for all his creatures and to assume responsibility before the cry of the Earth.

I greet all of you who have come from Italy and from various parts of the world. I greet in particular the Ukrainian pilgrims — Slava Jisusu Khristu! — who have come from various countries for the occasion of the Synod of Bishops of the Ukrainian Greek Catholic Church, which will take place in Rome in the coming days. I greet the Sisters of the Institute of Saint Joseph Benedict Cottolengo and the young people in formation — thank you! Thank you for your witness! Thank you for what you do and for what you teach us, onward, keep going!, the cyclists from Cunardo and the faithful from Cervo di Bottanuco; the Catholic Action group of Lecce and the young people from San Matteo della Decima, Gallo Farmos and Caprare San Gervasio.

On Wednesday, God willing, I will depart for an Apostolic Journey to Africa to visit the peoples of Mozambique, Madagascar and Mauritius. I ask you to accompany me with your prayers so that this pastoral visit may bear the desired fruits.

ANGELUS