

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalerunt*

Fifty-second year, number 36 (2612)

Vatican City

Friday, 6 September 2019

## Pope arrives in Africa



HOLY FATHER'S FIRST ADDRESS IN MAPUTO, MOZAMBIQUE ON PAGE 3

### 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".

*Message for the Care of Creation*

To confront the climate emergency

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*Angelus*

A more sustainable lifestyle

PAGE 12

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.

# VATICAN BULLETIN

## AUDIENCES

*Thursday, 29 August*

Archbishop Luigi Bonazzi, titular Archbishop of Atella, Apostolic Nuncio in Canada

Prof. Vincenzo Buonomo, Magnificent Rector of the Pontifical Lateran University

Cardinal Giuseppe Versaldi, Prefect of the Congregation for Catholic Education (for Institutes of Study)

Cardinal Francesco Montenegro, metropolitan Archbishop of Agrigento, Italy

*Friday, 30 August*

H.E. Mr Seyed Taha Hashemi, Ambassador of the Islamic Republic of Iran to the Holy See

Archbishop Silvano Maria Tomasi, CS, titular Archbishop of Asolo, Apostolic Nuncio

Bishop Antoine Hérouard, titular Bishop of Maillezaix, Auxiliary of Lille, France, Apostolic Delegate "ad nutum Sanctae Sedis" for the Shrine of Lourdes

Fr Joachim Welz, Superior General of the Canons Regular of the Holy Cross

Community of the Jesuits of the Vatican Observatory of Castel Gandolfo

*Saturday, 31 August*

H.E. Mr Horacio Cartes, former President of the Republic of Paraguay, with his family

Archbishop Pierbattista Pizzaballa, OFM, titular Archbishop of Verbe, Apostolic Administrator "sede vacante" of the Patriarchate of Jerusalem for Latins

Bishop Rudolf Voderholzer of Regensburg, Federal Republic of Germany

Bishop Robert Francis Prevost, OSA, of Chiclayo, Peru

Delegation from the AVIDNA Association (children stolen at birth in Spain)

*Monday, 2 September*

Archbishop Anselmo Guido Pecorari, titular Archbishop of Populonia, Apostolic Nuncio in Bulgaria and in North Macedonia

Dr Souraya Bechealany, Secretary General of the The Middle East



Council of Churches, with her entourage

Ms Maria Voce, President of the Focolare Movement, with co-President Fr Jesús Morán

*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 Sartain of Seattle, USA. He is succeeded by Archbishop Paul Dennis Etienne, coadjutor of the said Archdiocese (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 2009, subsequent to his appointment as Bishop of Cheyenne, USA. He was appointed Archbishop of Anchorage, USA, on 4 October 2016 and appointed coadjutor of Seattle on 29 April 2019.

## CONGREGATION FOR THE ORIENTAL CHURCHES

The Synod of Bishops of the Patriarchal Church of Antioch for Syrians has established the new Eparchy of "Adiabene" (Hadiab) in the Region of Iraqi Kurdistan, with territory

taken from the Archeparchy of Mossul, Iraq, at the same time raising Archbishop Nizar Semaan, coadjutor of Mossul 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 2019, subsequent to his appointment as Coadjutor Archbishop of Mossul, 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 Nellaiparambil as Bishop of the Eparchy of Bijnor (30 Aug.).

Bishop-elect Nellaiparambil, 48, was born in Arrippalam, India. He is a member of Saint John's Forane Church, Parappukkara, Trichur Dt., Eparchy of Irinjalakuda. 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 Adayanthrath. Until now he has served as Auxiliary Bishop of the Archeparchy of Ernakulam-Angamaly and titular Bishop of Macriana maior (30 Aug.).

Bishop Adayanthrath, 62, was born in Vaikom, 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 Archeparchy of the Archeparchy of Ernakulam-Angamaly, India, Bishop Antony Kariyil, 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 Kariyil, 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 Archepiscopal Syro-Malabar Church has elected as Auxiliary Bishop of the Eparchy of Faridabad for Syro-Malabars, India, Bishop Jose Puthenveettil. Until now he has served as Auxiliary Bishop of the Archeparchy of Ernakulam-Angamaly for Syro-Malabars and titular Bishop of Rusubbicari (30 Aug.).

Bishop Puthenveettil, 58, was born in Edappally, India. He was ordained a priest on 26 Decembre 1987. He was ordained a bishop on 21 September 2013, subsequent to his appointment as Auxiliary Bishop of the Archeparchy of Ernakulam-Angamaly and titular Bishop of Rusubbicari.

The Holy Father accepted the resignation of Bishop Hlib Borys Sviatoslav Lonchyna, MSU, 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 Fr Mykola Matwijiwskij as Apostolic Administrator of the Eparchy of the Holy Family of London for Ukrainians of Byzantine Rite. Until now he has served as chancellor of the Eparchy (1 Sept.).

## HOLY SEE

The Holy Father appointed as Permanent Observer at the Organization of American States (OAS) Msgr

## With Jesuits of the Vatican Observatory of Castel Gandolfo



*On Friday morning, 30 August, the Holy Father met with the Community of the Jesuits of the Vatican Observatory of Castel Gandolfo.*

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## 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 Indias Parlour, 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.



In Maputo the Pope encourages reconciliation and calls for commitment to defending life and our common home

### Builders of a future of peace

Closeness to the peoples struck by cyclones Idai and Kenneth

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, constant concern will be shown by all those civil and social groups who make people their priority and are in a position to promote the necessary rebuilding.

I want also to express my personal gratitude, and that of the larger international community, for

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 the determination to make your future not one of conflict, but of the acknowledgement that you are all brothers and sisters, sons and daughters of a single land, stewards with a shared destiny. Courage brings peace! Genuine courage: not the courage of brute force and violence, but one expressed concretely in the tireless pursuit of

the common good (cf. PAUL VI, *Message for the 1973 World Day of Peace*).

You have experienced suffering, sorrow and affliction, but you have refused to let human relationships be governed by vengeance or repression, or to allow hatred and violence to have the final word. As my Predecessor Saint John Paul II recalled during his visit to your country in 1988: "Many men, women and children suffer from lack of housing, adequate food, schools for instruction, hospitals for health care, churches in which to meet and to pray, and fields to provide workers with labour. Thousands of persons are forced to relocate in order to find security and the means of

ting 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

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, 3).

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 unremit-

## APOSTOLIC JOURNEY TO MOZAMBIQUE

## Builders of a future of peace

CONTINUED FROM PAGE 3

of their talents. They have the potential to sow the seeds for the growth of that social harmony desired by all.

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 that can help to overcome narrow corporative or partisan interests. In this way, the true wealth of your nation can be found in the service of others, especially the poor. You have

a courageous historical mission to undertake. May you not desist as long as there are children and young people without schooling, families that are homeless, unemployed workers, farmers without land to cultivate. These are the foundations for a future of hope, because it will be a future of dignity! These are the weapons of peace.

Peace invites us also to look to the earth, our common home. From this standpoint, Mozambique is a nation greatly blessed, and you have a special responsibility to care for this blessing. The protection of the land is also the protection of life, which demands particular attention whenever we see a tendency towards pillaging and exfoliation driven by a greed generally not cultivated even 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

## A channel between God and the People

SILVINA PÉREZ

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 the entire school day, including the walk to and from school, without the opportunity to drink water. Thanks to the work of Argentinian 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



Fr Arias' community prepares fabrics for clothes and flags with the Pontiff's image for the papal visit

the Eucharist makes the Church. I try to go, to bring the sacraments, to celebrate. There were communities where Mass was celebrated once a year. Now it is celebrated once a month, which has completely changed their lives. This instills hope in people. I work a lot with 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 this desire to go away arise?*

The first time I came here was in 2000 and I stayed for three months. Then, in 2001 I returned for one month to discern, to ask permission to stay and live here. I then asked Archbishop Bergoglio, who was my bishop, for permission to go to the Diocese of Xai-Xai. I have always liked missionary work. I've always thought that we priests are poorly distributed throughout the world, all of us con-

centrated in cities. I had always felt the desire to go on mission, especially to a place where there is poverty. In the beginning I thought of a destination in Latin America, for its proximity, culture and language. But then, when I had that first experience in 2000, I saw that I could work very well in Mozambique and I fell in love with these people. From 2003 to 2005, I lived here, welcomed by Bishop Julio Duarte Langa, who is now Cardinal. During those three years I always worked in rural areas. But the situation was delicate. I was in an area that did not even have basic services and there was a complicated ecclesial reality in the Diocese. So my Archbishop Bergoglio asked me to return. Even though I did not want to, I understood the reasoning of my pastor who sent me to serve in a neighbourhood parish for 9 years. Bergoglio has always supported me in my travels to Mozambique; even the car that I have here and that I use is a gift from him. 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 headquarters, so 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 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 nieces. The following 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 Maria 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 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 1952, he joined the Holy See's diplomatic corps on 1 December 1953, 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 Cardinal Amleto Giovanni Cicognani, after which he was assigned to the Section for International Organizations – Issues Concerning Peace, Disarmament and Human Rights of the Council for the Public Affairs of the Church. In this capacity he accompanied Archbishop Agostino Casaroli in 1971 on a visit to Moscow to deposit the instruments of the Holy See's adherence to the Nuclear Non-Proliferation Treaty. He led



Holy See delegations to Geneva in 1971 and 1975 for the United Nations Conferences on the Peaceful Uses of Atomic Energy, and on the implementation of the Treaty on the Non-Proliferation of Nuclear Weapons, respectively. In 1972 he was appointed adjunct delegate to the Helsinki consultations in preparation for the Conference on Security and Cooperation in Europe, participating in all phases of the Conference both in Helsinki and in Geneva. In July 1973 he was appointed Undersecretary of the Council for the Public Affairs of the Church, and then its Secretary on 4 May 1979. In 1977 he served as adjunct head of delegation at the Belgrade Meeting for the verification and the development of the Helsinki Final Act.

Silvestrini was ordained a Bishop by Pope John Paul II on 27 May 1979. He led the Holy See delegation for the revision of the Lateran Pact, negotiating with the Italian authorities until its signing on 18 February 1984. He served on numerous Holy See diplomatic missions during that period in roles including: representative in Madrid at the meeting on Security and Coopera-

tion in Europe (1980-1983); delegate to Malta (1981), Buenos Aires for the Malvine-Falklands War (1982), Nicaragua and El Salvador (1983), Poland (1983 and 1987) and Haiti for the amendments to the Concordat (1984); head of the Holy See delegation in Stockholm at the inaugural session of the Conference on Disarmament in Europe (1984); representative to celebrations for the 10th anniversary of the signing of the Final Act of the Conference on Security and Cooperation in Europe; representative for the definition of an Agreement on Church schools in Malta (1985 and 1986); in Lebanon and Syria (1986).

Silvestrini was created a Cardinal by Saint John Paul II on 28 June 1988, and on 1 July he was appointed Prefect of the Supreme Tribunal of the Apostolic Signatura. He was appointed Prefect of the Congregation for the Oriental Churches on 24 May 1991, and Grand Chancellor of the Pontifical Oriental Institute on 3 April 1993. Also during this time, he served as Saint John Paul II's special representative to numerous celebrations including the Special Assembly for Lebanon of the Synod of Bishops.

Throughout his priestly ministry, Cardinal Silvestrini dedicated him-

self to the formation of young people in Rome's Villa Nazareth, established in 1946 by then Bishop (later Cardinal) Domenico Tardini. Villa Nazareth, which was established in response to post World War II difficulties, welcomed poor Italian children from across Italy offering them education and accommodation. In 1983, Silvestrini became President of the Villa Nazareth Foundation, and received Pope Francis there on 18 June 2016 on the occasion of the Villa's 70th anniversary.

Cardinal Silvestrini's funeral was held in Saint Peter's Basilica on Friday, 30 August, with a liturgy celebrated by Cardinal Giovanni Battista Re, vice Dean of the College of Cardinals, and concelebrated by 20 Cardinals, including Secretary of State Pietro Parolin, 24 prelates and numerous priests, among whom were members of the Oriental Churches. Following the Mass, Pope Francis presided at the *ultima commendatio* and *valedictio*. The following day, Cardinal Silvestrini's mortal remains were taken to his birthplace in Brisighella, Italy, where he was buried in his family tomb at the local cemetery following a Mass celebrated by Bishop Mario Toso, SDB, of Faenza-Modigliana.

FRANCISCUS PP

From Korea a letter from young people to the Pope

### Protagonists of peace

"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 sponsored by the Archdiocese of Seoul from 16-22 August. Some 100 young people from 14 countries in Asia, 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 (1950-1953). They were accompanied on part of the pilgrimage by Cardinal Andrew Yeom Soo-jung, Archbishop of Seoul, along with his Auxiliaries and by Archbishop Al-

fred 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 his "most precious gift": the "historical Post-Synodal Ex-



Young pilgrims in Korea sign their letter to Holy Father

hortation *Christus Vivit*" which, they indicated, "has served us as a guiding compass for trying to 'build a peace that is good for all' (*Christus Vivit*, 169)".

Cardinal Yeom Soo-jung told young participants that "peace is a gift of the Holy Spirit and if I do not live peace, the world can't do so either". He urged them to "live peace, reflecting on yourselves, and to become bearers of peace in your families, your communities, and the nation to which you belong". Archbishop Xuereb encouraged them to become peacemakers who believe in the power of prayer and reminded them that "it is prayer that opens the heart". Fr Achilleo Chung, the organizer of the pilgrimage, emphasized that "only one who loves peace, who desires peace, who sacrifices himself or herself for peace, is able to live peace".

The pilgrimage, the fifth of its kind since it was initiated in 2012, concluded on Thursday, 22 August, with a Eucharistic celebration in Seoul's Myeong-dong Cathedral.

## Prayer intention for September For the protection of seas and oceans

In his video message for the prayer intention for the month of September Pope Francis calls the faithful to pray that "politicians, scientists and economists work together to protect the world's seas and oceans". As images of graceful, colourful sea life scroll across the screen, he reminds us that "oceans contain the bulk of our planet's water supply, and also most of the immense variety of living creatures". But the Pope adds, "many of them are threatened for various reasons".

The images then change to scenes illustrating the damage caused by these threats, including noise and environmental pollution from ships, commercial fishing exploitation and the proliferation of plastic in our oceans and its resulting ingestion by ocean wildlife.

As subsequent images portray the majestic beauty of the oceans and waves breaking over rocky shores, the Holy Father explains: "Creation is a project of love given by God to humanity. Our solidarity with the 'common home' is born from our faith".

This month's video message can be found online at: [thepopevideo.org](http://thepopevideo.org). It was directed by Yann Arthus-Bertrand and Michael Pitiot of Hope Production, in cooperation with La Machi Agency-Communications for Good Causes and Vatican Media, and has been translated into nine languages. Both French environmentalist directors have been committed to filming our planet from various perspectives. Arthus-Bertrand is renowned for his aerial films and photographs of some 500,000 sites in over 100 countries, taken in collaboration with more than 100 photographers. Depicting the earth's captivating beauty and the challenges involved in protecting a fragile creation, his images are offered to enrich the Pontiff's message. This month addressed to all believers and to those who long for a better world, encouraging prayer to confront the challenges humanity is now facing. Pitiot and Arthus-Bertrand have collaborated on several films, including the award-winning *Planet Ocean*.



A screenshot from the prayer intention video



"And God saw that it was good" (*Gen 1:25*).

God's gaze, at the beginning of the Bible, rests lovingly on his creation. From habitable land to life-giving waters, from fruit-bearing trees to animals that share our common home, everything is dear in the eyes of God, who offers creation to men and women as a precious gift to be preserved.

Tragically, the human response to this gift has been marked by sin, selfishness and a greedy desire to possess and exploit. Egoism and self-interest have turned creation, a place of encounter and sharing, into an arena of competition and conflict. In this way, the environment itself is endangered: something good in God's eyes has become something to be exploited in human hands. Deterioration has increased in recent decades: constant pollution, the continued use of fossil fuels, intensive agricultural exploitation and deforestation are causing global temperatures to rise above safe levels. The increase in the intensity and frequency of extreme weather phenomena and the desertification of the soil are causing immense hardship for the most vulnerable

among us. Melting of glaciers, scarcity of water, neglect of water basins and the considerable presence of plastic and microplastics in the oceans are equally troubling, and testify to the urgent need for interventions that can no longer be postponed. We have caused a climate emergency that gravely threatens nature and life itself, including our own.

In effect, we have forgotten who we are: creatures made in the image of God (*cf. Gen 1:27*) and called to dwell as brothers and sisters in a common home. We were created not to be tyrants, but to be at the heart of a network of life made up of millions of species lovingly joined together for us by our Creator. Now is the time to rediscover our vocation as children of God, brothers and sisters, and stewards of creation. Now is the time to repent, to be converted and to return to our roots. We are beloved creatures of God, who in his goodness calls us to love life and live it in communion with the rest of creation.

For this reason, I strongly encourage the faithful to pray in these days that, as the result of a timely ecumenical initiative, are being celebrated as a *Season of Creation*. This season of increased prayer and effort on behalf of our common home begins today, 1 September, the World Day of Prayer for the Care of Creation, and ends on 4 October, the feast of Saint Francis of Assisi. It is an opportunity to draw closer to our brothers and sisters of the various Christian confessions. I think in particular of the Orthodox faithful, who have celebrated this Day for thirty years. In this ecological crisis affecting everyone, we should also feel close to all other men and women of good will, called to promote stewardship of the *network of life* of which we are part.

This too is the season for letting our prayer be inspired anew by closeness to nature, which



Message of Pope Francis on the World Day of Prayer for the Care of Creation

# May governments act quickly to confront the climate emergency

spontaneously leads us to give thanks to God the Creator. Saint Bonaventure, that eloquent witness to Franciscan wisdom, said that creation is the first "book" that God opens before our eyes, so that, marvelling at its order, its variety and its beauty, we can come to love and praise its Creator (*cf. Breviloquium*, III, 5-11). In this book, every creature becomes for us "a word of God" (*cf. Commentarius in Librum Ecclesiastes*, I, 2). In the silence of prayer, we can hear the symphony of creation calling us to abandon our self-centredness in order to feel embraced by the tender love of the Father and to share with joy the gifts we have received. We can even say that creation, as a *network of life*, a place of encounter with the Lord and one another, is "God's own 'social network'" (*Audience for the Guides and Scouts of Europe*, 3 August 2019). Nature inspires us to raise a song of cosmic praise to the Creator in the words of Scripture: "Bless the Lord, all things that grow on the earth, sing praise to him and highly exalt him forever" (*Dan 3:76* Vg).

It is also a *season to reflect on our lifestyles*, and how our daily decisions about food, consumption, transportation, use of water, energy and many other material goods, can often be thoughtless and harmful. Too many of us act like tyrants with regard to creation. Let us make an effort to change and to adopt more simple and respectful lifestyles! Now is the time to abandon our dependence on fossil fuels and move, quickly and decisively, towards forms of clean energy and a sustainable and circular economy. Let us also learn to listen to indigenous peoples, whose age-old wisdom can teach us how to live in a better relationship with the environment.

This too is a *season for undertaking prophetic actions*. Many young people all over the world

are making their voices heard and calling for courageous decisions. They feel let down by too many unfulfilled promises, by commitments made and then ignored for selfish interests or out of expediency. The young remind us that the earth is not a possession to be squandered, but an inheritance to be handed down. They remind us that hope for tomorrow is not a noble sentiment, but a task calling for concrete actions here and now. We owe them real answers, not empty words, actions not illusions.

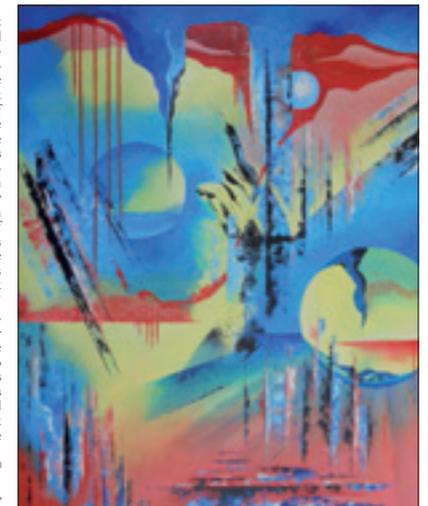
Our prayers and appeals are directed first at raising the awareness of political and civil leaders. I think in particular of those governments that will meet in coming months to renew commitments decisive for directing the planet towards life, not death. The words that Moses proclaimed to the people as a kind of spiritual testament at the threshold of the Promised Land come to mind: "Therefore choose life, that you and your descendants may live" (*Dt 3:19*). We can apply those prophetic words to ourselves and to the situation of our earth. Let us choose life! Let us say "no" to consumerist greed and to the illusion of omnipotence, for these are the ways of death. Let us inaugurate farsighted processes involving responsible sacrifices today for the sake of sure prospects for life tomorrow. Let us not give in to the perverse logic of quick profit, but look instead to our common future!

In this regard, the forthcoming United Nations Climate Action Summit is of particular importance. There, governments will have the responsibility of showing the political will to take drastic measures to achieve as quickly as possible zero net greenhouse gas emissions and to limit the average increase in global temperature to 1.5 degrees Celsius with respect to pre-industrial levels, in accordance with the

Paris Agreement goals. Next month, in October, the Amazon region, whose integrity is gravely threatened, will be the subject of a Special Assembly of the Synod of Bishops. Let us take up these opportunities to respond to the cry of the poor and of our earth!

Each Christian man and woman, every member of the human family, can act as a thin yet unique and indispensable thread in weaving a *network of life* that embraces everyone. May we feel challenged to assume, with prayer and commitment, our responsibility for the care of creation. May God, "the lover of life" (*Wis 11:26*), grant us the courage to do good without waiting for someone else to begin, or until it is too late.

From the Vatican, 1 September 2019



Ank Drujzer, "Climate Change"

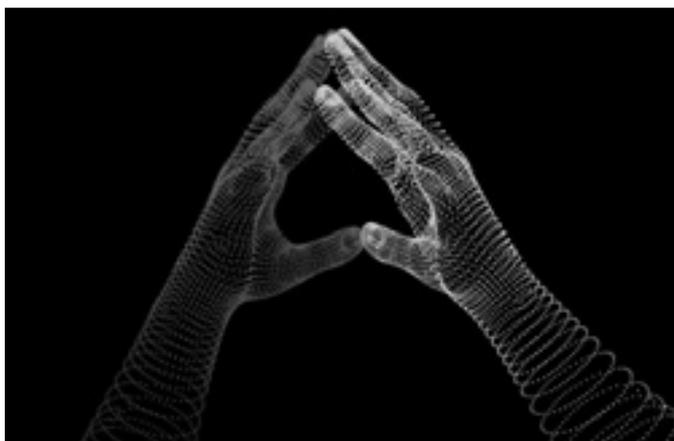
# Tenderness in the digital age

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 click 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 syn-



thesis 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 not artificial: 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, people, 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 – despite 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 caresses which are born from his heart, his very good heart which has given life to us”.<sup>1</sup> God does not act like the powerful of the earth. He humbles himself to welcome human frailty, as Jesus showed us (cf. Mt 20:25). It is the attitude of one who, being infinitely perfect and powerful, is moved with visceral love before the smallness of his creature, and embraces it and holds it close to himself in order to heal its wounds.

The Word 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 decides 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 acquiescence to come among us, to encounter us: the God who is not only father but is dad”.<sup>2</sup>

**Mothers:** “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”.<sup>3</sup>

**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”.<sup>4</sup>

**Good Samaritan (Lk 10:25):** “Faced with so many lacerations in 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”.<sup>6</sup>

### The characteristics of tenderness

Pope Francis does not offer academic definitions: his teaching is that of a pastor. Thus let us try to briefly identify the characteristics that shape the concept of tenderness in his Magisterium, by looking at how it is 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 mere 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”.<sup>7</sup> 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 virtue that induces one 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”.<sup>8</sup>

It is a close and tangible love.

In the words that the Pope recorded for TED (Technology, Entertainment, Design) on 25 April 2017,<sup>9</sup> we find a key hermeneutic to understand the concept: “The third message I would like to share today is, indeed, about revolution: the revolution of tenderness. What is tenderness? It is the love that comes close and becomes real”.<sup>10</sup> Thus, it is a matter of the closeness and tangibility of a love that acts, that heals, that helps in an effective way and is not limited to just looking; all that is expressed in tenderness. It is an attitude that starts from God and comes to each one of us through the presence of another, someone who approaches us with respect and understanding, with appropriate assistance in dark and difficult moments.

With a humble and simple approach.

This interplay of 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 need the other. A child’s love for mom and dad grows through their touch, their gaze, their voice, their tenderness”.<sup>11</sup> These words are meant to be put into practice in the daily mission, where communication and



## Tenderness in the digital age

between the discourse and what is thought, felt and carried out. It is a term in which the Human and the Supernatural converge, 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".<sup>16</sup>

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".<sup>17</sup> Thus, tenderness begins with seeking to understand, then welcoming and lastly serving the other. It is a profoundly human vehicle that reaches 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,<sup>18</sup> 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.<sup>19</sup> In Salvation History an approach of tenderness and Mercy is constant on God's part. This is why the Holy Father applies it in his Magisterium and in his ministry as *gestis verbisque*, which has become pedagogy for missionary disciples sent to evangelize.

### Tenderness in the age of social networks

It was the Internet itself along with its protagonists which attributed a positive sign to the power and role of tenderness as a key to communication. The list of comments is enormous, but let us quote just two examples to respond to the objectives of this article. The first comes from the words of Mark

Zuckerberg on the occasion of his visit to the Holy Father: "Priscilla and I had the honor of meeting Pope Francis at the Vatican. We told him how much we admire his message of mercy and tenderness, and how he's found new ways to communicate with people of every faith around the world".<sup>20</sup>

The second comes from comments published on the Internet on the YouTube<sup>21</sup> and TED Talks<sup>22</sup> websites in response to the 2017 video:

"What a historic moment.... I am agnostic and I am left deeply touched by this. What a powerful message". (Maria Lochle)

"Being a hard core Protestant I had my mind blown twice watching this.... Wow, the truth so well put". (Paul Kumar)

Comments on the @Franciscus Instagram profile with regard to welcoming and the effects that the signs of tenderness have on those who follow his channels are countless and thus cannot be listed in this article.

On the communicative level authentic tenderness is a sought-after value. The words and images of the Holy Father are shared instantaneously as he embraces the sick, caresses the elderly and children, washes the feet of inmates, especially when there are events that move humanity. That is, in his Ministry he carries out what he teaches in his Magisterium, and this is perceived and appreciated.

There is nothing surprising then, about Francis having become a relevant person on social networks and platforms of international discussion. By now it is usual to find him on the comprehensive lists of the currently most influential people. For example, according to information from Twiplomacy (an organization that measures the influence of world leaders through their use of social networks): on Twitter, with 47 million followers in 2018, he was third among the 50 most influential leaders, second among the most followed leaders, and had the fourth highest number of interactions. On Instagram, with five million followers in 2018, he was fifth among the most influential leaders, and had the seventh highest number of interactions.

This communicative power flows from the way in which Pope Francis approaches reality and expresses the relational dynamic of tenderness, which is an essential feature of his Pontifical Magisterium and is transformed in pastoral praxis.

Gestures and words laden with tenderness not only reach the weakness of the little ones and of the suffering, but appeal to the rationality of the powerful, awakening their intelligence through a journey of the heart. The Pope seeks to motivate people to undertake concrete actions and to change course on a local and global scale. Tenderness lived in this way becomes not just an element to be communicated, but also the very channel of communication, that is, the vehicle by which messages are transmitted to an interlocutor who manages to open his intellect and allow his heart to be touched.

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 "means to use our hands and our heart to comfort the other, to take care of those in need".<sup>12</sup> 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 gushes forth from the depths naturally, full of tenderness and compassion, indulgence and mercy".<sup>13</sup>

So one is humbled to the other's level.

Closeness is rooted in the fact that God, being great and infinite, became 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".<sup>14</sup> Jesus' loving self-abasement (*kenosis*) responds precisely to God's relational manner with mankind, the model of this form of accomplishing the mission that becomes a pastoral practice in which work is service, not control. Tenderness welcomes the reality of the needy and assumes it as far as possible by placing itself on the same level so that there may be a dialogue between people with equal dignity, even if one of them has particular limitations.

And manifested in concrete actions.

Tenderness does not remain alone in the field of sentiments. It allows for the harmonization of what the Pope himself identifies as "the three languages".<sup>15</sup> The first is the rational language; followed by the language of the heart, which involves the entire emotional sphere of the person; lastly is that of the hands, or the concrete, practical gesture of tenderness. In this way there is coherence

## Tenderness in the digital age

CONTINUED FROM PAGE 9

### Conclusion

"The Son of God, by becoming flesh, summoned us to the revolution of tenderness".<sup>23</sup> Such a revolution<sup>24</sup> overturns the logic of the government leaders of today's society, characterized by oppression of the weak by those more powerful (cf. Lk 1:51-53). The revolution proposed by Pope Francis does not call for a violent upheaval in order to destroy the social system. Its evangelical and



*With her "yes", Mary became the most influential woman in history. Without social networks, she became the first "influencer": the "influencer" of God. #Panama2019*

(@Pontifex)

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 in-

to a fruitful dialogue with this part of society that inhabits it and that shows itself, in various ways, to be thirsting for God.<sup>25</sup>

For Pope Francis tenderness is a form of existence, a way to live life, an approach to reality and a means to relate to ourselves, 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".<sup>26</sup>



## NOTES

<sup>1</sup> Francis, *Homily for daily Mass in the Domus Sanctae Marthae*, 6 December 2016.

<sup>2</sup> Francis, *Homily for daily Mass in the Domus Sanctae Marthae*, 14 December 2017.

<sup>3</sup> Francis, *Angelus*, 2 March 2014.

<sup>4</sup> Francis, Bull of Indiction of the Extraordinary Jubilee of Mercy *Misericordiae Vultus*, 11 April 2015, n. 6.

<sup>5</sup> Francis, *Angelus*, 7 December 2014.

<sup>6</sup> Francis, *Angelus*, 22 November 2015.

<sup>7</sup> Francis, *Address to Participants at the Conference on the theme "The Theology of Tenderness of Pope Francis"*, 13 September 2018.

<sup>8</sup> Francis, Apostolic Exhortation *Evangelii Gaudium*, n. 288.

<sup>9</sup> Francis, TED Talk: "The Future You", 25 April 2017: <https://www.youtube.com/watch?v=36zrJfAFcuc>.

<sup>10</sup> Idem.

<sup>11</sup> Idem.

<sup>12</sup> Idem.

<sup>13</sup> Francis, Bull of Indiction of the Extraordinary Jubilee of Mercy *Misericordiae Vultus*, 11 April 2015, n. 6.

<sup>14</sup> Francis, TED Talk: "The Future You", 25 April 2017: <https://www.youtube.com/watch?v=36zrJfAFcuc>.

<sup>15</sup> Francis, Responses to questions at pre-synodal conference with young people at the International Pontifical College "Maria Mater Ecclesia", 19 March 2018: [http://w2.vatican.va/content/francesco/it/speeches/2018/march/documents/papa-francesco\\_20180319\\_visita-pcimme.html#DOMANDE-DEL-GIOVANI-E-RISPOSTE-DEL-SANTO-PADRE](http://w2.vatican.va/content/francesco/it/speeches/2018/march/documents/papa-francesco_20180319_visita-pcimme.html#DOMANDE-DEL-GIOVANI-E-RISPOSTE-DEL-SANTO-PADRE).

<sup>16</sup> Spadaro, Antonio, Interview with Pope Francis, *La Civiltà Cattolica* 164 (2013), p. 461.

<sup>17</sup> Francis, TED Talk: "The Future You", 25 April 2017: <https://www.youtube.com/watch?v=36zrJfAFcuc>.

<sup>18</sup> "Recurrent interaction through eye contact activates the limbic mirror system, (...) critical for self-awareness". T. Koike et al.: "What Makes Eye Contact Special? Neural Substrates of On-Line Mutual Eye-Gaze: A Hyperscanning fMRI Study". *eNeuro* 25 February 2019, 6 (1) ENEURO.0284-18.2019; DOI: <https://doi.org/10.1523/ENEURO.0284-18.2019>.

<sup>19</sup> Cf. R. Manes and C. Rocchetta, *La tenerezza grembo di Dio amore, Saggio di Teologia Biblica*, EDB, Bologna, 2016, p. 14.

<sup>20</sup> Post on Facebook by founder Mark Zuckerberg following meeting with Pope Francis at the Vatican, 29 August 2016: <https://www.facebook.com/zuck/posts/10103066187188091>.

<sup>21</sup> <https://www.youtube.com/watch?v=36zrJfAFcuc>, posted on 25 April 2017.

<sup>22</sup> [https://www.ted.com/talks/pope\\_francois\\_why\\_the\\_only\\_future\\_worth\\_building\\_includes\\_everyone/discussion](https://www.ted.com/talks/pope_francois_why_the_only_future_worth_building_includes_everyone/discussion) (3,268,535 views, 32 languages).

<sup>23</sup> Francis, Apostolic Exhortation *Evangelii Gaudium*, n. 88.

<sup>24</sup> "Bergoglio had already adopted the expression 'revolution of tenderness' in the Homily for the *Té Deum* of 25 May 1999. 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 virtù della tenerezza. Il "vangelo" di Papa Francesco, Porziuncola*, Assisi 2019, 99-122).

<sup>25</sup> 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".

<sup>26</sup> Francis, *Address to participants at the Conference on the theme "The Theology of Pope Francis"*, 13 September 2018.

# 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 Ángel Ayuso Guixot, MC-CJ, 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 Hardjoatmodjo of Jakarta; Archbishop Juan de

la Caridad García Rodríguez of San Cristóbal de la Habana; Archbishop Fridolin Ambongo Besungu, OFM Cap. of Kinshasa; Archbishop Jean-Claude Hollerich, SJ, of Luxembourg; Bishop Álvaro Leonel Ramazzini Imeri of Huehuetenango; Archbishop Matteo Zuppi of Bologna; Archbishop Cristóbal López Romero, SDB, 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 Nepte; Archbishop Sigitas Tamkevičius, SJ, Archbishop emeritus of Kaunas, and Bishop Eugenio Dal Corso, PSDP, 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!*

## VATICAN BULLETIN

CONTINUED FROM PAGE 2

Mark Gerard Miles, Nunciature Counsellor (31 Aug.).

### Pontifical Academy of Sciences and Pontifical Academy of Social Sciences

The Holy Father appointed as vice chancellor of the Pontifical Academy of Sciences and of the Pontifical Academy of Social Sciences, with specific competence for the communications sector, Msgr Dario Edoardo Viganò. Until now he has served as Assessor at the Dicastery for Communication (31 Aug.).

### APOSTOLIC NUNCIO

The Holy Father appointed as Apostolic Nuncio in Costa Rica Archbishop Bruno Musarò, titular Archbishop of Abari. Until now he has served as Apostolic Nuncio in the Arab Republic of Egypt and Delegate to the League of Arab States (29 Aug.).

The Holy Father appointed as Apostolic Nuncio in Portugal Archbishop Ivo Scapolo, titular Archbishop of Thagaste. Until now he has served as Apostolic Nuncio in Chile (29 Aug.).

### START OF MISSION

On 27 June, Archbishop Novatus Rugambwa, titular Archbishop of Tagaria, began his mission as Apostolic Nuncio in New Zealand with the presentation of his Letters of Credence to H.E. Mrs Patsy Reddy, Governor General.

## 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 sixth Consistory presided by Pope Francis.*

ANDREA TORNIELLI

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, (ten 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): that of preferring 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 donate 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 Ángel 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 from Portugal 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 Caridad 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 Hardjoatmodjo, 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 Sigitas 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.

## ANGELUS

On Sunday, 1 September, World Day of Prayer for the Care of Creation, the Pontiff appealed to the faithful who had gathered in Saint Peter's Square for the Angelus, encouraging them to adopt "a more sustainable personal and family lifestyle" in response to the "cry of the Earth". Before beginning his reflection on the day's passage from the Gospel of Luke, 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.



# A more sustainable lifestyle

## The Holy Father's appeal at the Marian prayer

Dear Brothers and Sisters,

Good morning!

First of all, I have to apologize for my delay but there was a mishap: I was detained in the elevator for 25 minutes! There was a drop in tension and the lift stopped. Thank God the firefighters came – I thank them very much! – and after working for 25 minutes they were able to get it going. A round of applause for the firefighters!

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 seeks 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 recounts two short parables.

The first parable is addressed to *one who is invited* 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 invited 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 teaches us to behave in the opposite way: "when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher'" (v. 10). Thus, we should 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 Pied-

course of his. And what is the key? A promise: if you do this, you "will be repaid at the resurrection of the just" (v. 14). This means that those who behave in this way will receive divine compensation, far superior to human repayment: I do this favour for you expecting you to do one for me. No, this is not Christian. Humble generosity is Christian.

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 Cerro di Bottanuco; the Catholic Action group of Lecce and the young people from San Matteo della Decima, Gallo Farnese and Capriate 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.



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

(@Pontifex)

mont, *mugna quacia*. No, not that kind. True humility.

In 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 as always, the logic of God the Father. And he also adds the key by which to interpret this dis-

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

