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New steps toward full communion

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VATICAN BULLETIN

AUDIENCES

Thursday, 12 September

Cardinal Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith

H.E. Mr Aleksandar Vučić, President of the Republic of Serbia, with his entourage

Friday, 13 September

Members of the Catholic Bishops' Conference of India, on a visit *ad limina Apostolorum*:

– Archbishop Albert D'Souza of Agra

– Bishop Raphy Manjaly of Allahabad

– Bishop Ignatius D'Souza of Bareilly

– Bishop Oswald Lewis of Jaipur

– Bishop Peter Parappullil of Jhansi

– Bishop Gerald John Mathias of Lucknow

– Bishop Francis Kalist of Meerut

– Bishop Devprasad John Ganawa, SVD, of Udaipur

– Bishop Eugene Joseph of Varanasi

– Archbishop Leo Cornelio, SVD, of Bhopal

– Bishop Joseph Thykkattil of Gwalior

– Bishop Chacko Thottumarickal, SVD, of Indore

– Bishop Gerald Almeida of Jabalpur



– Bishop Basil Bhuriya, SVD, of Jhabua

– Bishop Alangaram Arokia Sebastian Durairaj, SVD, of Khandwa

– Fr Isaac Puthenangady, Diocesan Administrator of Balasore, with Bishop emeritus Thomas Thiruthalil, CM

– Bishop Sarat Chandra Nayak of Berhampur

– Bishop Aplanar Senapati, CM, of Rayagada

– Bishop Kishor Kumar Kujur of Rourkela

– Bishop Niranjan Sualsingh of Sambalpur

– Archbishop Sebastian Kallupura, Coadjutor of Patna, Apostolic Administrator of Buxar

– Bishop Peter Sebastian Goveas of Bettiah

– Bishop Kurien Valiakandathil of Bhagalpur

– Bishop Cajetan Francis Osta of Muzaffarpur

– Bishop Angelus Kujur, SJ, of Purnea

– Archbishop Victor Henry Thakur of Raipur

– Bishop Emmanuel Kerketta of Jashpur

– Bishop Paul Toppo of Raigarh

– Archbishop Felix Toppo, SJ, of Ranchi, with the Auxiliaries: Bishop Telesphore Bilung, SVD, titular Bishop of Rutabo and Apostolic Administrator of Jamshepur; Bishop Theodore Mascarenhas, SFX, titular Bishop of Lysinia

– Bishop Anand Jojo of Hazaribag, Apostolic Administrator “*sede vacante et ad nutum Sanctae Sedis*” of Daltonganj

– Bishop Julius Marandi of Dumka

– Bishop Paul Alois Lakra of Gumla

– Bishop Binay Kandulna of Khunti

– Fr Visuvasam Selvaraj, Diocesan Administrator of Port Blair, with the Bishop emeritus Aleixo das Neves Dias, SFX

– Bishop Vincent Barwa of Simdega

– Bishop Vincent Barwa of Simdega

– Bishop Vincent Barwa of Simdega

Saturday, 14 September

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

Monday, 16 September

H.E. Mr George Vella, President of the Republic of Malta with his wife and entourage

Members of the Latin American Episcopal Council (CELAM):

– Archbishop Héctor Miguel Cabrejos Vidarte, OFM, of Trujillo, Peru, President of CELAM, with: Cardinal Odilo Pedro Scherer, Archbishop of São Paulo, Brazil, first Vice President; Archbishop Rogelio Cabrera López of Monterrey, Mexico, President of the Council for Economic Affairs and Bishop Juan Carlos Cárdenas Toro, titular Bishop of Nova, Auxiliary of Cali, Colombia, Secretary General

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Tuesday, 17 September

Members of the Catholic Bishops' Conference of India, on a visit *ad limina Apostolorum*:

– Archbishop Peter Machado, of Bangalore with Archbishop emeritus Bernard Blasius Moras

– Bishop Derek Fernandes, of Belgaum; Apostolic Administrator of Karwar

– Bishop Henry D'Souza of Belary

– Bishop Anthony Swamy Thomasappa of Chikmagalur

– Bishop Robert Michael Miranda of Gulbarga

– Bishop Peter Paul Saldanha of Mangalore with Bishop emeritus Aloysius Paul D'Souza

– Bishop Kinnikadass Antony William of Mysore with Bishop emeritus Thomas Antony Vazhapilly

– Bishop Francis Serrao, SJ, of Shimoga

– Bishop Gerald Isaac Lobo of Udipi

– Bishop Bali Gali, Bishop emeritus of Guntur; Apostolic Administrator of Cuddapah

– Bishop Paul Maipan of Khammam

– Bishop Anthony Poola of Kurnool

– Bishop Joji Govindu of Nalgonda

– Bishop Udumala Bala Showreddy of Warangal

– Archbishop George Antony-samy of Madras and Mylapore

– Bishop Neethinathan Anthonisamy of Chingleput

– Bishop Thomas Aquinas Le-phonse of Coimbatore

– Bishop Amalraj Arulappan of Ootacamund

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The Holy Father receives Bishops of India on 'ad limina' visits



The Holy Father with members of the Catholic Bishops' Conference of India on their visit 'ad limina Apostolorum' on Friday morning, 13 September



Pope Francis with members of the Catholic Bishops' Conference of India on their visit 'ad limina Apostolorum' on Tuesday morning, 17 September

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GENERAL AUDIENCE

Martyrs "give their lives; they do not hide being Christian", nor do they "sell out their faith". Pope Francis recalled this at the General Audience in Saint Peter's Square on Wednesday, 18 September. His reflection was dedicated to the passage from the Acts of the Apostles in which Gamaliel speaks to the Sanhedrin. The following is a translation of the Holy Father's catechesis, which he gave in Italian.



Francis continues the series of catecheses on the Acts of the Apostles

Martyrs do not sell out their faith

Dear Brothers and Sisters,
Good morning!

Let us continue the catechesis on the Acts of the Apostles. To the Jews' prohibition against teaching in the name of Christ, Peter and the Apostles bravely respond that they cannot obey those who wish to impede the Gospel's journey in the world.

The Twelve thus demonstrate their possession of that "obedience of faith" that they will then bring about in all men (cf. Rom 1:5). Beginning at Pentecost, indeed, they are no longer men "alone". They experience that special synergy that makes them decentralize themselves and enables them to say: "we and the Holy Spirit" (cf. Acts 5:32) or "to the Holy Spirit and to us" (Acts 15:28). They feel they cannot say "I" alone; they are men decentralized from themselves.

Strengthened by this alliance, the Apostles do not allow anyone to intimidate them. They have tremendous courage! Let us remember that these men were cowards: everyone ran away; they fled when Jesus was arrested. But, from cowards they became so courageous. Why? Because the Holy Spirit was with them. The same thing happens to us: if we have the Holy Spirit within, we have the courage to go forth, the courage to win many battles, not by ourselves but by the Spirit who is with us. They do not regress in their march as intrepid witnesses to the Risen Jesus, like the martyrs of all times, including ours. Martyrs give their lives; they do not hide being Christian. Let us consider, a few years ago — today too there are so many — but let us consider four years ago, those Coptic Orthodox Christians, true workers, on the beach in Libya: all their throats were cut. But the last word they said was "Jesus, Jesus". They did not sell out their faith, because the Holy Spirit was with them. These are today's martyrs! The Apostles are the "megaphones" of the Holy Spirit, sent by the Risen One to spread quickly and without reservation the Word that gives salvation.

And truly, this determination causes trepidation in the Jewish "religious system", which feels threatened and responds with violence and death sentences. The persecution of Christians is always the same: people who do not want Christianity feel threatened and thus they condemn Christians. But in the middle of the Sanhedrin, the voice of a different Pharisee is heard, one who chooses to curb the reaction of his people: his name was Gamaliel, a prudent man, "a teacher of the law, held in honour by all the people". At his school, Saint Paul had learned to observe "the law of our fathers" (Acts 22:3). Gamaliel takes the floor and shows his brothers how to practise *the art of discernment* when faced with situations that go beyond the usual context.

Referring to several people who passed themselves off as the Messiah, he demonstrates that every human plan may enjoy a consensus at first and then fail, whereas all that comes from on High and bears God's "signature" is destined to endure. Human designs always fail. They have a season, like us. Think of the many political projects, and how they change from one side to the other in all countries. Think of the great empires; think of the dictatorships of the last century. They felt very powerful; they thought they could dominate the world. And then they all collapsed. Think today too, of today's empires. They will collapse if God is not with them because the power that men have within them is not long-lasting. Only God's power endures. Let us think of the history of Christians, even the history of the Church with the many sins, the many scandals, with many bad things, throughout these two millennia. And why did she not

fall? Because God is there. We are sinners and often we too cause scandal. But God is with us. And God saves us first, and then them, but the Lord always saves. The strength is "God with us". Referring to some characters who had passed themselves off as the Messiah, Gamaliel demonstrates that every human project can enjoy consensus at first and then fail. Therefore, Gamaliel concludes that if the disciples of Jesus of Nazareth believed in an imposter, they were destined to disappear into nothing; if instead they follow one who comes from God, it is better to quit fighting them; and he admonishes: "You might even be found opposing God!" (Acts 5:39). He teaches us to make this discernment.

They are calm and farsighted words that allow us to view the Christian advent in a new light, and they offer parameters that "echo the Gospel" because they invite us to recognize the tree by its fruits (cf. Mt 7:16). They touch our hearts and achieve the desired effect: the other members of the Sanhedrin follow his advice and forego the intention of death, that is, to kill the Apostles.

Let us ask the Holy Spirit to act within us so that both person-

ally and communally, we may achieve the *habitus* of discernment. Let us ask him to help us always be able to recognize the unity of salvation history through the signs of God's passage in our time and on the faces of those who are near us so that we may learn that time and human faces are messengers of the Living God.

APPEAL AND SPECIAL GREETINGS

This upcoming 21 September is World Alzheimer's Day, a disease that affects many men and women who, due to this disease, are often victims of violence, mistreatment and abuse that infringe upon their dignity. Let us pray for the conversion of hearts and for those who suffer from Alzheimer's, for their families and for those who lovingly care for them. I also join in my prayer the memory of those who are affected by cancer, that they too may always be more supported, both in the prevention and in the care of this disease.

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially those from England, Scotland, Ireland, Denmark, Norway, Sweden, Japan, Malaysia, the Philippines, Vietnam, Canada and the United States of America. In particular, I greet the members of the American Academy of Neurological Surgeons present in Rome for their annual meeting. Upon you and your families, I invoke the joy and peace of the Lord. May God bless you!

I address a particular thought to *young people, the elderly and newlyweds*. Next Saturday is the Feast of Saint Matthew, Apostle and Evangelist. May you imitate his willingness to promptly follow Jesus. May his conversion be an example for all, so that like him we may live as true disciples of the Lord, able to abandon worldly calculations.



To members of the Italian Association of Medical Oncology

Euthanasia is not a choice of freedom but of death

Euthanasia, which "seemingly aims to encourage personal freedom", in reality "is based on a utilitarian view of the person, who becomes useless or is regarded as an expense if, from the medical point of view, he or she has no hope of improvement or can no longer escape pain". The Holy Father emphasized this to the members of the Italian Association of Medical Oncology (AIOM) whom he received in audience on Monday morning, 2 September, in the Clementine Hall. The following is a translation of the Holy Father's address, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning!

I offer my cordial greeting to you all: to the President, whom I thank for her words, to the doctors and patients present at this meeting, and to all the members.

Since 1973, the Italian Association of Medical Oncology has played a valuable role in the healthcare sector, encouraging research and prevention, striving to improve diagnosis and treatment, and developing numerous training and updating initiatives for doctors and other workers in the field of oncology. Your Statute illustrates the aims of your non-profit Association which seeks "to promote progress in the clinical, experimental and social welfare field" (Art. 2), with active collaboration among doctors of different disciplines,



The Holy Father with AIOM President Stefania Gori

bodies and institutions. You are committed to "fostering relationships" and to "establishing scientific and collaborative relationships" (ibid.) within the scientific and healthcare world, endeavouring to encourage the sharing of achieved goals and multidisciplinary, which is often hampered by the jealous safeguarding of knowledge.

In a world like ours, often thrust into contention in every sphere of human coexistence, creating and fostering relationships is a commitment essential for the building of the common

good. The conscious and often tiring choice to adopt a style of uniting rather than dividing is represented, in all aspects of the life of AIOM, by its care for relationships with patients, and today it is manifested precisely by the presence of some patients among you. The choice to participate in this meeting together, sitting side by side, presents a strong message and an eloquent sign not only for the world of healthcare, but for the whole of society, called to renew itself in a fraternal style of solidarity.

The National Congress, which you will hold in a few weeks, will be dedicated precisely to attention to the individual patient, to the "best care for each patient", based on each one's biological and clinical characteristics. This is how the oncology of precision, which you promote, also becomes an oncology of mercy, because the effort involved in personalizing care shows attention not only to the disease, but to the patient's specificities, to the way in which he or she reacts to medications, to the most painful information, to suffering. This form of oncology goes beyond the implementation of protocols and demonstrates the employment of technology at the service of people.

Technology is not at the service of man when it reduces him to a "thing", when it distinguishes between those who still deserve to be treated and those who do not, because they are deemed a burden, and sometimes even a waste. The practice of euthanasia, which is already legal in several states, only seemingly aims to encourage personal freedom; in reality it is based on a utilitarian view of the person, who becomes useless or is regarded as an expense if, from the medical point of view, he or she has no hope of improvement or can no longer escape pain. On the contrary, the commitment to accompany patients and their loved ones throughout all stages of



the journey, seeking to alleviate their suffering through palliative care or by offering a family environment in hospices, which are increasingly numerous, contributes to creating a culture and practice more attentive to the value of each person. Never lose heart as a result of the lack of understanding you may encounter, or in the face of the persistent suggestion of more radical and hasty paths. If one chooses death, in a sense problems are solved; but how much bitterness there is behind this reasoning, and what rejection of hope is involved in the decision to give up everything and break all ties! Sometimes, we are in a sort of Pandora's box: everything is known, everything is explained, everything is resolved, but only one thing is hidden: hope. And we have to go and look for this; how to translate hope, or indeed, how to provide it in the most extreme cases.

Thus, your service also becomes a task of raising awareness in a society that is not very aware and at times is even distracted. In many ways you bring to its attention the importance of prevention, understood both as early diagnosis, which can significantly reduce the dangerous nature of oncological diseases, and in terms of respecting the body and its needs. Indeed, the best and truest prevention is a healthy environment and a lifestyle that respects the human body and its laws. As we know, this does not depend on individual choices alone, but also on the places where we live, which, especially in large centres, subject the body to constant stress due to the rhythms of life and exposure to pollutants. This draws our attention back to the care of the natural environment, our common home which we must respect, so that it may also

respect us. Protection of the environment and the fight against cancer thus become two sides of the same problem, two complementary aspects of the same battle of civilization and humanity.

In your commitment to the sick, to the healthcare system and to society as a whole, I invite you to always keep in mind the example of Jesus, who was mankind's greatest teacher, to inspire your gestures and make him your own travelling companion. May he – whom one can never tire of contemplating, so great is the light that emanates from him – inspire the sick and help them to find the strength not to break the bonds of love, to offer their suffering for brothers and sisters, to keep alive their friendship with God. May he – who in a certain way is deemed your colleague, as a physician sent by the Father to heal humanity – inspire doctors to always seek the good of others, to expend themselves generously, to fight for a more supportive world. May he inspire everyone to be close to those who are suffering. Closeness, that very important and much needed attitude. The Lord also implemented it, closeness, in our midst. May he inspire everyone to be close to those who suffer, above all to the little ones, and to put the weak in first place, so that they may nurture a more human society and relationships characterized by gratuitousness, rather than opportunity.

I invoke God's blessing upon all your activities, and I entrust you to the Virgin Mary, so that with the affection of a mother she may watch over you, doctors and all the sick. As I assure you that I accompany you with my prayer, I ask you too to pray for me. Thank you!

Particularisms are a danger when they become populisms

The Pope to Eastern Catholic Bishops of Europe

"Particularisms that become populisms and seek to dictate and make everything uniform" are "a danger of the present time in our civilization". Pope Francis emphasized this in an address to the Eastern Catholic Bishops in Europe whom he received in audience in the Consistory Hall on Saturday morning, 14 September. The following is the English text of the Holy Father's discourse.

Your Eminences,
Your Beatitude,
Dear Brother Bishops,

I thank Cardinal Bagnasco for his greeting on your behalf. I am happy to welcome you at the end of your annual gathering, which takes place this year in Rome. Your meeting, organized under the aegis of the Episcopal Conferences of Europe, is a sign of the rich ritual variety of the Catholic Church on this continent, which is not limited to the Latin tradition. Among you, I see many who

present time in our civilization: particularisms that become populisms and seek to dictate and make everything uniform.

It is precisely the intercession of the saints and holy martyrs, who experience the perfect communion of heaven, that impels us to undertake a constant path of purification of ecclesial memory and to aspire to ever greater unity with all who believe in Christ. That "they may all be one" (Jn 17:21): this is the ardent desire that amid his passion Jesus bore in his heart, pierced for all on the Cross. Both the Second Vatican

of demands and constant mutual re-criminations, the Lord wants us to be meek sowers of the Gospel of love. In the Christian family, you are the ones who, looking to "the God of all comfort" (2 Cor 1:3), are committed to healing the wounds of the past, overcoming prejudices and divisions, and offering hope to all as you walk side by side with your non-Catholic brothers and sisters. I have had the grace of sharing some powerful moments with them. I think of the prayer for peace in the Holy Land in the Vatican Gardens; the meeting with refugees on the island of Lesbos; the dialogue for peace in the Middle East held in Bari, preceded by common prayer under the protection of Saint Nicholas and of the Holy Mother of God "who shows the way". I feel that the way shown to us from on high is made up of prayer, humility and love, not of regional or even traditionalist claims; no. The way is prayer, humility and love. By walking together, by doing something together for others and for our common home, let us rediscover, at the heart of our catholicity, the ancient significance attributed to the Roman See, called to "preside over the whole assembly in charity" (SAINT IGNATIUS

each other to live in love with all. Love knows no canonical or jurisdictional boundaries. It pains me to see, even among Catholics, squabbles about jurisdictions. Please... As the Apostle Paul, who gave his life in this City reminds us, love always has primacy and will never end (cf. 1 Cor 13). When we bend over a suffering brother or sister; when we become neighbours to those who endure loneliness and poverty; when we put at the centre the marginalized – children who will not see the light of day, young people deprived of hope, families tested by being broken, or sick or elderly persons who are cast aside – we are already walking together in the love that heals divisions.

In this way, we prepare to dwell in the one heaven to which we have been called. There the Lord will not seek an account of which or how many territories remained under our jurisdiction. He will not ask how we contributed to the development of our national identities. Instead, he will ask how much we loved our neighbour, every neighbour, and how well we were able to proclaim the Gospel of salvation to those we met along the road of life. So let us ask for the grace to desire this. For



Today the Church asks us to contemplate the glorious Cross of Our Lord. Though He was God, Christ humbled Himself by becoming a servant. This is the glory of the Cross of Jesus!

(@Pontifex)

represent the different Churches of the Byzantine tradition and many from beloved Ukraine. Present, too, are representatives from the Middle East, India and other regions, who have found a welcome in European countries. As the Second Vatican Council observed, "variety within the Church in no way harms its unity; rather it manifests it" (*Orientalium Ecclesiarum*, 2). In fact, Christian unity is not uniformity. Uniformity is the destruction of unity; Christian truth is not monotonous, but "symphonic"; otherwise it would not come from the Holy Spirit.

A few months ago, during my Apostolic Journey to Romania, I celebrated the beatification of seven bishop-martyrs of the Romanian Greek Catholic Church. It was an occasion that demonstrated how much the entire Catholic Church and the Successor of Peter are grateful for the witness of fidelity to communion with the Bishop of Rome offered again and again throughout history, at times even to the shedding of blood. This fidelity is a precious gem in your treasury of faith, a distinctive and indelible sign. One of the Romanian martyrs reminds us of this. To those who demanded that he abjure his Catholic communion, he said, "My faith is my life". Catholic communion is part of your particular identity, yet it in no way detracts from that identity. On the contrary, it contributes to its full realization, for example, by protecting it from the temptation of closing in on itself and falling into national or ethnic particularisms that exclude others. And this is a danger of the



Council and the Code of Canon Law for the Eastern Churches remind us that you are entrusted with a specific mission on the journey of ecumenism. In these days, you have reflected on the meaning of your ecumenical mission in the present time.

Today, while all too many inequalities and divisions threaten peace, we feel called to be artisans of dialogue, promoters of reconciliation and patient builders of a civilization of encounter that can preserve our times from the incivility of conflict. While so many people allow themselves to be caught up in a spiral of violence, in a vicious circle

OF ANTIOCH, *Letter to the Romans*, Prologue), and to the Bishop of Rome as servant of the servants of God.

Living your ecclesial traditions to the full leads you to draw from the same springs of spirituality, liturgy and theology as the Orthodox Churches. It is beautiful to be witnesses together of such great riches! In the academic world, too, it is possible to promote common programmes of study and cultural exchange, involving young priests in particular, so that they can be trained to have an open mind. Most of all, and in everything, let us help

only in loving do we find joy and spread hope. It is by loving that we give second place to those secondary realities to which we are still attached – to money too, which is poisonous: the devil comes in through our pockets; don't forget! – and give pride of place to the only things that remain forever: God and our neighbour.

Have courage, dear brothers; go forward in the spirit of communion! I assure you of a constant remembrance in my prayers. You have a place in my heart, and I ask you, please, to pray for me because I need it. Thank you!

Interview with Ecumenical Patriarch Bartholomew

A milestone on the path to unity



The Ecumenical Patriarch Bartholomew, Orthodox Archbishop of Constantinople, has described Pope Francis' unexpected gift of some fragments of the relics of Saint Peter as "a new milestone" and a "crucial step" in the journey towards Christian unity. In an exclusive interview, the Ecumenical Patriarch of Constantinople indicates service to the world as the key to evangelization, and in reference to the devastating fires in the Amazon, he explains the spiritual and theological reasons that demand our commitment to the environment.

ANDREA TORNIELLI

Your Holiness, what was your first reaction when you received Pope Francis' gift of the reliquary containing the nine fragments of the bones believed to be those of the Apostle Peter?

I must admit that at the beginning we were very surprised to learn that His Holiness, our brother Pope Francis, was giving us such a treasure. This gesture surprised many. Not even the delegation of the Ecumenical Patriarchate that was in Rome for the patronal feast of our Sister Church expected it. Usually this type of event is the subject of protocol discussions. It was not so this time. We sincerely appreciate this gift, which is the manifestation of spontaneity, a sign of the true fraternal love that today unites Catholics and Orthodox.

What is the significance of this gesture?

We can identify at least three profound meanings. Firstly, the arrival of the relics of the Holy Apostle Peter at the seat of the Ecumenical Patriarchate in Constantinople is in itself a blessing. Saint Peter is a central figure of holiness because he is apostolic and in many ways close to all Christians: he is the Apostle of confession, but at the same

time that of denial. Saint Peter is the witness of the Resurrection, a sign of hope for all Christians.

Finally, the third meaning is more ecumenical and refers to the search for unity and communion. This gift from our brother Pope Francis is a new milestone on the road to coming closer together, a crucial step in the dialogue of charity initiated more than 50 years ago by our predecessors. A dialogue that today is placed under the blessing of the Holy Apostle Peter. We need only recall these words of the Apostle, which in our present context take on a very particular dimension: "Love one another intensely from a pure heart, born anew, not from perishable but from imperishable seed, through the living and abiding word of God" (1 Pet 1:22).

More than 50 years ago, your predecessor, Athenagoras, donated to Pope Saint Paul VI an icon depicting the brothers Peter and Andrew embracing each other. Pope Francis has called this "a prophetic sign of the restoration of visible communion between our Churches". At what point is the journey?

That is an excellent question. At what point are we? Much progress has been made in more than 50 years. However, we still have a lot of work to do to re-establish the bond of communion that continues to make us suffer because it denies the perfect fraternity to which we aspire. The division of Christians is a scandal for the Church, because there is no true witness to the Gospel except in the unity of the members of the Body of Christ.

As already mentioned, the gift of the relics of Saint Peter to our Church by our brother Pope Francis is a powerful gesture that demonstrates the commitment of the Church of Rome to the service of Christian unity. In a very symbolic way, it is an almost perfect reflection of the icon mentioned in your question. Brothers Peter and Andrew kiss mystically once again to teach us to live the bond of ecumenical brotherhood to which we are so attached.

On the road to unity two paths are necessary. The first is defined as the dialogue of charity, made up of all those gestures that brought us closer after the embrace exchanged in Jerusalem in 1964 by Pope Paul VI and the Ecumenical Patriarch Athenagoras. The second is called the dialogue of truth. This is composed of bodies of theological dialogue that allow us to consider the common traditions on which to build our future of communion, studying with honesty and respecting the issues that still divide us. To these two paths we would like to add a third, a prophetic one. This is what we have witnessed with this unexpected gift.

The gift of the relics was accompanied by a letter from the Pope that was made public on 13 September, the day the Latin Church celebrates the memory of its predecessor Saint John Chrysostom, a Father of the Church venerated by Catholics and Orthodox who in one of his famous homilies said: "Would you honor the body of Christ? Do not despise his nakedness; do not honor him here in church clothed in silk vestments and then pass him by unclothed and frozen outside". How do we proclaim the Gospel today, beginning with these words?

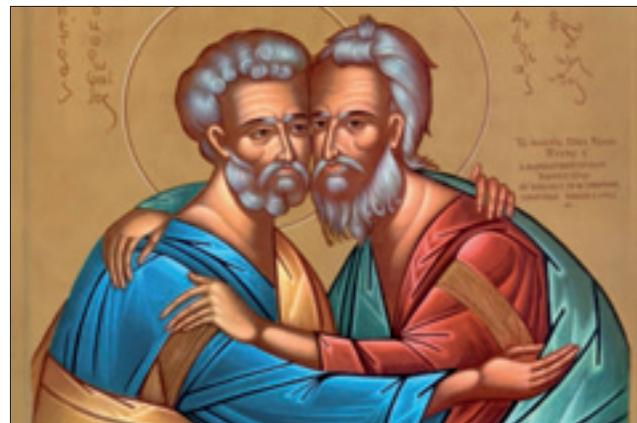
We believe that the liturgical experience on which our spiritual life as Christians is based should not separate us from our commitment in the world and towards the world. As you certainly know, at the end of the Divine Liturgy we say: "Let us go in peace". This invitation not only calls us to maintain the peace that has been given to us, but also to share it with the rest of the world.

When we follow Saint Paul and proclaim the Church as the Body of Christ, we must remember that there is no other way to accomplish the mission and spread the Good News of the Risen Christ than through service, diakonia.

In this way, we follow the example of Christ Himself who gave Himself entirely "for the life of the world". But our service will be even better when Christians have regained full unity in the communion of the Churches.

The Catholic Church is about to celebrate a Synod dedicated to the Pan-Amazon Region, a great green resource for our "Mother Earth".

CONTINUED ON PAGE 11



Icon of The Holy Brother Apostles, Peter and Andrew

The journey toward the "full communion" of Christians calls for "spiritual conversion and renewed fidelity to the Lord who requires on our part greater commitment and new courageous steps". Pope Francis wrote this in a Letter to Patriarch Bartholomew, reflecting on the gift of relics of the Apostle Peter given to the Patriarch's delegation to Rome on 29 June in celebration of the Feast of the Patron Saints. The following is the English text of the Holy Father's Letter.



Pope Francis holds reliquary containing relics of Saint Peter at the concluding Mass for the Year of Faith, 24 November 2013

Courageous steps toward full communion

Pope Francis' letter to Patriarch Bartholomew



To His Holiness Bartholomew
Archbishop of Constantinople
Ecumenical Patriarch

Your Holiness, dear Brother,

With deep affection and spiritual closeness, I send you my cordial good wishes of grace and peace in the love of the Risen Lord. In

these past weeks, I have often thought of writing to you to explain more fully the gift of some fragments of the relics of the Apostle Peter that I presented to Your Holiness through the distinguished delegation from the Ecumenical Patriarchate led by Archbishop Job of Telmessos which took part in the patronal feast of the Church of Rome.

Your Holiness knows well that the uninterrupted tradition of the Roman Church has always testified that the Apostle Peter, after his martyrdom in the Circus of Nero, was buried in the adjoining necropolis of the Vatican Hill. His tomb quickly became a place of pilgrimage for the faithful from every part of the Christian world. Later, the Emperor Constantine erected the Vatican Basilica dedicated to Saint Peter over the site of the tomb of the Apostle.

In June 1939, immediately following his election, my predecessor Pope Pius XII decided to undertake excavations beneath the Vatican Basilica. The works led first to the discovery of the exact burial place of the Apostle and later, in 1952, to the discovery, under the high altar of the Basilica, of a funerary niche attached to a red wall dated to the year 150 and covered with precious graffiti, including one of fundamental importance which reads, in Greek, ΠΕΤΡΟΣ ΑΠ. This contained bones that can quite reasonably be considered those of the Apostle Peter. From those relics, now enshrined in the necropolis under Saint Peter's Basilica, Pope Saint Paul VI had nine fragments removed for the private chapel of the papal apartment in the Apostolic Palace.

The nine fragments were placed in a bronze case bearing the inscription, *Ex ossibus quae in Archibasilicae Vaticanae hypogeo inventa Beati Petri apostoli esse putantur*: "Bones found in the earth beneath the Vatican Basilica considered to be those of Blessed Peter the Apostle". It was this same case, containing nine fragments of the bones of the Apostle, that I desired to present to Your Holiness and to the beloved Church of Constantinople over which you preside with such devotion.

As I reflected on our mutual determination to advance together towards full communion, and thanked God for the progress already made since our venerable predecessors met in Jerusalem over fifty years ago, I thought of the gift that Patriarch Athenagoras gave to Pope

Paul VI: an icon depicting the brothers Peter and Andrew embracing, united in faith and in love of their common Lord. This icon that, at the behest of Pope Paul VI, is displayed today in the Pontifical Council for Promoting Christian Unity, has become for us a prophetic sign of the restoration of that visible communion between our Churches to which we aspire and for which we fervently pray and work. Hence, in the peace born of prayer, I sensed that it would be highly significant were some fragments of the relics of the Apostle Peter to be placed beside the relics of the Apostle Andrew, who is venerated as the heavenly patron of the Church of Constantinople.

I sensed that this thought came to me from the Holy Spirit, who in so many ways prompts Christians to regain that full communion for which our Lord Jesus Christ prayed on the eve of his glorious Passion (cf. Jn 17:21).

This gesture is intended to be a confirmation of the journey that our Churches have made in drawing closer to one another: a journey at times demanding and difficult, yet one accompanied by evident signs of God's grace. Pursuing this journey calls above all for spiritual conversion and renewed fidelity to the Lord who requires on our part greater commitment and new, courageous steps. Difficulties and disagreements, now and in the future, must not distract us from our duty and responsibility as Christians, and particularly as Pastors of the Church, before God and history.

The joining of the relics of the two brother Apostles can also serve as a constant reminder and encouragement that, on this continuing journey, our divergences will no longer stand in the way of our common witness and our evangelizing mission in the service of a human family that today is tempted to build a purely secular future, a future without God.

Your Holiness, beloved Brother, I have found great comfort in sharing these thoughts with you. In the hope of soon encountering you once more, I ask you to pray for me and to bless me, and I exchange with Your Holiness a fraternal embrace of peace.

From the Vatican, 30 August 2019



Holy Father receives the President of Malta

On Monday, 16 September, the Holy Father received in audience H.E. Mr George Vella, President of Malta, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Msgr Antoine Camilleri, Apostolic Nuncio and Undersecretary for Relations with States.

During the discussions, which took place in a cordial atmosphere, satisfaction was expressed for the good state of relations between Malta and the Holy See, and emphasis was placed on the importance of religious values in the culture and life of the Maltese people, highlighting the contribution of the Catholic Church in the field of education.

In this context, the Parties took into consideration some of the challenges that the country must face,



particularly with reference to the phenomenon of migration toward Europe, to which the Church and the government are deeply committed, as well as environmental protection. Lastly, there was an exchange of views on various regional situations, with particular reference to the Mediterranean.

With the President of the Republic of Serbia

On Thursday, 12 September, the Holy Father received in audience H.E. Mr Aleksandar Vucic, President of the Republic of Serbia, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial and open discussions, satisfaction was expressed over the existing good relations between the Holy See and Serbia, as was appreciation for the contribution that the Catholic community offers for the good of the entire Nation, especially in the social field.

Subsequently, the situation in the country and the steps taken towards European in-

tegration were discussed. Subjects of common interest in the regional context were addressed, with particular attention to the importance of promoting fruitful cooperation between peoples in the service of peace, and to the positive role that religions can play in the process of reconciliation.



VATICAN BULLETIN

CONTINUED FROM PAGE 2

– Bishop Soundararaju Periy-anayagam, SDB, of Vellore

– Archbishop Antony Pappusamy of Madurai; Apostolic Administrator of Palayamkottai

– Bishop Thomas Paulsamy of Dindigul

– Bishop Nazarene Soosai of Kottar with Bishop emeritus Peter Remigius

– Bishop Jerome Dhas Varuvel, SDB, of Kuzhithurai

– Bishop Jebamalai Susaimanickam of Sivagangai

– Bishop Stephen Antony Pillai of Tuticorin

– Archbishop Antony Anandara-yar of Pondichery and Cuddalore

– Bishop Lawrence Pius Dorairaj of Dharmapuri

– Bishop Antonisamy Francis of Kumbakonam

– Bishop Singaroyan Sebastianappan of Salem

– Bishop Devadass Ambrose Mariadoss of Tanjore; Apostolic Administrator of Tiruchirappalli

– Archbishop Maria Calist Soosa Pakiam of Trivandrum for Latins, with the Auxiliary Bishop Christudas Rajappan, titular Bishop of Avitta Bibba

– Bishop Stephen Athipozhiyil of Alleppey, with the coadjutor Bishop James Raphael Anaparambil

– Bishop Vincent Samuel of Neyyattinkara

– Bishop Selvister Ponnunathan of Punalur

– Bishop Paul Antony Mullassery of Quilon

– Archbishop Joseph Kalathiparambil of Verapoly

– Bishop Varghese Chakkalal of Calicut

– Bishop Joseph Kariyil of Cochin

– Bishop Alex Joseph Vadakumthala of Kannur

– Bishop Joseph Karikkassery of Kottapuram

– Archbishop Peter Abir Antony-samy of Sultanpet

– Bishop Sebastian Thekethechiril of Vijayapuram

– Archbishop Prakash Mallavarapu of Visakhapatnam

– Bishop Jaya Rao Polimera of Eluru

– Bishop Bhagyaiah Chinnabathini of Guntur

– Bishop Moses Doraboina Prakasam of Nellore

– Bishop Vijaya Kumar Rayarala, PIME, of Srikakulam

– Bishop Joseph Raja Rao Thelegathoti, SMM, of Vijayawada

H.H. Bartholomew I, Ecumenical Patriarch of Constantinople, with his entourage

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Antoine Vu Huy Chuong of Đà Lạt, Việt Nam. He is succeeded by Bishop Dominic Nguyễn Văn Manh. Until now he has served as coadjutor of the same diocese (14 Sept.).

Bishop Nguyễn Văn Manh, 64, was born in Cần Thơ. He was ordained a priest on 29 May 1994. He was ordained a bishop on 31 May 2017, subsequent to his appointment as coadjutor Bishop of Đà Lạt.

The Holy Father appointed as Auxiliary Bishop of the Archdiocese of Caracas, Venezuela, Fr Ricardo Aldo Barreto Cairo from the clergy of La Guaira, assigning him the titular episcopal See of Badiæ. Until now he has served as rector of the inter-

diocesan Major Seminary and President of the Organization of Seminaries in Venezuela (OSVEN) (17 Sept.)

Bishop-elect Barreto Cairo, 51, was born in Panama. He was ordained a priest on 15 August 1998. He holds a licence in philosophy and theology, in moral theology, and a specialization in social communications. He has served in parish ministry and as: formator at the La Guaira Seminary; diocesan penitentiary; chaplain to the Sisters Oblates to Divine Love in Rome.

ORIENTAL CHURCHES

The Holy Father granted his assent to the election by the Synod of Bishops of the Ukrainian Greek-Catholic Church of Fr Ivan Kulyk, as Bishop of the Eparchy of Kamyanets-Podilskiy for Ukrainians, Ukraine. Until now he has served as parish priest of the Saints Sergius and Bacchus Parish in Rome (10 Sept.).

Bishop-elect Kulyk, 40, was born in Perevoloka, in the region of Ternopil. He was ordained a priest on 8 May 2005. He holds a licence in patristics and patrology. He has served in parish ministry and was appointed as administrator of the Saints Sergius and Bacchus Parish in Rome.

CONGREGATION FOR THE ORIENTAL CHURCHES

The Holy Father appointed as Consultants to the Congregation for the Oriental Churches:

Bishop Marcello Semeraro of Albano, and Bishop Bawai Soro of Mar Addai of Toronto for Chaldeans; Fr Luigi Sabbarese, cs,

lecturer at the Pontifical Urban University; Fr Thomas Sunny, SJ, lecturer at the Pontifical Oriental Institute, Sr Maria-Ionela Cristescu, CIN, lecturer at the Pontifical Oriental Institute; Professor Giacomo Bertolini, lecturer at the Pontifical Urban University; Professor Federico Marti, lecturer at the Pontifical University of the Holy Cross; Professor Péter Szabó, lecturer at the Catholic University in Budapest; and Professor Astrid Kaptijn, lecturer at the University of Freiburg (14 Sept.).

SPECIAL ASSEMBLY OF THE SYNOD OF BISHOPS FOR THE PAN-AMAZON REGION

On 7 September, the Holy Father, in view of the Special Assembly of the Synod of Bishops for the Pan-Amazon Region, to take place in the Vatican from 6 to 27 October 2019, on the theme "Amazonia: New Paths for the Church and for Integral Ecology", has appointed as Delegate Presidents, Their Eminences:

– Archbishop Baltazar Enrique Porras Cardozo, of Mérida, Venezuela, Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of Caracas

– Archbishop Pedro Ricardo Barreto Jimeno, SJ, of Huancayo, Peru, Vice President of the Pan-Amazonian Ecclesial Network (REPAM)

– Archbishop João Braz de Aviz, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life

NECROLOGY

Bishop Francis Xavier Roque, titular Bishop of Bagai, Auxiliary Bishop emeritus of the Military Ordinariate of United States of America, at age 90 (12 Sept.)

Tradition and innovation in the new programme

Interview with the President of the Pontifical John Paul II Institute

ADRIANA MASOTTI

The new academic structure at the Pontifical John Paul II Institute for Studies on Marriage and Family for the 2019-2020 academic year has been published. Among the novelties being added to the diploma and degree programmes are two licentiate courses – a licence in the theology of marriage and family, and a licence in marriage and family studies – rather than just one as in the past. In order to strengthen the synergy with human studies, new areas of research have been created to offer a more in-depth examination of the history and culture of family institutions, law and the economic sphere that will work alongside the research areas of moral theology and sacramental theology already established at the Institute. Further satisfaction is provided by the fact that the qualifications will enjoy full canonical recognition.

In a recent interview with Vatican News, Msgr Pierangelo Sequeri, President of the Institute, explained that the publication of the new programme of studies – following last July's approval, by the Congregation

for Catholic Education, of the Institute's Order of Studies – may be seen as a sign of a return to "normality" after the turbulence and polemics of recent months:

I think it is precisely so. In fact, I think it could make a decisive contribution, because when one sees the concrete contents and horizons of the courses, one understands what the significance of this transition is, which without a doubt, like all transitions, has elements of effort, of toil, of novelties to be confronted. Because here one sees that the tradition of the Institute and innovation – as should always happen in the Church – harmonize, they meld together. There are courses that are renewed in the wake of those that have already been acquired, and there are new openings that integrate the perspective that is necessary today. One should also take into account that for the first time in its history, the Institute has the certainty of the canonical recognition of its own licences and doctorates, as well as of all other theology faculties, under the same conditions of all other theology faculties, and therefore it can also train and enable the migration –

with peace of mind and with greater expertise – of new teachers, not only subject-matter experts.

Can you highlight some aspects of the programme of studies for the new academic year?

A first significant element is the identification of a fundamental course, to lay the theological foundation of this horizon, which is called "Theology of the Christian form", and it is a fundamental theology of the faith – because one must begin here – which pays particular attention to teaching the elements of development and of correlation with other disciplines that concern the relationship between faith and "the justice of affections", that is, the strict order of affections, the human interpretation of affections whose cornerstone lies in marriage and in the family, but which concern all relationships of the human community. So, this concentration on faith and on the man of faith, on the woman of faith, which is first and foremost interpreted in light of the advent of God's plan for marriage and for the family, I think, is a novel element. Atten-

tion is placed on individual canonical, moral, legal problems, etc., toward this broader horizon. Other additions include a fundamental – thus obligatory – course on ecclesiology and, on the level of dialogue with human studies and with cultural studies; novelties are represented by several courses that focus on the relationship between marriage and civil community, marriage and religious plurality, marriage and comparative law and family in the context of the economic, political, social dimension, which at this moment has this reality, which is certainly – with respect to the tradition of our parents and grandparents – transformed and implicated in a totally new way, and thus this attention is part of the expertise also requested of the theologian. Therefore, there is no replacement of theology with sociology but, rather, a theological oversight that is concerned with integrating the competencies that up to this point, in the field of theology, have only been introductory or perhaps even a bit marginal.

Might the publication of the programme of study restore peace of mind to the Institute's academic community, in particular to the students who reacted with concern to what happened in July?

This, certainly, because the reaction, which happened after the simple news of the approval of the Statutes, reflected some fear, the thought: "With this change we will no longer have this; we will have difficulty continuing our studies...". It was fundamentally a conjectural concern because, without having a study plan available, the imagination takes leaps; it is fearful. The clarification of reality has to assuage fears; it needs to show that these conjectures were unfounded, that the tradition of the Institute is respected, that the innovation is nothing devastating, but rather, is an added value.... This should eliminate the fanciful fears.

You dedicated a large part of your life to theology and to teaching. What are your hopes and dreams for the John Paul II Institute?

My hope is that with this step, although difficult, the Institute may start to become an institution of excellence of the Holy See. It is true, there are many institutes and many universities, many theological faculties that are duly engaged in these themes, but this is that of the Holy See, which represents – so to speak – a response coordinated with the supreme Magisterium of the Church and therefore it must develop expertise that measures up to this relationship.

First meeting of the Higher Committee

Toward achieving the goals of the Document on Human Fraternity

On Wednesday morning, 11 September, the first meeting of the Higher Committee for achieving the goals contained in the Document on Human Fraternity for World Peace and Living Together, established in August this year, was held in the Casa Santa Marta. The date was chosen as a sign of the will to build life and fraternity where others have sown death and destruction.

The Committee is made up of 7 members. The Holy See is represented by Bishop Miguel Ángel Ayuso Guixot, MCCJ, President of the Pontifical Council for Interreligious Dialogue, and by Msgr Yoannis Lahzi Gaid, Personal Secretary of the Holy Father. The University of Al-Azhar participates through its Head, Prof. Dr Mohamed Husin Abdelaziz Hassan, and Judge Mohamed Mahmoud Abdel Salam, Former Advisor to Grand Imam Al-Tayyib. The United Arab Emirates are represented by H.E. Mohamed Khalifa Al Mubarak, Chairman of Abu Dhabi Culture, Yasser Saeed Abdulla Hareb Almuhairei, writer and journalist, and Sultan Faisal Al Khalifa Alremeithi, Secretary General of the Muslim Elders.

The Holy Father greeted the members and heads of the secret-

ariat of the Committee and gave the members a copy of the Document on Human Fraternity produced by the Vatican Apostolic Library. He then expressed some words of gratitude and encouraged the members of the Committee, "artisans of fraternity", to develop new policies "not only of outstretched hands, but of open hearts".

After being received by Archbishop Edgar Peña Parra, Substitute of the Secretariat of State, the Committee returned to the Casa Santa Marta to begin its work.

During the session, the members appointed Bishop Miguel Ángel Ayuso Guixot as Committee President and Judge Mohamed Mahmoud Abdel Salam as Secretary, as well as Msgr Yoannis Lahzi Gaid, Yasser Saeed Abdulla Hareb Almuhairei and Sultan Faisal Al Khalifa Alremeithi as members of the Executive Board. They also worked on the text of the Statutes that will regulate the Committee's activity.



The Committee expressed its gratitude to Pope Francis, for his welcome and encouragement, to Grand Imam Al-Tayyib for his encouraging words, and to His Highness Muhamad Ben Zaid, for the support he has offered the Committee.

The Committee then identified several concrete steps to initiate its activity. These include a proposal to be made to the United Nations, to define a date between 3 and 5 February, to be proclaimed Day of Human Fraternity, and the decision to invite representatives of other religions to take part in the Commit-

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Cardinal Pimiento Rodríguez dies

Courageous worker for peace

Cardinal José de Jesús Pimiento Rodríguez, Archbishop emeritus of Manizales, Colombia, died on Tuesday, 3 September in Florida-blanca, Santander, Colombia. He was 100 years old. Upon hearing of the Cardinal's passing, Pope Francis addressed a telegram to Archbishop Gonzalo Restrepo Restrepo of Manizales, expressing his condolences to the late Prelate's family and to members of the Archdiocese. The following is a brief biography of the late Cardinal and a translation of the Pontiff's telegram, which was written in Spanish.

José de Jesús Pimiento Rodríguez was born in Zapatoca, Colombia on 18 February 1919 to Santander Agustín Pimiento and Salomé Rodríguez. Despite limited finances, he managed to realize his dream of becoming a priest. He completed his ecclesiastical studies at the Seminary of San Gil and at the Major Seminary of Bogotá, and was ordained a priest of his native Diocese of Socorro y San Gil on 14 December 1941, by Archbishop Ismael Perdomo Borrero of Bogotá, whose cause for Beatification is now underway.

Following his early years of ministry as coadjutor vicar in the parishes of Mogotes and in the Cathedral of San Gil and of Vélez, he served as substitute vicar in Zapatoca, then as prefect and professor at the Seminary, chaplain to the hospital of San Gil and coordinator of Social Action and the Diocesan Catholic Action.

On 14 June 1955 he was appointed Auxiliary Bishop of Pasto by Pius XII. His ordination was celebrated by Cardinal Archbishop Crisanto Luque Sánchez in the Cathedral of Bogotá the following 28 August. Four years later, on 30 December 1959, John XXIII transferred him to the Diocese of Montería, where he served until 29 February 1964 when he was appointed Bishop of Garzón by Paul VI.

After participating in the Second Vatican Council, Pimiento Rodríguez served as Delegate to the General Conferences of the Latin American Episcopate held in Medellín in 1968; in Puebla de los Ángeles,



Mexico in 1979; and in Santo Domingo in 1992.

In July 1972, he was elected President of the Colombian Episcopal Conference, a post he held for two terms until 1978. He had previously served as President of the Commission of Faith and Morals and the Committee for diocesan boundaries, taking part in various Assemblies of the Synod of Bishops. Between 1972 and 1973 he also served as advisor to the Apostolic Nuncio in Colombia for initial dialogue with Government representatives for the revision of the Concordat.

On 22 May 1975, Paul VI raised him to the archiepiscopal See of Manizales, where he served as pastor for 21 years. He energetically applied the decrees of the Second Vatican Council, paying special attention to family, youth and social pastoral work, without neglecting the world of education and academia. He promoted Conciliar renewal at the parish level and within the Major Archdiocesan Seminary. He also reorganized the social assistance fund for the clergy and dedicated particular care to the formation of priests, to updated formation courses for the clergy, and to vocations.

I have learned with sorrow the news of the death of Cardinal José de Jesús Pimiento Rodríguez, Archbishop emeritus of Manizales, and I express my condolences to your Excellency and beg you to convey them to the relatives of the late Prelate and to all those who are part of this Archdiocese.

Likewise, in remembering this centenarian Pastor who dedicated his life to God and to the Church, working courageously for peace and the common good, I offer prayers of suffrage for the eternal repose of his soul so that the Lord Jesus may grant him entry into the eternal abode, and I impart the Apostolic Blessing to all.

FRANCISCUS PP.

San José home for priests in Florida-blanca (Santander), in the metropolitan area of Bucaramanga, where he died.

Together with four other Archbishops and Bishops emeritus who had distinguished themselves for their pastoral charity at the service of the Holy See and to the Church, Pope Francis created him Cardinal in the Consistory of 14 February 2015, conferring on him the Title of San Giovanni Crisostomo a Monte Sacro Alto. Due to his advanced age of 96 years, Pimiento Rodríguez was unable to travel to attend the Consistory in Rome. He was therefore raised to the College of Cardinals on 28 February 2015 in the Primatial Cathedral of Bogotá, during a ceremony presided by Archbishop Ettore Balestrero, Apostolic Nuncio in Colombia. In the presence of some 20 Colombian bishops, Cardinal Rubén Salazar Gómez, Archbishop of Bogotá, imposed the biretta upon him and consigned the ring. On 7 September 2017 Cardinal Pimiento Rodríguez participated in the Mass celebrated by Pope Francis in the Simón Bolívar Park in Bogotá, on the occasion of the Pontiff's Apostolic visit to Colombia.

The late Cardinal's funeral was celebrated on Thursday, 5 September, in the Holy Family Cathedral in Bucaramanga.

Toward achieving the goals of the Document on Human Fraternity

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tee. Lastly, the members set the Committee's next meeting for 20 September 2019 in New York.

At the conclusion of the meeting, each member prayed, according to his own faith, for the victims of the September 11 attacks and of every act of terrorism.

On 16 September, the Higher Committee of Human Fraternity announced the inclusion of Rabbi M. Bruce Lustig, Senior Rabbi at Washington Hebrew Congregation, to the membership of the Committee, bringing the total membership to eight members concerned with the achievement of the objectives set forth in the Human Fraternity Document. Rabbi Lustig expressed

his deep gratitude to Pope Francis the Pope and Dr Ahmed Al-Tayyib, Grand Imam of Al-Azhar for their support and encouragement of the work of the Committee, and their sincere efforts to achieve the sacred mission of the Document of Human Fraternity. The Rabbi also thanked the Committee for his nomination as a representative of the Jewish faith, expressing his acceptance of the role and his pleasure in witnessing the signing of the historic declaration. "May God give each of us the strength and the courage to bring harmony, hope, justice, and love into our fractured world as envisioned in the Human Fraternity Declaration and as demanded by our common faith in God", he said.

Remanded for justice for alleged abuse in the San Pio X Preseminary

With the proceedings on 16 and 17 September, the Promoter of Justice of the Tribunal of Vatican City State requested that Fr Gabriele Martinelli and Fr Enrico Radice be remanded for justice: Martinelli, for alleged acts of sexual abuse in the San Pio X Preseminary in years prior to 2012; Radice, then Rector of the Preseminary, for allegedly aiding and abetting.

In a communiqué issued on Tuesday, 17 September,

the Holy See Press Office announced that the investigations began in November 2017 in the wake of news reports. Although the alleged acts date back to years in which the laws in force prohibited the pursuit of charges unless a complaint by the injured party was presented within one year of the alleged acts, the charge was made possible by a 29 July provision by the Pontiff which removed the prohibition.

Cardinal Etchegaray passes away

A man of deep faith and dialogue

Cardinal Roger Etchegaray, President emeritus of the Pontifical Councils for Justice and Peace and "Cor unum", Vice-Dean emeritus of the College of Cardinals, died on Wednesday evening, 4 September. The Cardinal passed away three weeks before his 97th birthday in Cambo-les-Bains, France, just a few kilometres from his native town Espelette, where he had retired in January 2017. Upon receiving word of the Cardinal's death, Pope Francis expressed his condolences in a telegram addressed to Bishop Marc Aillet of Bayonne, France. The following is a translation of the Holy Father's telegram, accompanied by a brief biography of the late Cardinal.

Roger Etchegaray was born to Jean-Baptiste Etchegaray and Aurélie Dafau on 25 September 1922, in Espelette, France. After completing his studies at the Minor Seminary of Ustariz from 1934 to 1943, he continued his spiritual and scientific studies at the Major Seminary of Bayonne and at the Pontifical Gregorian University in Rome, obtaining a licence in sacred theology and a doctorate in canon law.

Ordained a priest on 13 July 1947, he began his pastoral ministry in Bayonne as private secretary to Bishop Léon Albert Terrier, and served as head of Catholic Action and as vicar general. In 1961, he was appointed deputy director of the secretariat of the French Episcopate and worked simultaneously for the establishment of a secretariat for pastoral care. Beginning in 1965, he served as secretary of the Liaison Committee of the European Episcopal Conferences.

From 1966 to 1970, Etchegaray served as Secretary General of the French Episcopal Conference, and also participated as an observer at the working sessions of Vatican II, which he described as "a neverending adventure". He was ordained a Bishop on 27 May 1969, subsequent to his appointment as titular Bishop of Gemelae in Numidia and Auxiliary of Paris, and in October of the same year, he participated in the first Extraordinary General Assembly of the Synod of Bishops on "Cooperation between the Holy See and Episcopal Conferences". He was appointed Archbishop of Marseille on 22 December 1970, continuing in that capacity until 1984.

From 1971 to 1979, he served as the first president of the new European Council of Episcopal Conferences. He also created the Symposia of Noordwikeroot and of Coira, and was among the



Upon learning with great sorrow of the death of Cardinal Roger Etchegaray, I would like to express to you my heartfelt condolences and my union in prayer. Cardinal Roger Etchegaray, whom I entrust to God's mercy, profoundly marked the life of the Church in France and of the universal Church. From Bayonne, his native diocese, to Marseille where he was Archbishop, he was a zealous pastor who was loved by the people whom he was called to serve. In Rome, Saint John Paul II appointed him head of the Pontifical Councils for Justice and Peace and *Cor Unum*, and then Vice-Dean of the College of Cardinals. He was a heeded and esteemed advisor, especially in difficult situations for the life of the Church in various regions of the world. I have fond memories of this man of deep faith whose gaze was turned to the ends of the earth, who was always attentive when proclaiming the Gospel to today's people. May the Lord welcome His servant into His peace and everlasting joy! As a token of comfort, I impart my Apostolic Blessing to you, Your Excellency, and to the Bishops present, the relatives of the late Cardinal, his former faithful in the Diocese of Marseille and all those who will, in hope, take part in the funeral celebration.

FRANCISCUS PP.

key architects of the European Ecumenical Meeting in Chantilly, France.

In 1975 Etchegaray succeeded Cardinal Marty as President of the French Episcopal Conference, and was re-elected on 27 October 1978. He was deeply involved with the problems of France and of the Church in France, often expressing his views in many different arenas. In the diocesan newsletter he addressed sensitive ecclesiastic and social issues such as unemployment and human rights: "Man without work is wounded", he wrote in 1978, while speaking of the protection of human rights as a necessity of conscience. Also during his time in Marseille, he had begun an open and fruitful dialogue with the Muslim community. Etchegaray's pastoral activity was thus focused, as he himself explained, "on an inventive presence in contact with a world that is anxious about its future".

From 25 November 1975 until 23 April 1982, he served as Prelate of the "Mission de France". Etchegaray gave a new style to the French Episcopal Conference, clearly pointing out the new goals of evangelization and human advancement.

He was created Cardinal Priest by Pope John Paul II in the Consistory of 30 June 1979, and on 24 June 1998 was appointed Cardinal Bishop, receiving the Title of the Suburbicarian Church of Porto-Santa Rufina.

On 8 April 1984 Etchegaray was called to Rome and appointed President of the Pontifical Council for Justice and Peace, which he led until 24 June 1998, and President of the Pontifical Council *Cor Unum*, continuing until 2 December 1995. He was among the organizers of the first meeting for interreligious dialogue in Assisi on 27 October 1986. On 15 November 1994, John Paul II chose him to lead spiritual and organizational preparations for the Jubilee Year 2000, and appointed him President of the Central Committee of the Jubilee. In 1997 Etchegaray was chosen to preach the Lenten spiritual exercises to the Pope and the Curia, basing his meditation on "Jesus true God and true man".

The Cardinals of the Order of Bishops elected Etchegaray Vice Dean of the College of Cardinals, an election approved by Pope Benedict XVI on 30 April 2005.

In recognition of his commitment and tireless service in the promotion of peace, which took him to Baghdad, Jerusalem and Rwanda, Cardinal Etchegaray received numerous awards, including: an honorary degree in Theology and Canon Law from the University of Leuven on the occasion of the 50th anniversary of the Declaration of Human Rights in 1998; UNESCO's Houphouët-Boigny award in 2004; and the Felix Grand Cross of the Order of the Légion d'honneur in 2014.

Cardinal Etchegaray, who was the longest serving Cardinal not to participate in a Conclave, offered his resignation in 2017 and, after taking his leave of Pope Francis and Benedict XVI, returned to live permanently with his sister in France.

The late Cardinal's funeral, held in the Cathedral of Bayonne on Monday morning, 9 September, was presided by Cardinal Dominique Mamberti, Prefect of the Supreme Tribunal of the Apostolic Signatura.

The gift of Peter's relics

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You have always been particularly sensitive to the theme of safeguarding creation. Why is it important that this sensitivity be spread, and what can Christians do together to concretely help?

The protection of our natural environment has been a priority for the Ecumenical Patriarchate for more than 30 years. The reasons are ecological, but also theological. Creation is a gift from God to all humanity. It is in Creation, in which human beings participate, that God's saving Grace for the salvation of the world is realized. Thus, we have always been particularly attached to the idea that the destruction of Nature is above all a spiritual question and a sin. That is

why the answer must also be spiritual.

We pray for Creation in every liturgy. We pray in particular for the protection of the environment every September 1st. Prayer is essential, but it is only a first step. Christians must commit themselves to the development of a spiritual ecology based on the theme of conversion. We often hear the question of conversion when we speak, for example, of the Sacrament of Confession. It is the same thing here. If the destruction of the environment is a sin, we cannot protect it without conversion. Because it is from the conversion of hearts that the awareness of our responsibility will come. In the Christian tradition, we have the means to think and influence the transformation of

our ways of life: worship, asceticism, fasting and charitable actions.

The forests of the Amazon have recently been devastated by fires....

Let us pray with heartfelt intensity for the Amazon rainforest, the destruction of which is more than a catastrophe, it is a calamity. The impact of these huge fires could have consequences for generations, affecting the land, infrastructures and human beings. There is an urgent need to change our practices and way of life, because these extreme phenomena force us to consider the fundamental fragility of Nature, the limited resources of our planet, and the unique sacredness of Creation.

ANGELUS

At the Angelus in Saint Peter's Square on Sunday morning, 15 September, the Pope spoke on the three parables in the day's passage from the Gospel of Luke. After reciting the Marian prayer, the Pope expressed his contentment regarding the previous week's exchange of prisoners between the Russian Federation and Ukraine, and assured his prayers "for a swift end to the conflict and for lasting peace in Eastern Ukraine". The following is a translation of the Holy Father's reflection, which he offered in Italian.



We each have a place in God's heart

Pope Francis appeals for lasting peace in Eastern Ukraine

Dear Brothers and Sisters,
Good morning!

Today's Gospel passage (Lk 15:1-32) begins with several people criticizing Jesus, upon seeing him in the company of tax collectors and sinners, and they scornfully say: "This man receives sinners and eats with them" (v. 2). In reality, this statement turns out to be a marvelous announcement. Jesus welcomes sinners and eats with them. It is what happens to us at every Mass, in every Church: Jesus is happy to welcome us to his table where he offers himself for us. It is a statement that we could inscribe on Church doors: "Here Jesus welcomes sinners and invites them to his table". And in response to those who were criticizing him, Jesus tells three parables, three wonderful parables that reveal his preference for those who feel distant from him. Today, it would be nice if each of you would take up the Gospel, the Gospel of Luke, Chapter 15, and read the three parables. They are wonderful.

The first parable says: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it?" (v. 4). *What man of you?* Not a person with good sense: he does the math and sacrifices the one to keep the ninety-nine. Whereas God does not give up. He cherishes precisely you who still do not know the beauty of his love; you who have not yet welcomed Jesus into the centre of your life; you who are unable to overcome your sin; you who, perhaps due to the bad things that have happened in your life, do not believe in love. In the second parable, you are that small coin that the Lord does not accept losing, and he searches relentlessly. He wants to tell you that you are precious in his eyes, that you are unique. No one can replace you in God's heart. You have a place; you are you, and no one can replace you; nor me, no one can replace me in God's heart. And in the third parable, God is the

father who awaits the return of his prodigal son. God does not tire, he does not lose heart. Because we, each one of us is that son embraced once again, that rediscovered coin, that sheep caressed and put back upon his shoulder. He waits every day for us to perceive his love. And you say: "But I have done my share of things, I have done too much!". Do not be afraid. God loves you; he loves you as you are and knows that his love alone can change your life.

But this infinite love of God for us sinners, which is the *heart of the Gospel*, can be rejected. It is what the elder son in the parable does. He does not understand love in that moment and he has in mind more of a master than a father. It is also a risk for us: to believe in a more rigorous than merciful god, a god who defeats evil with power rather than with forgiveness. It is not so. God saves with love, not with force: offering himself, not imposing himself. But the elder son, who does not accept the father's mercy, withdraws; he makes a greater mistake. He thinks he is just; he presumes he has been betrayed and he judges everything on the basis of his concept of justice. Thus he becomes angry with his brother and rebukes the father: "You killed the fatted calf when this son of yours came" (cf. v. 30). *This son of yours*: he does

not call him *my brother*, but rather, *your son*. He feels like an only child. We too are mistaken when we believe we are just, when we think the others are bad. Let us not think we are good, because on our own, without the help of God who is good, we do not know how to defeat evil. Today, do not forget to take up the Gospel and read the three parables of Luke, Chapter 15. It will do you good; it will be healthy for you.

How can we defeat evil? By welcoming God's forgiveness and the forgiveness of our brothers and sisters. It happens each time we go to confession: there we receive the love of God, which conquers our sin. It no longer exists. God forgets it. When God forgives, he loses his memory, he forgets our sins, he forgets. God is so good to us! Unlike we who, after saying "it's okay", remember "with interest" the harm done to us, at the very first opportunity. No, God erases evil, he makes us new inside and thus enables joy to be reborn within us, not sadness, not darkness in our heart, not suspicion, but joy.

Brothers and sisters, take courage. With God, no sin has the last word. May Our Lady who unties the knots of life, free us from the presumption of believing we are just, and make us feel the need to go to the Lord who always awaits us to embrace us, to forgive us.

After the Marian Prayer, the Holy Father continued:

Dear brothers and sisters, last week a long awaited exchange of prisoners took place between the Russian Federation and Ukraine. I am happy for the people freed, who were able to once again embrace their dear ones, and I continue to pray for a swift end to the conflict and for lasting peace in Eastern Ukraine.

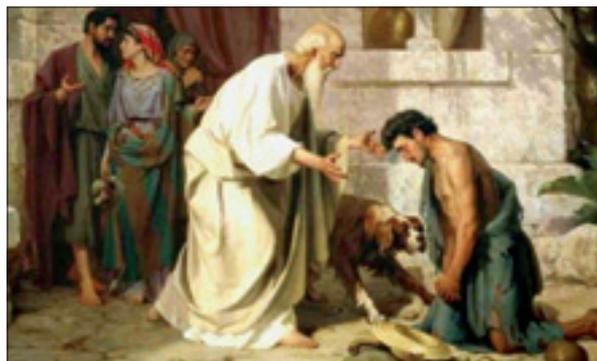
Yesterday in Forlì, Benedetta Bianchi Porro, who died in 1964 at just 28 years of age, was declared Blessed. Her whole life was marked by illness, and the Lord gave her the grace to bear it, indeed to transform it into a bright witness to faith and love. And today in Limburg, Germany, Fr Riccardo Henkes, a Pallottine priest killed in hatred of the faith in Dachau in 1945, was declared Blessed. May the example of these courageous disciples of Christ also support our path to sanctity. A round of applause for the new Blessed!

I warmly greet you all, people of Rome and pilgrims from various countries: families, parish groups and associations.

I greet the faithful from Honduras and Bolivia; the young African entrepreneurs committed to working together – *harambe* – for the future of Africa; and the electric car pilgrimage from Poland.

I greet the military gathered in memory of the Servant of God Fr Gianfranco Chiti; the Oblate Sisters of the Most Holy Redeemer; the faithful from Montecchio Emilia with the Venezuelan friends; and the confirmands from Crotona. I greet the group from UNITALSI and I bless the great national pilgrimage to Lourdes which will take place in the coming days.

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



The parable of the Prodigal Son