In his Message for World Food Day Pope Francis relaunches the objective of a 'Zero Hunger' world.

**It is a cruel and unjust reality that not everyone has access to food.**

On the occasion of World Food Day, celebrated this year on Wednesday, 16 October, with the theme ‘Our Actions Are Our Future. Healthy Diets for a #ZeroHunger World’, the Pope sent a letter to the Director-General of the Food and Agriculture Organisation of the United Nations (FAO). The following is the English text of the Holy Father’s Letter.

**Development is yet to be implemented in many parts of the world. As a way of responding to this plea of our brothers and sisters, the theme chosen by FAO this year – “Our Actions Are Our Future. Healthy Diets for a #ZeroHunger World” – points to the distorted relationship between food and nutrition.**

We are in fact witnessing how food is ceasing to be a means of subsistence and turning into an avenue of personal destruction. 820 million of the world’s people suffer from hunger, while almost 700 million are overweight, victims of improper dietary habits. The latter are no longer simply a by-product of the diet enjoyed by “peoples blessed with abundance” (cf. PAUL VI, Encyclical Letter Populorum Progressii, 3), they are consequences of overindulgence.

The yearly celebration of World Food Day makes us hear the dramatic plea of those of our brothers and sisters who suffer from hunger and malnutrition. Despite efforts made in recent decades, the 2030 Agenda for Sustainable Development is yet to be implemented in many parts of the world. As a way of responding to this plea of our brothers and sisters, the theme chosen by FAO this year – “Our Actions Are Our Future. Healthy Diets for a #ZeroHunger World” – points to the distorted relationship between food and nutrition.

We are in fact witnessing how food is ceasing to be a means of subsistence and turning into an avenue of personal destruction. 820 million of the world’s people suffer from hunger, while almost 700 million are overweight, victims of improper dietary habits. The latter are no longer simply a by-product of the diet enjoyed by “peoples blessed with abundance” (cf. PAUL VI, Encyclical Letter Populorum Progressii, 3), they are consequences of overindulgence.

4.

General Audience

Evangelizers cannot impede the creative work of God.


During his homily the Holy Father quoted from one of Newman’s best-known hymns, “Lead, Kindly Lights”, and urged the faithful to be “kindly lights amid the encircling gloom”. Francis also drew parallels between what he called the difficult Christian “journey of faith” and the troubles experienced by Newman at the moment of his conversion. Following the Holy Mass and the recitation of the Angelus the Holy Father appealed to the International Community to commit “with sincerity, with honesty and with transparency to seek effective solutions on the path of dialogue” in light of the tragic events taking place in Syria.
VATICAN BULLETIN

CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Anthony Randazzo as Bishop of Broken Bay, Australia. Until now he has served as titular Bishop of Quiza and Auxiliary of the Archdiocese of Sydney (7 Oct.).

Bishop Randazzo, 53, was born in Sydney, Australia. He was ordained a priest on 29 November 1990. He was appointed a bishop on 24 August 2016, subsequent to his appointment as titular Bishop of Quiza and Auxiliary of Sydney.

The Holy Father accepted the resignation of Bishop Adam Ożdżelm, titular of Tadamata, from his office as auxiliary of Radom, Poland (7 Oct.).

Bishop-elect van Roijen, 54, was born in Dieren, The Netherlands. He holds degrees in philosophy and Divinity. He was ordained a priest on 25 April 1997. He has served in parish ministry and as: president of the Diocesan Office for religious education, and of the presbytery council; diocesan director of vocations; member of the Diocesan Office for Catholic schools.

The Holy Father appointed as Bishop of Helena, USA, Fr Austin Vetter from the clergy of the Diocese of Bismarck, USA. Until now he has served as rector of Holy Spirit Cathedral in Bismarck (8 Oct.).

Bishop-elect Vetter, 52, was born in Linton, USA. He was ordained a priest on 29 June 1993. He has served in parish ministry and as: episcopal vicar for the permanent deacon; director of permanent formation of the clergy; spiritual director at the Pontifical North American College, Rome.

The Holy Father accepted the resignation of Archbishop Luis Gonzaga Silva Pepeu, OFM Cap., from his office as Archbishop of Victoria da Conquistã, Brazil (9 Oct.).

Archbishop Menezes da Silva, 60, was born in Salinas da Margarida, in the State of Bahia, Brazil. He was ordained a priest on 14 May 1989. He was ordained a bishop on 10 March 2009, subsequent to his appointment as titular Bishop of Gumi in Byzacena and auxiliary of São Salvador da Bahia. On 15 December 2020 he was appointed Bishop of Barreiras.

The Holy Father accepted the resignation of Bishop John J. Jenik, titular of Drasas, from his office as auxiliary of the Archdiocese of New York, USA (10 Oct.).

The Holy Father appointed Bishop of New York, New York City:

- Fr Edmund J. Whalen from the clergy of the said Archdiocese, assigning him the titular episcopal see of Cemeterianus. Until now he has served as vicar for the clergy (10 Oct.).

Bishop-elect Whalen, 61, was born on Staten Island, USA. He obtained a licence in moral theology and subsequently a doctorate. He was ordained a priest on 25 June 1984. He has served in parish ministry and as: teacher; private secretary to the late Archbishop of New York, Cardinal John Joseph O'Connor; professor and vice-rector of Saint Joseph's Major Seminary; rector of the minor seminary of the Saint John Neumann Residence, the Bronx; dean of the Monsignor Farrell High School, Staten Island.

Fr Gerardo J. Colacicco, from the clergy of the said Archdiocese, assigning him the titular episcopal see of Erdonía. Until now he has served as parish priest of Saint Joseph, Maculute, Parish, Millbrook, USA (10 Oct.).

Bishop-elect Colacicco, 64, was born in Poughkeepsie, USA. He holds a licence in canon law. He was ordained a priest on 6 November 1972. He has served in parish ministry and as: private secretary to the late Archbishop of New York, Cardinal John J. O'Connor; faculty member and director of pastoral formation at Saint Joseph's Seminary, Yonkers; administrator of Saint Joseph Parish, Millbrook; Defender of the Bond; judge of the Metropolitical Tribunal.

The Holy Father accepted the resignation of Bishop Stephen Archibald of Alleppey, India. Life is succeeded by Bishop James Raphael Anaparambil, coadjutor of the said diocese (11 Oct.).

Bishop Anaparambil, 57, was born in Kandadavadi, India. He was ordained a priest on 17 December 1986. He was ordained a bishop on 11 February 2018, subsequent to his appointment as coadjutor of Alleppey.

The Holy Father accepted the resignation of Bishop Francisco Javier del Río Sendino of the Diocese of Tarja, Bolivia (11 Oct.).

The Holy Father appointed Bishop Jorge Angel Saldías Pedraza, 52, as Bishop of Tarja. Until now he has served as titular of Phelles and auxiliary of the Archdiocese of La Paz, Bolivia (11 Oct.).

Bishop Saldías Pedraza, 52, was born in Buena Vista-La Arboleda, Bolivia. He was ordained a priest on 25 May 2001. He was ordained a bishop on 5 June 2014, subsequent to his appointment as Titular of Phelles and auxiliary of La Paz.

NEW COMMANDANT OF THE VATICAN GENDARMERIE CORPS APPOINTED

The Holy Father has appointed Mr Gianluca Guazzi Broccoli as Director of the Directorate for Security Services and Civil Protection of the Vatican City State and Commander of the Gendarmerie Corps. Until now he has served as deputy director and deputy commander.

Oriental Churches

The Holy Father raised the Apostolic Exarchate of Sofia for Catholic faithful of Byzantine-Slavic Rite resident in Bulgaria to an Eparchy, assigning to it the name of "Eparchy of Saint John XIX of Sofia for Catholics of Byzantine-Slavic Rite in Bulgaria" (11 Oct.).

The Holy Father appointed Bishop Cristo Proykov, as its first Eparchial Bishop. Until now he has served as Exarch and titular of Brulla (11 Oct.).

Bishop Proykov, 73, was born in Sofia, Bulgaria. He was ordained a priest on 23 May 1968. He was appointed a bishop on 8 January 1994, subsequent to his appointment as titular of Brulla and coadjutor to the Apostolic Exarch, Metodi Stateviev, AA.

Apostolic Nuncio

The Holy Father appointed Archbishop Bernardino C. Auza, titular of Suacata, as Apostolic Nuncio in Spain and in the Principality of Andorra. Until now he has served as Holy See Permanent Observer at the United Nations Organization in New York, (1 Oct.).

The Holy Father appointed Archbishop Alberto Ortega Martín, titular of Mida, as Apostolic Nuncio in Chile. Until now he has served in Jordan and Iraq (9 Oct.).

The Holy Father appointed Archbishop Giampaolo Glino, titular of Telde, as Apostolic Nuncio in Cuba. Until now he has served as President of the Pontifical Ecclesiastical Academy (11 Oct.).

VATICAN CITY STATE

The Holy Father appointed as President of Vatican City State Tribunal Mr Giuseppe Pignatone (3 Oct.).

PONTIFICAL ECCLESIASTICAL ACADEMY

The Holy Father appointed Archbishop Joseph Natale, titular of Natchitoches, as President of the Pontifical Ecclesiastical Academy. Until now he has served as Apostolically

CONTINUED ON PAGE 10
Biographies of the newly canonized Saints

Marium Thresia Chiramel Mankidiyan

Marium Thresia Chiramel Mankidiyan was born on 26 April 1828 in Puthencira, India, the third of five children in a Catholic family. She received a Christian education from her mother. Given her spiritual fervour, she received her First Communion at nine years of age, considered early in those days. Thresia wished to devote herself to the life of a hermit, but her family opposed it.

Gifted with a deep sensitivity and compassion for suffering humanity and for families in difficult situations, she dedicated herself to helping the poor, the sick, the dying and the excluded. She went out to meet people and families in need, visiting the homes of all, without distinction based on caste or belief. Filled with deep love for the Lord, she experienced visions, ecstasies and the stigmata. Bishop John Menachery, understanding her desire to consecrate herself totally to God, gave her permission in 1913 to build a hermitage which became the seat of the "Congregation of the Holy Family", inaugurated on 14 May 1914. Thresia was named Mother Superior by the bishop.

The reputation of her holy life and her apostolate to the family attracted many young women to consecrate themselves, living in prayer and penance in the Congregation which continued to grow in number and vitality. People from all walks of life approached her, particularly concerning family problems. She died on 8 June 1926 due to complications of diabetes. Mother Marium Thresia's reputation for holiness spread rapidly and her tomb became a pilgrimage destination. She was beatified on 2 April 2000 by Saint John Paul II. Her intercession is invoked by families in difficult circumstances and by childless couples.

Josephine Vannini

Josephine Vannini, foundress of the Congregation of the Daughters of Saint Camillus, was born in Rome, Italy, on 7 July 1859. She was baptized Giuditta Adelaide Agata Camillina the following day in the Church of Saint Andrew delle Fratte. An orphan by the age of seven, Giuditta found a home with the Daughters of Charity. Attracted by the voice of God, which she experienced on the day of her First Communion, she desired to consecrate her life to him but was unable to enter the convent due to poor health.

A providential meeting with Cardinal Father Luigi Tezza (now Blessed) opened the way for Giuditta to abandon herself totally to the Lord. On 17 December 1891, she confided to the retreat master her distress at her vocational failure. Father Tezza suggested that she found a religious institute dedicated to the service of the sick. After two days of prayer, Giuditta agreed, adding that she was capable of nothing but wanting to abandon herself with filial confidence to Divine Providence.

On 2 February 1892, in the chapel and chambers where Saint Camillus had died, the Congregation of the Daughters of Saint Camillus was born. Giuditta received the name Sister Josephine and three years later, on 8 December 1895, she professed her perpetual vows and was elected Superior General of the new institute.

Dulce Lopes Pontes

Dulce Lopes Pontes, in the world Maria Rita, was born on 26 May 1876 in Salvador de Bahia, Brazil, to a well-off family with strong Christian convictions and dedicated to charitable works. From childhood she was known for her great sensitivity for the poor and the needy.

After completing her studies she embraced religious life with the Missionary Sisters of the Immaculate Conception of the Mother of God, working as a teacher and nurse. Inspired by a deep missionary vocation, Sr Dulce was dedicated to teaching manual labourers, but above all to assisting and caring for the suffering and those most in need.

Sr Dulce solidified her charitable works by founding a social work cooperative and with the construction of a welcome centre, “Albergue Santo Antônio”. Her charity was tender and maternal. Her devotion to the poor was rooted in the supernatural, and she drew energy and resources from on High in order to carry out her service to the least.

In the final months of her life she was afflicted by illness, which she confronted with calm and complete abandonment into the arms of the Lord. On 15 March 1992, Sr Dulce passed away in São Salvador de Bahia, well known for her holiness. On 5 April 2009 Pope Benedict XVI recognized her heroic virtue, and her Beatification was celebrated on 28 May 2011.
Biography of the newly canonized Saint

John Henry Newman

John Henry Newman was born in London on 21 February 1801. His family were members of the Church of England but without a strong religious commitment. From an early age, John Henry loved the Bible and enjoyed reading it. In 1806 he was enrolled at Ealing School and it was there at the age of 15 that he underwent a profound religious conversion to what can fairly be described as evangelical Christianity with a strong anti-Catholic bias.

In 1854, at the age of 16 he entered Trinity College, Oxford, as an undergraduate. Five years later he was elected to a Fellowship at Oriel College. Thereafter, he was ordained to the Anglican clergy and worked first as a curate in the Oxford parish of Saint Clement’s, and later became vicar of the Oxford university church of Saint Mary the Virgin. There he had substantial spiritual influence on parishioners and members of the university, especially through his preaching.

When studying the history of the early Church Fathers, Newman was dismayed to discover that the doctrinal position of the Anglican Church in his own day bore a close resemblance to some of the heretical currents that had emerged in the theological controversies of the early centuries. He was even further troubled several years later when a number of Anglican bishops and scholars denounced some of his own writings. He began to question his membership in the Church of England and his leadership of its Oxford Movement.

He withdrew from Oxford in order to think and pray. Together with a few companions he moved to modest lodgings in the village of Littlemore just outside Oxford. He lived there for three years, praying for guidance. By 1845 his mind was clear, and on 9 October that year he was received into the Roman Catholic Church by Father (now Blessed) Dominic Barberi.

Newman went to Rome to study for the Catholic priesthood and to discern his future. He was attracted to the Oratory of Saint Philip Neri, a Congregation of priests and brothers that the 16th-century Saint had founded in Rome. Father Newman became an Oratorian and in 1848 he established the first English Oratory at Maryvale near Birmingham, moving soon thereafter to Alcester Street near the town centre, where he converted a defunct gin distillery into a chapel. Three years later the new Oratorian community moved to its present home in Edgbaston.

When Newman returned to England his life was not easy. He faced many misunderstandings, at times the object of resentment, and was even accused of doctrinal unorthodoxy. In his old age he continued to live quietly in the Birmingham Oratory which he had founded, devoting his time to preaching, writing, and spiritual direction. In 1879 when Father Newman was 78, Pope Leo XIII created him a Cardinal of the Holy Roman Church. He had endured many personal slights and had been the object of rash judgements during the years following his conversion. Thus, the news that he was to become a Cardinal came as a definitive vindication of his orthodoxy and loyalty to the Catholic Church, and he declared that ‘the cloud is lifted for ever’. He died of pneumonia in the Birmingham Oratory on 11 August 1890.


It is a cruel and unjust reality that not everyone has access to food

Continued from page 1

now found in poorer countries too, where they eat little but increasingly poorly, since they imitate dietary models imported from developed areas. Due to poor nutrition, pathologies arise not only from the imbalance caused by “excess”, often resulting in diabetes, cardiovascular diseases and other forms of degenerative diseases, but also by “deficiency”, as documented by an increasing number of deaths from anoxia and bulimia.

This reality calls for a conversion in our way of living and acting, and nutrition represents an important starting point. Our lives depend on the fruits of creation (cf. Ps 65:10-14; 104:27-28); these cannot be reduced to mere objects to be recklessly handled and used. Nutritional disorders can only be combated by the cultivation of lifestyles inspired by gratitude for the gifts we have received and the adoption of a spirit of temperance, moderation, abstinence, self-control and solidarity. These virtues, which have accompanied the history of humanity, summons us to a more simple and sober life, and unfailing concern for the needs of those around us. By adopting such a lifestyle, we will grow in a fraternal solidarity that seeks the common good and avoids the individualism and egocentrism that serve only to generate hunger and social inequalities. Such a lifestyle will enable us to cultivate a healthy relationship with ourselves, with our brothers and sisters, and with the environment in which we live.

The Oratory of the newly canonized Saint Newman is a witness to this, as our life-style is inspired by the Holy Eucharist, the centre of our spirituality and of Christian community life.

At the same time, the increasing interdependence of nations can help to set aside special interests, while fostering trust and relationships of brotherhood between peoples (cf. Compendium of the Social Doctrine of the Church, 48a). It is my hope that this year’s theme will remind us that many continue to eat in an unhealthy way. It is a cruel, unjust and paradoxical reality that, today, there is food for everyone and yet not everyone has access to it, and that in some areas of the world food is wasted, discarded and consumed in excess, or destined for other purposes than nutrition. To escape from this spiral, we need to promote “economic institutions and social initiatives which can give the poor regular access to basic resources” (Laudato Si’, 105).

The battle against hunger and malnutrition will not end as long as the logic of the market prevails and profit is sought at any cost, with the result that food is relegated to a mere commercial product subject to financial speculation and with little regard for its cultural, social and indeed symbolic importance. Our first concern should always be the human person: concrete men, women and children, especially those who lack daily food and have a limited ability to manage family and social relationships (cf. Laudato Si’, 111-112). When priority is given to the human person, humanitarian aid operations and development programs will surely have a greater impact and will yield the expected results.

Mr Director General, in offering you these reflections for the celebration of World Food Day, I pray that God may bless all associated with the work of FAO and prosper your efforts to promote peace by serving the authentic and integral development of the whole human family.

From the Vatican, 16 October 2019
John Henry Newman: The harmony of difference

His Royal Highness
The Prince of Wales

When Pope Francis canonises Cardinal John Henry Newman tomorrow, the first British to be declared a saint in over forty years, it will be a cause of celebration not merely in the land of his birth but also the world beyond. The man who, in his lifetime, tried to share the liturgy, His Royal Highness wished to Square on Sunday, 13 October . On the eve of dignitaries attending the Canonisation Mass Britain’s Prince Charles was one of the number 42, Friday, 18 October 2019 L’OSSERVATORE ROMANO page 5

something of the divine vision:
Sir Edward Elgar — another Catholic of biography and his deeply-felt poetry in ‘The
society: his intense and moving spiritual auto-
his Catholic faith, which he shared with wider
be grateful to Newman for the gifts, rooted in
what our own tradition may be, we can only
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then, after his conversion, Catholic theology,
engagement first with Anglican theology, and
Newman not only proved this in his theology
created after a formative visit to Rome where,
ship of faith to a sceptical, secular age? His
gagement first with Anglican theology, and
then, after his conversion, Catholic theology,
introduced even its opponents with its fearless
honesty, its unswerving rigour and its original-
ity of thought.
When we shared our own beliefs, and no matter
what our own tradition may be, we can only
be grateful to Newman for the gifts, rooted in
his Catholic faith, which he shared with wider
society: his intense and moving spiritual auto-
biography and his deeply-felt poetry in ‘The
Dream of Gerontius’ which, set to music by
Sir Edward Elgar — another Catholic of
whom all Britons can be proud — gave the
musical world one of its most enduring choral
masterpieces.
At the climax of ‘The Dream of Gerontius’
the soul, approaching heaven, perceives
something of the divine vision:
a grand mysterious harmony:
It floods me, like the deep and solemn sound
Of many waters.
Harmony requires difference. The concept
rests at the very heart of Christian theology in
the concept of the Trinity. In the same poem,
Gerontius says:
Firmly I believe and truly
God is three, and God is One;
As such, difference is not to be feared.
Newman not only proved this in his theology
and illustrated it in his poetry, but he also
demonstrated it in his life. Under his leader-
sip, Catholics became fully part of the wider
society, which itself thereby became all the
richer as a community of communities.
Newman engaged not merely with the
church, but with the world. While whole-
heartedly committed to the Church to which
he came through so many intellectual and
spiritual trials, he nonetheless initiated open
debate between Catholics and other Christi-
ans, paving the way for later ecumenical dia-
logues. On his elevation to the Cardinaleate in
1879, he took as his motto Cor ad cor loquitur
(‘heart speaks to heart’), and his conversations
across confessional, cultural, social and eco-
nomic divides, were rooted in that intimate
friendship with God.
His faith was truly catholic in that it em-
braced all aspects of life. It is in that same
spirit that we, whether we are Catholics or
not, can, in the tradition of the Christian
Church throughout the ages, embrace the
unique perspective, the particular wisdom and
insight, brought to our universal experience
by this one individual soul. We can draw in-
spiration from his writings and his life even as
we recognise that, like all human lives, it was
inevitably flawed. Newman himself was aware
of his failings, such as pride and defensiveness
which fell short of his own ideals, but which,
ultimately, left him only more grateful for the
mercy of God.
His influence was immense. As a theolo-
gian, his work on the development of doctrine
showed that our understanding of God can
grow over time, and had a profound impact
on later thinkers. Individual Christians have
found their personal devotion challenged and
strengthened by the importance he attached
to the voice of conscience. Those of all tradi-
tions who seek to define and defend Chris-
tianity have found themselves grateful for the
way he reconciled faith and reason. Those
who seek the divine in what can seem like an
increasingly hostile intellectual environment
find in him a powerful ally who championed
the individual conscience against an over-
whelming relativism.
And perhaps most relevantly of all at this
time, when we have witnessed too many griev-
ous assaults by the forces of intolerance on com-
mon communities and individuals, including many Cathol-
ics, because of their be-

Looking back at Newman’s life, it is a

John Henry Newman: The harmony of difference
ings the role of the laity. He gave the Catholic
Church renewed confidence as it re-establish-
ished itself in a land in which it had once
been uprooted. The Catholic community in
Britain today owes an incalculable debt to his
tireless work, even as British society has cause
greatness to that community for its im-
measurably valuable contribution to our coun-
try’s life.
That confidence was expressed in his love
of the English landscape and of his native
country’s culture, to which he made such
a distinguished contribution. In the Oratory
where he established in Birmingham, and
which now houses a museum dedicated to his
memory as well as an active worshipping
community, we see the realisation in England
of a vision he derived from Rome which he
described as ‘the most wonderful place on
Earth’. In bringing the Oratorian Congrega-
tion from Italy to England, Newman sought
to share its charism of education and service.
He loved Oxford, gracing it not only with
passionate and erudite sermons, but also with
the beautiful Anglican church at Littlemore,
created after a formative visit to Rome where,
During Mass in Saint Peter’s Square on Sunday morning, 13 October, Pope Francis celebrated the 10th Anniversary of theumption of the Blessed Virgin Mary, Flower of Carmel, Patron of the Holy Land, who today are celebrating the Eucharist, with deep gratitude, the Pope expresses his joy with his entire being, to the Lord, who today, in this Holy Mass, through the power of his Spirit, has done great things for us, and to his holy mother, our beloved Queen and Mother of our souls, whose name is a sign of confidence, and it expresses his joy with his entire being, to the Lord, who today, in this Holy Mass, through the power of his Spirit, has done great things for us, and to his holy mother, our beloved Queen and Mother of our souls, whose name is a sign of confidence, and it.

Canonization of five new Saints

There is a further interesting as-
to the journey of the lepers. They move together. The Gospel tells us that, “they saw themselves, in life, in the future; we need to be healed of our fears and anxieties, and the more we succeed in our work of faith, the more we come to know the Lord, the more we are able to bear the cross of faith in life, in the future; we need to be healed of our fears and anxieties, and the more we succeed in our work of faith, the more we come to know the Lord, the more we are able to bear the cross of faith.

To cry out. To walk. To give thanks. Today we give thanks for the Lord our new Saints. They walked by faith and now we invoke their intercession. Three of them were religious women; they show us that the consecrated life is a journey of love, where many virtues are cultivated, and where we are called to love and serve the Lord. The Holy Father often speaks of the nullity of the world. Saint Marguerite Bays, on the other hand, was a seamstress. She entered religion at a young age and devoted herself to serving the sick and the poor, especially the elderly and the sick. In her life, she showed the value of humble and practical love, and how the Eucharist can work wonders if we abandon ourselves to God’s grace and work wonders if we abandon ourselves to God’s grace.

The Pope renews his appeal on behalf of tormented Syria

After visiting the Angelus on the parvis of Saint Peter’s Basilica on Sunday morning, 13 October, Pope Francis appealed to the International Community to continue “with prudence, with honesty and with transparency” in the search for dialogue and to seek a just and genuine solution in light of the tragic events taking place in Syria. The following is a translation of the Holy Father’s appeal and greetings, as he noted in Italian.

Dear Brothers and Sisters,

Before concluding this Eucharistic Celebration, I would like to greet and thank all of you.

I thank my brother Cardinals and Bishops, as well as the priests, women and men religious who have come from every part of the world, especially those who belong to the spiritual families of the new Saints, I greet all the lay faithful who have gathered here.

I offer the official Delegations from the various countries, in particular the President of the Italian Republic and His Highness the Prince of Wales. Indeed, with their evangelical witness, these Saints foster spiritual and social growth in their respective nations.

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Before concluding this Eucharistic Celebration, I would like to greet and thank all of you.

I thank my brother Cardinals and Bishops, as well as the priests, women and men religious who have come from every part of the world, especially those who belong to the spiritual families of the new Saints, I greet all the lay faithful who have gathered here.

I offer the official Delegations from the various countries, in particular the President of the Italian Republic and His Highness the Prince of Wales. Indeed, with their evangelical witness, these Saints foster spiritual and social growth in their respective nations.

To cry out. To walk. To give thanks. Today we give thanks for the Lord our new Saints. They walked by faith and now we invoke their intercession. Three of them were religious women; they show us that the consecrated life is a journey of love, where many virtues are cultivated, and where we are called to love and serve the Lord. The Holy Father often speaks of the nullity of the world. Saint Marguerite Bays, on the other hand, was a seamstress. She entered religion at a young age and devoted herself to serving the sick and the poor, especially the elderly and the sick. In her life, she showed the value of humble and practical love, and how the Eucharist can work wonders if we abandon ourselves to God’s grace and work wonders if we abandon ourselves to God’s grace.
Saint Mariam Thresia: Patroness of Families

SR DR ABI ANA ROSE, CHF

Saint Mariam Thresia was born to Thoma and Thanda in a renowned Catholic family, Chiramel Mankidiyan, on 26 April 1876 at Pathenchi, Thrissur, Kerala, India. From her childhood she had an admirable orientation towards God and interior life. She consecrated herself totally to God when she was three or four years old. In her early age she chose Jesus as her spiritual spouse, the Blessed Virgin Mother as her mother and Saint Joseph as her father. She was earnest to reflect upon the mission of the Lord, to participate in the Holy Eucharist daily and to exercise austerity. From then on, she had various experiences of visions and revelations from the celestial world. Jesus would visit her as an Infant, Adult, Suffering One, Crucified, Eucharistic Lord, Sacred Heart, Judge, enthroned in Heaven and with celestial beings. These experiences led her to the mysteries of the whole Christ Event.

Despite the fact that she had only elementary schooling and hailed from a rural background, Mariam Thresia would exhibit a surprising sense of wisdom and precision in her thinking from a young age. She was actively involved in parish events and related compassionately with everyone. She was passionately enter into the religious way of life at the age of fifteen; however, God did not permit her to enter religious congregations as he had unique plans for her. She made a few attempts to move to the woods to love God in solitude, which were also thwarted by the hidden hands of God. Subsequently, she engaged herself in various services in the parish.

Like the great saints of the Church, Mariam Thresia was subjected to dreadful diabolic attacks, tempestuous temptations against faith, hopes and virtues, and various physical illnesses. In spite of these, she lived heroically the theological virtues of faith, hope and love, and other virtues like humility and submission to the divine will in an outstanding manner. It was in this period that she found a spiritual guide in the person of Fr Joseph Vithayathil, who played a vital and decisive role in her life. Mariam Thresia had the frequent interventions of Jesus, Mary and Joseph who guided and directed her all through the journey of life. Their constant accompaniment and close proximity were sealed by heaven, such that the hearts of Jesus, Mary and Joseph were given to her during the period of 1904-1906. She who would engrave in her soul the Passion of Christ began to evince the signs of his sufferings in her body in 1905. She entered into the mystery of the Holy Sacrifice wherein Jesus revealed to her that he himself is the Offering and the Victim of the Holy Eucharist. Jesus would celebrate the Holy Eucharist in her room when she was unable to come to the Church due to various sufferings.

Many souls would appear before her, seeking her intercession for their release from the pains of purgatory. She not only offered prayers, plenary indulgences, Holy Eucharist, acts of sacrifices, sufferings and almsgiving, but also insisted that others do the same for their relief.

During the nineteenth and twentieth centuries Pope Leo XIII and the succeeding Popes endorsed the Holy Family as the model for all families. They encouraged the people to imitate the Holy Family to lead a genuine family life on which the future of the society depends. By divine providence and the working of the Holy Spirit, it is in this phase that Mariam Thresia entered families with the spirit of the Holy Family to resuscitate them in Christ.

The unique life of Mariam Thresia and her companions was appreciated by many. Her intense desire for a house for prayer and solitude eventually came to fruition on 7 October 1913. Mar John Menachery, the Vicar Apostolic of Thrissur, permitted her to stay in the house of solitude, which was built with the support of Fr Joseph Vithayathil and the parishioners. On 14 May 1914, the Bishop officially recognized this community as the Congregation of the Holy Family (CHF). Mariam Thresia made her perpetual vows and her three companions were received as Postulants on the same day. Her new life as a religious did not deter her from the unique apostolate but she carried it out with greater zeal and resolution. She discerned and undertook various social and compassionate works, impelled by love of God and neighbour.

Mariam Thresia assumed her responsibility as Superior with much integrity. She was keen and meticulous in the spiritual and the physical welfare of the members, propagation of the charism, oneness of the community, establishment of new convents, maintenance, stewardship of the land, the vicinity and so on.

Mariam Thresia was a visionary who realized that education played a vital role in the formation of families. Therefore, she started schools with the assistance of Fr Joseph Vithayathil and the benefactors of her society. The first school was opened just a year after the establishment of CHF with the aim of imparting the knowledge of God. Her commitment to this cause was evident from her meticulous management of the operation.

In the later years of her life, Mariam Thresia made an integrated and progressive move in her apostolate. She concentrated more on the development and spiritual growth of the society. She took the initiative to write to the Cochin Postal Department and set up a post box near the premises of the newly built school at Kuzhikkattussery in 1944. She never made distinctions on the basis of caste, creed or colour and served people and served them compassionately. Her actions informed society that everyone had the right to be human in every sense. Many came forward to help her personally and financially. She made efforts to relieve fellow beings from the evils of ignorance, exploitation, poverty and discrimination.

Mariam Thresia not only offered education and extra educational activities like needle work, etc., to the women of her society, but also provided them with opportunities to pray, study and work. She understood the importance of Sisters and students learning English and so made arrangements for it by opening a boarding house in Thrissur. She was convinced that the upbringing of women would transform the family and society.

Mariam Thresia was keenly aware of and consumed with nature. She worked hard and harvested crops, despite the scorching sun and heavy rain. She took care and admonished others too to keep the environment clean and not to throw waste in the premises. She appreciated nature and knew the medicinal and nurturing properties of plants. Such was her desire to be in touch with nature that at the time of her death she asked her Sisters to lay her on the ground that she might die feeling one with it.

Two years after founding CHF, at the time of her death on 8 June 1926, there were 55 Sisters, 30 boarders and 800 students under care. She had established three convents, one boarding house, two schools and an orphanage. She was beatified by Pope John Paul II on 9 April 2000 and canonized by Pope Francis on 15 October 2019 in Saint Peter’s Square in Rome.

Today we give thanks to the Lord for our new #Saints. They walked by faith and now we invoke their intercession.

(@Pontifex)
The Fifth and Sixth General Congregations

Greater commitment for rights of the indigenous

The Fifth and Sixth General Congregations were held from Saturday, 12 October, to the following Tuesday, 15 October. In an interview published in Vatican News, the Synod Father Secretary General, Archbishop Jean-Louis Brugues, said that the heart of the Synod was the concern for indigenous peoples, who are the most affected by the climate crisis and the destruction of their territories.

It was noted that the Synod was called to address the issue of the Amazon and the indigenous peoples, who are experiencing a crisis due to climate change and environmental destruction. The Synod Fathers emphasized the need to promote indigenous peoples’ rights, including the right to self-determination and land rights.

The Synod Fathers also highlighted the importance of intercultural dialogue and the need to listen to the indigenous peoples. They emphasized that indigenous perspectives should be included in the development of policies and programs that affect their communities.

The Synod Fathers also discussed the need to address the issue of violence and insecurity in the Amazon region. They highlighted the importance of promoting peace and reconciliation, and called for the protection of human rights.

Seventh and Eighth General Congregations

Foster a sense of belonging and respect for cultural diversity

The Seventh and Eighth General Congregations were held from Wednesday, 16 October, to the following Saturday, 19 October. The Synod Fathers addressed the issue of cultural diversity and the need to foster a sense of belonging among young people.

The Synod Fathers highlighted the importance of promoting a culture of encounter and understanding, and called for the protection of the identity and culture of indigenous peoples. They emphasized the need to ensure that young people are able to express their cultural heritage and to participate fully in the life of the Church.

The Synod Fathers also discussed the need to address the issue of gender equality and the need to ensure that women are able to participate fully in the life of the Church. They highlighted the importance of promoting a culture of mutual respect and the need to ensure that women are able to exercise their rights and freedoms.

The Synod Fathers also discussed the issue of education and the need to ensure that young people have access to quality education. They emphasized the importance of promoting a culture of learning and the need to ensure that young people are able to develop their full potential.

The Synod Fathers also addressed the issue of poverty and the need to ensure that young people have access to basic needs. They highlighted the importance of promoting a culture of solidarity and the need to ensure that young people are able to participate fully in the life of the Church.

CONTINUED ON PAGE 10
Ninth and Tenth General Congregations

Reviving missionary enthusiasm

On Monday, 14 October, the Synod on the Amazon entered its second week with the Ninth and Tenth General Congregations. During the morning session, participants and Pope Francis began by praying for Ecuador before getting down to the day’s discussions which, a Vatican News overview reported, have been a reminder that the Synod is a Kairos, a time of grace. As the Church listens with empathy, and walks alongside the land’s indigenous peoples: it is important to note that Creation is a ‘green Bible’ that reveals the Creator, and commitment to the environment finds its deepest foundation in the celebration of the Sacraments.

Religious congregations were asked to revive their missionary enthusiasm in light of the significant decrease in the number of religious communities, and to offer constant formation and catechumenate pathways based on grass-roots experience. In order to take on an Amazonian face, it is necessary to understand the signs and symbols of indigenous people in a perspective of dialogue and interculturality, encouraging the deepening of an Indigenous theology. This implies a dynamism, going beyond our structures and perspectives. Indeed, in some cases an outgoing Church is already a reality in the Amazon with many examples of pastoral presence that aims to encourage indigenous peoples. In addition to not yielding to the temptation to provide an evangelization based solely on aid programmes, the Church is called to face the challenges posed by the proliferation of religious sects, and by a relativistic culture perpetuated by industrialized countries.

Called to make her voice heard, the Church in the Amazon is also urged to foster a circular economy that respects local wisdom and practices, as well as the establishment of an international ecclesial observatory on the violation of the human rights of the Amazonian peoples. The responsibility of industrialized countries as the world’s largest polluters was reiterated, as was the need for them to show greater solidarity towards countries with fragile economies. Also suggested was the establishment of a Pan-Amazonian ecosystem of ecclesial communication reflecting the interconnectivity of humanity, to better reach the region’s most isolated areas. The importance of helping people acquire a critical reading of information, unmasking manipulation, distortion or spectacularization was stressed.

As discussions turned to ministries, the importance of lay service was highlighted, including that of women and other pastoral leaders such as catechists, lectors, deacons, as was the importance of education in transmitting the faith to young people. Young people should be helped to integrate ancestral and modern knowledge so that both may contribute to “living well”. Under the action of the Spirit, new Petrus and sub Petrus, the Church is therefore urged to convert to an Amazonian perspective and to undertake discernment and reflection on the priesthood and on the introduction of permanent indigenous deacons.

In addition to the suggestion of ecologically friendly, intercultural Christian communities to reach new lifestyles reflecting care for our common home, participants denounced oil and logging companies for damaging the environment and undermining the existence of indigenous peoples who reap no profit from them. Thus there is a need to expose this corruption, along with threats posed by drug trafficking.

Also discussed was the issue of food sovereignty: every people has the right to choose what to cultivate, what to eat and how to guarantee access to food while respecting ecosystems. Because a significant portion of the agro-biodiversity in the Amazon is still unknown and has been preserved by local populations, an appeal was made to ensure that this does not become exploited by the few; as has occurred in the past in the medical field where plants and active ingredients have enriched multinational pharmaceutical companies, and offered nothing to the people.

During the Ninth General Congregation in the day’s afternoon session, participants highlighted one of the key challenges of the Church in the Amazon: rethinking ministry in light of synodalality, that the Church might increasingly be performed by the Word of God. Because the Word of God underpins the challenge of integral ecology and can be a means for social, economic, cultural and political development and for a new humanism, there is the need for new ministers of the Word to provide responses to contemporary challenges. The Church must, therefore, invest in the formation of a well-prepared laity who, in a missionary spirit, will be capable of proclaiming the Gospel in every part of the Amazon. Thanks to the laity, the Church shows herself to be outward bound, distancing itself from clericalism. Participants heard the suggestion of the Ordinary Assembly of the Synod of Bishops to address the issue of women’s ministries and viri probati, two topics which have been widely discussed in the first part of the Synod. With regard to women, the suggestion of the inclusion of women in non-ordained ministries was rejected, but attention was turned to care for minors and vulnerable adults, participants heard that transparency and responsibility were the greatest challenges in preventing and fighting against pedophilia.

Seventh and Eighth General Congregations

CONTINUED FROM PAGE 9

In the closing of the session, the Synod Fathers heard interventions from administrators who spoke of the importance of protecting indigenous territories from being expropriated, degraded and used as a commodity for mineral purposes of mineral extraction or hydroelectric centres. A proposal was made for local churches to create an aid fund with initiatives of agroecological and food safety, from an Amazonian mindset.

Among the themes discussed at the Eighth General Congregation on Saturday afternoon was the centrality of Christ in the Church’s mission. Because evangelization is never undertaken alone, a suggestion was made to create a team to respond to the pastoral challenges in the region and to bear witness to the joy of evangelization.

Participants returned to the issue of vocations, addressing celibacy, new models of priesthood and the need to achieve an ordained ministry that comes from and remains in the Amazon, and a Church with a truly Amazonian identity. It was also suggested that the Synod could lay the foundation for a new step forward in faith in the Holy Spirit which must be stronger than the fear of making mistakes. Participants heard the testimony of an indigenous religious and the indigenous call to pursue in their own formation the connections between their indigenous heritage and Christian spirituality, thus contributing to the development of an integral ecology.

Participants again considered the topic of women, requesting that they be given more decision-making roles since women have already acquired greater roles in Christian communities not only as catechists and mothers but also as people capable of assuming new ministries. Indeed the inclusion of women could be the answer to a less clerical Church.

The Synod participants highlighted the importance of listening as the guiding and inspirational attitude on the path to an ecological conversion that is essential to counteracting environmental destruction. Walking together means listening to the “agony of Mother Earth” and becoming aware of the “violence behind extractive ecohnocie”.

Participants heard about the importance of our connection to each other and to the earth, and of the fragmentation of human existence that leads to disparity in social conditions and is fuelled by “wild capitalism” and materialism facilitated by globalization. An appeal for a simpler lifestyle and an ecological conversion that embraces fair trade was suggested as a way to counteract the developed world’s demands for cheaper products which the indigenous populations often pay for with their blood.

One of the interventions proposed the institution of a new regional structure to continue the momentum of the positive experience of the networks created in the pre-Synod process and the inspirations of the Spirit received during the Synod.

VATICAN BULLETIN

CONTINUED FROM PAGE 1

The Apostolic Administrator

Bishop Gérard Tremblay, FSS, titular of Buguay, Canada, at age 100 (28 Sept.)

Archbishop Enrico Masseroni, Emeritus of Venice, Italy, at age 80 (30 Sept.)

Bishop Ignacio Noguer Carmona, Emeritus of Huelva, Spain, at age 85 (5 Oct.)

Bishop Thomas Joseph Flanagan, Titular Bishop of Bavarigalla, Auxiliary of San Antonio, USA, at age 84 (9 Oct.)

Archbishop Jaling Jala, SDB, Archbishop of Shillong, India, Apostolic Administrator sede vacante of Nongstong, at age 68 (10 Oct.)
Pastoral action to defend mankind and the planet

In the morning and afternoon sessions held on Tuesday, 15 October, the Synod held its 11th and 12th General Congregations. Participants continued to offer ideas on new paths for the Church and integral human ecology in the region. Among the most urgent matters identified by Vatican News in an overview of the day’s work was the creation of a pentagonal and representative episcopal structure coordinated by the Pan-Amazonian Ecclesial Network (REPAAM) together with the Latin American Episcopal Council (CELAM), in order to promote synodality and help implement the face of the Church in the Amazon. This pastoral action, to be elaborated synodally by all the Dioceses of the Pan-Amazon Region, has the aim of defending indigenous peoples’ rights, establishing the integral formation of pastoral agents and instituting Amazonian seminaries.

Participants also examined problems stemming from colonization, internal migration and the advancement of predatory and colonialist economic models that kill and lead to the extropiation and eviction of communities from their territories. The needs of indigenous peoples on the move must be understood through specific pastoral care, so that their human and environmental rights can always be guaranteed. Among these rights is the right to be consulted and informed before any action takes place in their territories, and to that end, a permanent observatory for human rights and the protection of the Amazon was suggested.

Also discussed was the theme of inculturation: the need for the Church to be open to new paths in the rich diversity of Amazonian cultures with an approach of listening, service, solidarity, respect and protection. Highlighting the importance of improvement in indigenous education, participants asked what the Church can do as one of the most qualified and powerful institutions in the educational field. In response, suggestions were made to better coordinate offices dedicated to indigenous education, with one another in order to offer improved services in the educational field. In this regard, coordinated local Church efforts (such as REPAAM) were encouraged. Intercultural dialogue inspired by the Pentecostal Spirit was also highlighted. Humility is necessary for such dialogue, founded on the common conviction of being co-responsible in caring for our Common Home.

Seveno percent of communities in the Amazon region are visited by a priest only once or twice each year. They are deprived of the sacraments, the Word of God, and essential Christian celebrations such as Easter, Pentecost and Christmas. Some choose to attend other Christian assemblies so as not to be “sheep without a shepherd.” The universal Church cannot remain indifferent to this situation and must make courageous choices.

Some participants felt that the passion for mission has faded in the most remote areas. Some areas are heavily affected by the consequences of large, unsustainable mining projects that can lead to illness, drug trafficking and loss of identity. The international community must be exhorted not to invest in industrial projects that cause harm and illness to the surrounding populations. In addition, the Amazon is in need of missionar- ies, for they are the only ones the local populations trust.

Iternary missionary teams who constantly visit different villages, are considered a real and creative model of a Church always “on the move,” which forsakes a pastoral ministry aimed at preserving the past. We can no longer be “obsolete” while the rest of the world moves ahead. The Church, in fact, always has something new to say. This too is a part of an ecological conversion. Openness to new forms of ministry means the incorporation of women and young people.

The Church is called to enter the everyday lives of men and women – collegially and synodally. Once again, the topic of migrants arose with a focus on cities, where they are forced to confront challenging situations: political, social, economic, the existential void, and heritage/spiritualism. Making the Gospel present in cities is a duty, and in this way, they become places for mission and sanctification.

Pastoral ministry specific to this context, where indigenous migrants are mostly affected, must be encouraged. Defence of the territory is of utmost importance both for the biome of the region and for the way of life of the Amazon’s local populations. In this sense, an “intransigent defence” of the indigenous peoples was recommended, one that includes the right to their own culture, their own theology, their own religion, and that considers them as riches to be safeguarded in the interests of all humanity.

Lastly, the issue of food sustainability was raised. With its fresh water resources, the Amazon could contribute to the reduction of world hunger. In fact, 26% of the world’s fresh water comes from this region and it was suggested that sustainable projects should be encouraged.
Evangelizers cannot impede the creative work of God

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

Dear Brothers and Sisters,

Good morning!

The Gospel’s journey through the world, which Saint Luke recounts in the Acts of the Apostles, is accompanied by the supreme creativity of God which is manifested in a surprising way. God wants his children to overcome all particularism in order to open themselves up to the universality of salvation. This is the aim: to overcome particularism in order to be open to the universality of salvation, because God wants to save everyone. Those who are reborn by water and by the Holy Spirit – the baptized – are called to go out of themselves and be open to others, to live the closeness, the way of living together, which transforms every interpersonal relationship into an experience of fraternity (cf. Apostolic Exhortation Evangelii Gaudium, n. 8).

The witness to this process of “fraternization” that the Spirit wishes to initiate in history is Peter, the protagonist in the Acts of the Apostles, along with Paul. Peter experiences an event that marks a decisive turning point in his life. While he is praying, he receives a vision that acts as divine “provocation”, so as to bring about a change of mindset in him. He sees a great tablecloth that descends from on High, containing various creatures: four-legged animals, reptiles and birds, and he hears a voice that invites him to eat of that flesh. He, as a good Jew, responds by claiming that he has never eaten anything unclean, as required by the Law of the Lord (cf. Lev 11). Jesus said it clearly.

After that vision, God invites Peter to go to the house of an uncircumcised Gentile, Cornelius, “a centurion of what was known as the Italian Cohort, a devout man who feared God”, who gave alms liberally to the people and always prayed to God (cf. Acts 10:1-2), but was not a Jew.

In that Gentile’s home, Peter preaches Christ Crucified and Risen, and the forgiveness of sins to those who believe in Him. And as Peter speaks, the Holy Spirit pours out upon Cornelius and his household. And Peter baptizes them in the name of Jesus Christ (cf. Acts 10:48).

This extraordinary fact – it is the first time that this sort of thing happens – becomes common knowledge in Jerusalem, where the brethren, scandalized by Peter’s behaviour, criticize him bitterly (cf. Acts 11:1-3). Peter did something that went beyond what was customary, beyond the law, and this is why they criticize him. But after the encounter with Cornelius, Peter is more free of himself and in greater communion with God and with others, because he has seen the will of God in the action of the Holy Spirit. Thus he is able to understand that the election of Israel is not a reward for merit, but the sign of the freely given call to be a mediator of the divine blessing among the Gentiles.

Dear brothers and sisters, we learn from the Prince of the Apostles that an evangelizer cannot be an impediment to the creative work of God, who “desires all men to be saved” (1 Tim 2:4), but one who fosters the encounter of hearts with the Lord. And we, how do we behave towards our brothers and sisters, especially those who are not Christian? Are we an impediment to the encounter with God? Do we obstruct their encounter with the Father or do we facilitate it?

Today let us ask for the grace to allow ourselves to be astonished by God’s surprises, not to obstruct his creativity, but to recognize and foster the ever new ways through which the Risen One pours out his Spirit upon the world and attracts hearts by making them come to know him as “Lord of all” (Acts 10:36). Thank you.

Special Greetings

I welcome all the English-speaking pilgrims and visitors taking part in today’s Audience, especially those from England, Scotland, Finland, Norway, Nigeria, Zambia, Kenya, Malawi, Korea, Australia, Indonesia, Malaysia, the Philippines, Canada and the United States of America. I greet in particular the Delegation from the NATO Defense College, with good wishes for their efforts in the cause of peace. Upon all of you, and your families, I invoke the joy and peace of our Lord Jesus Christ. God bless you!

Lastly I greet young people, the elderly, the sick and new faithful. The day after tomorrow we will celebrate the Feast of Saint Luke, the Evangelist who best reveals Jesus’ heart and his mercy. May that occasion help everyone to rediscover the joy of being Christian, witnesses to the goodness of the Lord.