

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH

Unicuique suum Non praevalent

Fifty-second year, number 46 (2.622)

Vatican City

Friday, 15 November 2019

Francis plans to visit South Sudan

During the Angelus on Sunday, 10 November, the Pope announced his desire to visit South Sudan in the coming year. In an appeal to those involved in the national political process, the Pontiff invited authorities "to seek that which unites and to overcome that which divides" and to work tirelessly for "lasting peace".

During a meeting on 13 November, His Grace Justin Welby, Archbishop of Canterbury, expressed his intention to visit South Sudan together with the Pope.



PAGE 12

The 2019 Ratzinger Prize

Faith and reason

PAGE 4

To Social Justice and Ecology Secretariat

A cultural revolution

PAGE 9

General Audience



PAGE 3

Feast of the Dedication of the Lateran Basilica

New ways to encounter those who are distant



POPE FRANCIS COMMEMORATES THE FEAST DAY WITH A MASS AT SAINT JOHN LATERAN. SEE PAGE 6/7

Pope Francis to visit Thailand and Japan from 19 to 26 November

Pope Francis will depart from Rome on Tuesday, 19 November, for an Apostolic Journey that will take him first to Thailand for a three-day visit and then to Japan. In both countries, he will meet Authorities and members of civil society, men and women religious, lay faithful and young people, and ecumenical and interfaith leaders. In Bangkok, he will pay a visit to the Supreme Patriarch of Buddhists, meet medical staff and patients at a Catholic hospital, and preside two Holy Masses.

Meanwhile, during his visit to Japan from 23 to 26 November, the Pontiff will spend one day in Nagasaki and Hiroshima where he will deliver a Message on nuclear weapons, participate in a meeting for peace, pay tribute to the Martyr Saints and celebrate Holy Mass. During his last two days in Tokyo,

the Holy Father will preside a public Mass and meet with victims of the "Triple Disaster", the 2011 earthquake and subsequent tsunami which caused the nuclear disaster at the Fukushima power facility.

Pope Francis will conclude his visit to Japan on Tuesday, 26 November, after a farewell ceremony and a meeting with students, staff and elderly and infirm priests at Sophia University in Tokyo.



VATICAN BULLETIN

AUDIENCES

Thursday, 7 November

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

Members of the United States Conference of Catholic Bishops (Region I), on a visit *ad limina Apostolorum*:

– Cardinal Seán Patrick O'Malley, OFM Cap., Archbishop of Boston with Auxiliaries: Bishop Robert Francis Hennessy, titular of Tigias; Bishop Peter J. Uglietto, titular of Thubursicum; Bishop Robert P. Reed, titular of Sufar; Bishop Mark O'Connell, titular of Gighthi

– Bishop Edgar M. da Cunha, SDV, of Fall River

– Bishop Peter Anthony Libasci of Manchester

– Bishop Robert Peter Deeley of Portland

– Bishop Mitchell Thomas Rozanski of Springfield in Massachusetts

– Bishop Robert Joseph McManus of Worcester

– Archbishop Leonard Paul Blair of Hartford with Auxiliary Bishop Juan Miguel Betancourt Torres, titular of Curzola with Archbishop emeritus Henry Joseph Mansell, and with Auxiliary Bishop emeritus Peter Anthony Rosazza, titular of Opidium novum

– Bishop Frank Joseph Caggiano of Bridgeport

– Bishop Michael Richard Cote of Norwich



– Bishop Thomas J. Tobin of Providence with Auxiliary Bishop Robert C. Evans, titular of Aquae regiae

Friday, 8 November

H.E. Mr Gitanas Nausėda, President of the Republic of Lithuania, with his wife and entourage

General Brian Peddle, world leader of The Salvation Army, with his wife and entourage

Archbishop Nikola Eterović, titular Bishop of Cibalae, Apostolic Nuncio in the Federal Republic of Germany

Saturday, 9 November

Rev. Mauro Ghisaura

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

RESTRUCTURING OF ECCLESIASTICAL PROVINCE

The Holy Father has restructured the Ecclesiastical Province of Belém do Pará, Brazil, suppressing the Territorial Prelature of Xingu and, adding the entire territory of the municipality of the diocese of Marabá to it. He has established two new Ecclesiastical Circumscriptions: the Diocese of Xingu-Altamira and the Territorial Prelature of Alto Xingu-Tucumã (6 Nov.).

The Holy Father has created the Ecclesiastical Province of Santarém, Brazil, raising it to a Metropolitan Church and assigning to it as suffragans the Diocese of Obidos, the

Territorial Prelature of Itaituba, and the new Circumscriptions of Xingu-Altamira and of Alto Xingu-Tucumã.

The Ecclesiastical Province of Belém do Pará, Brazil, retains as suffragans the Dioceses of Macapá, Castanhal, Bragança do Pará, Ponta de Pedras, Marabá, Abaetetuba, Cametá and the Territorial Prelature of Marajó (6 Nov.).

The Holy Father appointed as first Metropolitan Archbishop of the new Archdiocese of Santarém, Bishop Irineu Roman, CSI. Until now he has served as titular Bishop of Sertei and Auxiliary of Belém do Pará (6 Nov.).

Archbishop Roman, 61, was born in Vista Alegre do Prata, State of Rio Grande do Sul. He was ordained a priest on 1 January 1990. He was ordained a bishop on 19 March 2014, subsequent to his appointment as titular Bishop of Sertei and Auxiliary of Belém do Pará.

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Jesús María López Mauléon, OAR, as the first Bishop-Prelate of the new Territorial Prelature of Alto Xingu-Tucumã, Brazil. Until now he has served as parish priest in the Archdiocese of Fortaleza (6 Nov.).

Bishop-elect López Mauléon, 64, was born in Mues, Spain. He holds a degree in pastoral theology and a licence in biblical theology. He was ordained a priest on 18 July 1981. He has served in parish ministry and as professor at the Instituto de Bachalerato in Lodosa, Navarre. In 1999 he moved to Brazil, where he served as professor of theology and of philosophy; coordinator of the team of priests for the pastoral area of Barra do Ceará.

The Holy Father appointed as the first bishop of the new Diocese of Xingu-Altamira, Brazil, Bishop João Muniz Alves, OFM. Until now he has served as Bishop-Prelate of Xingu (6 Nov.).

Bishop Muniz Alves, 58, was born in Carema, Brazil. He was ordained a priest on 4 September 1993. He was ordained a bishop on 5 March 2016, subsequent to his appointment as Bishop-Prelate of Xingu.

The Holy Father appointed Bishop Eduardo Cirilo Carmona Ortega, CORC, as Coadjutor Bishop of Córdoba, Mexico. Until now he has

served as Bishop of Parral, Mexico (6 Nov.).

Bishop Carmona Ortega, 60, was born in Mexico City. He was ordained a priest on 20 August 1983. He was ordained a bishop on 7 January 2004, subsequent to his appointment as Bishop of Puerto Escondido, Mexico.

The Holy Father accepted the resignation of Archbishop Domenico Graziani of Crotone-Santa Severina, Italy (7 Nov.).

The Holy Father appointed as Archbishop of Crotone-Santa Severina Fr Angelo Raffaele Panzetta from the clergy of the Archdiocese of Taranto. Until now he has served as Dean of the Regina Apuliae Theological Institute of Molfetta (7 Nov.).

Archbishop-elect Panzetta, 53, was born in Pulsano, Italy. He holds a degree in theology. He was ordained a priest on 14 April 1993. In 1994 he obtained a licence and then a doctorate in moral theology. He has served in parish ministry and as private secretary to Archbishop Papa; ecclesiastical assistant to Catholic doctors and to the Secular Institute of the Missionaries of the Kingdom of Christ for the metropolitan area of Taranto; director of the diocesan and subsequently the regional office for family pastoral care; diocesan spiritual assistant to the *Gesù ama* Community of Catholic Charismatic Renewal; spiritual father at the Interdiocesan Seminary of Poggio Galeso, and lecturer in moral theology at the Institute of Religious Sciences in Taranto; and at the Theological Faculty of Apuglia.

The Holy Father accepted the resignation of Cardinal John Olorunfemi Onaiyekan, from his office as Archbishop of the Archdiocese of Abuja, Nigeria. He is succeeded by Bishop Ignatius Ayau Kaigama. Until now he has served as Coadjutor Archbishop of the said archdiocese (9 Nov.).

Archbishop Kaigama, 61, was born in Kona, Nigeria. He was ordained a priest on 6 June 1981. He was ordained a bishop on 23 April 1995, subsequent to his appointment as Bishop of Jalingo, Nigeria. He was appointed Archbishop of Jos, Nigeria, on 14 April 2000. On 11 March 2019 he was appointed Coadjutor Archbishop of Abuja.

NECROLOGY

Bishop Richard Gerard Lennon, Bishop emeritus of Cleveland, Ohio, USA, at age 72 (29 Oct.)

Bishop Daniel Joseph Mullins, Bishop emeritus of Menevia, Wales, at age 90 (1 Nov.)

Pope appoints new Prefect of the Secretariat for the Economy

The Holy Father appointed Fr Juan Antonio Guerrero as the Prefect of the Secretariat for the Economy of the Holy See. Until now he has served as the Father General's Delegate for Interprovincial Roman Houses and Works and as General Councillor (14 Nov.).

Fr Guerrero, 69, was born in Merida, Spain. He holds degrees in economics, philosophy and theology. He entered the Society of Jesus in 1979 and was ordained a priest in 1992. He has served in parish ministry and as lecturer of social and political philosophy; novice master for Spain; Provincial of the Castile Province; economist and project coordinator in Mozambique; first regional assistant administrator and then Director of Jesuit projects in Mozambique; Director of Saint Ignatius Loyola school. "This call was something completely unexpected. Initially, it filled me with anxiety, and I felt quite numb. But I welcome it with humility, with confidence in the Lord and in the team that is already working in the Secretariat for the Economy. I will collaborate in the service of this mission by offering the best of myself", Fr Guerrero said.

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH
Unicuique suum  Non praevalentibus

Vatican City
cd.english@ossrom.va
www.osservatoreromano.va

ANDREA MONDA
Editor-in-Chief

Giuseppe Fiorentino
Assistant Editor

Editorial office
via del Pellegrino, 00120 Vatican City
telephone +390669899300, fax +390669883675

TIPOGRAFIA VATICANA EDITRICE
L'OSSERVATORE ROMANO

Photo Service
photo@ossrom.va www.photo.va

Advertising Agency
Il Sole 24 Ore S.p.A.
System Comunicazione Pubblicitaria
Via Monte Rosa 91, 20149 Milano
segreteria@dirizionesystem@ilsole24ore.com

Subscription rates: Italy - Vatican: € 28.00; Europe: € 100.00 - US\$ 148.00; Latin America, Africa, Asia: € 100.00 - US\$ 160.00 - £ 88.00; Oceania, North America: € 162.00 - £ 130.00.
Management Office: phone +390669899480; fax +390669885164; e-mail subscriptions@ossrom.va.
For India: The weekly English Edition of L'Osservatore Romano is published and distributed in India by Camel International Publishing House, Cotton Hill, Tiruvandur-605 014, Kerala-India; phone: +9147327253; fax: +9147328891; e-mail: cipb@indiasnl.net.in; katecentric@camelpublications.com.
For North America: L'Osservatore Romano (USPS 065-610) is published fifty times per year (weekly, except third week in August and last week in December) by Our Sunday Visitor, L'Osservatore Romano, English Edition, 200 Noll Plaza, Huntington, IN 46730. Periodicals Postage Pending at Huntington, IN, and additional mailing offices, USA - phone: 800-348-2440 ext.7; fax: 866-891-7390 - e-mail: osvsales@ossrom.com.
POSTMASTER: Send address changes to Our Sunday Visitor, 200 Noll Plaza, Huntington, IN 46730

GENERAL AUDIENCE

During the General Audience on Wednesday morning, 13 November, the Holy Father spoke out against rising antisemitism. "Scattered here and there, today the habit of persecuting Jews is beginning to reappear. Brothers and sisters, this is neither human nor Christian". Continuing his catechesis on the Acts of the Apostles, he reminded the faithful gathered in Saint Peter's Square of the example of the spouses Aquila and Priscilla and expressed his hope that Christian couples may "transform their homes into domestic churches". The following is a translation of Pope Francis' reflection which he offered in Italian.



Dear Brothers and Sisters,
Good Morning!

This audience is divided into two groups: the sick are in the Paul VI Hall – I was with them. I greeted and blessed them. They are roughly 250 in number. They will be more comfortable there because of the rain – and we are here. But they can see us on the maxi screen. Let us greet both groups with a round of applause.

The Acts of the Apostles recounts that as a tireless evangelizer, after his stay in Athens, Paul continues the Gospel's journey throughout the world. The next leg of his missionary journey is Corinth, the capital city of the Roman province of Achaia, a commercial and cosmopolitan city thanks to its two important ports.

As we read in Chapter 18 of the Acts, Paul is welcomed by a married couple, Aquila and Priscilla (or Prisca), who was forced to move from Rome to Corinth after Emperor Claudius had ordered the expulsion of all Jews (cf. Acts 18:2). I would like to pause here. Jewish people have suffered greatly throughout history. They were exiled, persecuted ... And in the last century, we saw very great brutality perpetrated against Jewish people and we were all certain that this had ended. But scattered here and there, today the habit of persecuting Jews is beginning to reappear. Brothers and sisters, this is neither human nor Christian. The Jews are our brothers! And they should not be persecuted. Understood? These spouses show that they have a heart that is filled with faith in God and is generous to others, capable of making room for those who, like them, experience the condition of being a foreigner. Their sensitivity makes them altruistic in order to practice the Christian art of hospitality (cf. Rom 12:13; Heb 13:2) and open the doors of their home to welcome the Apostle Paul. They thus welcome not only the evangelizer, but also the Good News that he brings with him: the Gospel of Christ which is "the power of God for salvation to every one who has faith" (Rom 1:16). And from that moment their home is permeated by the scent of the "living" Word (Heb 4:12) that enlivens hearts.

Francis condemns the rise of antisemitism and threats to religious freedom

Persecuting the Jews is neither human nor Christian

Aquila and Priscilla also share the same trade as Paul, that is, tent making. Indeed, Paul greatly admired manual labour and considered it to be favourable to bearing Christian witness (1 Cor 4:12) as well as a good way to support oneself without being a burden

main at Ephesus. There too, their house becomes a place of catecheses (cf. Acts 18:26). Eventually the spouses will return to Rome and become the recipients of splendid praise that the Apostle describes in his Letter to the Romans. Listen: "Greet Prisca

(*ibid*). Just think that from the very beginning, Christianity was preached by lay people. You lay people are also responsible for your Baptism, to carry the faith forward. It was the commitment of many families, of these spouses, of these Christian communities, of the lay faithful, "in order to offer the 'humus' for the growth of the faith" (*ibid*). This sentence of Benedict XVI is beautiful: *lay people offer the humus for the growth of the faith* (Benedict XVI General Audience, 7 February 2007).

Let us ask the Father who chose to make the spouses his true living sculptures – (cf. *Amoris Laetitia*, n. 11) – I think there are newlyweds here: listen to your vocation, you must be the true living sculpture – to spread his Spirit to all the Christian couples so that by the example of Aquila and Priscilla, they may open the doors of their hearts to Christ and to our brothers and sisters, and transform their homes into domestic churches. Fine words: a home is a domestic church in which to experience communion and offer the example of worship of a life lived in faith, hope and charity. We must pray to these two Saints, Aquila and Prisca, so that they may teach our families to be like them: a domestic church where there is humus so that faith may grow.

SPECIAL GREETINGS AND APPEAL

I greet the English-speaking pilgrims and visitors taking part in today's Audience, especially the groups from England, Denmark, Australia, Malaysia, and the United States of America. Upon all of you, and your families, I invoke the joy and peace of

CONTINUED ON PAGE 11

Greeting to the sick

Before the General Audience the Holy Father met with the sick and disabled faithful in the Paul VI Hall.

Good Morning to everyone! It is raining outside. You will be comfortable here. You can follow the Audience on the maxi screen, calmly, in peace without getting wet. This is good. I thank you for this visit. It is a joy for me when I see that you come here like this, despite so many difficulties, but for the love of the Church, in order to say that you love the Church. This is good for everyone who sees you. It does me good. Thank you.

And now, I will go to the other group. It is in the Square, but you stay here. We are linked by the maxi screen. I would now like to offer a blessing to all of you. Everyone, let us pray to Our Lady first. [He recites the *Hail Mary* and imparts the blessing]. Pray for me and thank you for coming!

on others or on the community (cf. 1 Thess 2:9; 2 Thess 3:8).

Aquila and Priscilla's home opens its doors not only to the Apostle but also to the brothers and sisters in Christ. Indeed, Paul can speak of "a community that gathers in their house" (cf. 1 Cor 16:19), which becomes a "house of the Church", a "*domus ecclesiae*", a place in which to listen to the Word of God and celebrate the Eucharist. Even today, in some countries where there is no religious freedom and Christians have no freedom, Christians still meet in a house, a little hidden, to pray and celebrate the Eucharist. Today too there are these homes, these families that become a temple for the Eucharist.

After staying a year and a half in Corinth, Paul leaves that city with Aquila and Priscilla who re-

and Aquila, my fellow workers in Jesus Christ, who risked their necks for my life, to whom not only I but also all the Churches of the Gentiles give thanks" (Rom 16:4). How many families risk their lives in times of persecution, in order to keep the persecuted hidden! This is the first example: a family welcomes even in bad times.

Among Paul's many coworkers, Aquila and Priscilla emerge "as models of conjugal life responsibly committed to the service of the entire Christian community" and they remind us that Christianity has come to us, thanks to the faith and the commitment to evangelization of many lay people like them. Indeed, in order to take root in people's land and develop actively, the commitment of these families" was necessary

Faith and reason in seeking truth

Holy Father confers Ratzinger Prize

Benedict XVI "gave us the example of seeking truth where reason and faith, intelligence and spirituality, are constantly integrated". Pope Francis emphasized this during an awards ceremony in the Clementine Hall on Saturday, 9 November. Pope Francis conferred the 2019 Ratzinger Prize to Charles Margrave Taylor, philosopher and professor emeritus of McGill University in Montreal, Canada, and to Fr Paul Béré, SJ, professor of Old Testament studies at the Pontifical Biblical Institute, Rome, and at the Jesuit Institut de Théologie in Abidjan. The following is the English text of the address delivered by the Holy Father for the occasion.

Dear Brothers and Sisters,

I am pleased this year once again to confer the Ratzinger Prizes in person, which for me is a welcome moment. Firstly, I wish to express my appreciation for the two distinguished prizewinners who have been presented to us by Cardinal Angelo Amato, President of the Scientific Committee of the Joseph Ratzinger-Benedict XVI Foundation: Professor Charles Taylor and Father Paul Béré, whom I respectfully greet, along with their relatives and those accompanying them on this occasion. I greet also the leaders and friends of the Foundation.

I am happy to have this opportunity to express again my esteem and affection for my predecessor, dear Pope Emeritus Benedict XVI. We are all grateful for his teaching, and for his exemplary service to the Church, demonstrated by his reflections, his thought and study, his listening, dialogue and prayer. His aim was that we might consciously retain a lively faith despite the changing times and situations; and that believers could give an account of their faith in a language that can be understood by their contemporaries, entering into dialogue with them, together seeking pathways of authentic encounter with God in our time.

This has always been a keen desire of Joseph Ratzinger the theologian and pastor, who never closed himself off in a disembodied culture of pure concepts, but gave us the example of seeking truth where reason and faith, intelligence and spirituality, are constantly integrated. All the arts and disciplines thus cooperate in contributing to the full growth of the human person, which is to be found ultimately in the encounter with the living person of Jesus Christ, the incarnate Logos, the revelation of the God who is love.

It is a duty for theology to be and remain in active dialogue with cultures, even as they change over time and evolve differently in various parts of the world. At the same time, it is a condition necessary for the vitality of Christian faith, for the Church's mission of evangelization.

It is from this perspective that our two prizewinners have offered important contributions, which we recognize today with gratitude.

During his years of active research and teaching, Professor Taylor has covered many fields, but he has particularly devoted his mind and heart to understanding the phenomenon of secularization in our time. Secu-

larization effectively poses a significant challenge for the Catholic Church, indeed for all Christians, and for all believers in God. Pope Benedict repeatedly told us that the priority of his pontificate was to proclaim God anew – the God of Jesus Christ – in a time when that proclamation seems to be on the wane for a large part of humanity. Few scholars in the present day have posed the problem of secularization with the breadth of vision as has Professor Taylor. We are indebted to him for the profound manner in which he has treated the problem, carefully analyzing the development of Western culture, the movements of the human mind and heart over time, identifying the characteristics of modernity in their complex relationships, in their shadows and lights. Thus, he helps us to read in a non-reductive way the reasons for the changes that have taken place in religious practice. He invites us to intuit and seek new ways to live and



express the transcendent dimensions of the human soul, those spiritual dimensions in which the Spirit continues to work imperceptibly. This allows us to deal with Western secularization in a way that is neither superficial nor given to fatalistic discouragement. This is needed not only for a reflection on contemporary culture, but also for an in-depth dialogue and discernment in order to adopt the spiritual attitudes suitable for living, witnessing, expressing, and proclaiming the faith in our time.

Father Paul Béré is the first African recipient of the Ratzinger Prize and a renowned scholar of Sacred

Scripture. I am pleased on the occasion of this award to express my appreciation and encouragement to all those committed to inculturation of the faith in Africa through their original and deepened study. In the first centuries of Christianity, northern Africa gave the Church great figures – Tertullian, Cyprian, Augustine – but the spread of Islam followed by centuries of colonialism prevented a true African inculturation of the Christian message until the second half of the last century. Contemporary African theology is therefore still young, though dynamic and full of promise. Father Béré provides an example of this by his work on the interpretation of Old Testament texts in a context of oral culture, thus bringing to fruition the experience of African culture. He has committed himself to making the Synods that he participated in known, understood, and received in the African context.

In his Apostolic Exhortation *Evangelii Nuntiandi*, Saint Paul VI said: "Evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new" (n. 18). This is true for all cultures: access to redemption for humanity in all of its dimensions should be sought with creativity and imagination; this search can be expressed with appropriate language in all areas and spaces in which men and women live their pains, joys and hopes.

Although the two laureates come from different continents and cultural backgrounds, their message is much more similar than appears at first sight. In the variety of cultures, diverse across time and space, one can and should always seek the way to God and the encounter with Christ. This has been and remains the work to which Professor Taylor and Father Béré have dedicated themselves. This is the mission of all who follow the teaching of Joseph Ratzinger as theologian and Pope, to be "co-workers of the truth".

It is therefore my hope that the recipients of the Ratzinger Prizes, together with all present, continue with enthusiasm and joy their journey on this path.

With the President of the Republic of Lithuania

On Friday, 8 November, the Holy Father received in audience H.E. Mr Gitanas Nausėda, President of the Republic of Lithuania, who subsequently met with Cardinal Secretary of State Pietro Parolin, accompanied by Archbishop Paul Richard Gallagher, Secretary for Relations with States.

During the cordial discussions, the parties evoked the good bilateral relations and the contribution of the Church to society during the country's troubled history and in the face of current socio-economic challenges. They then focused on issues of mutual interest, such as the promotion of the family, acceptance and social justice.

Finally, attention turned to several matters of a regional and international nature, such as peace and security, the conflict in Ukraine, and the need for greater solidarity between European nations in order to face the various challenges that affect the Continent.



No one discarded or left behind

The Pontiff calls for a more just and humane economic system

We must work to establish an economic system that "leaves no one behind" and "that discards none of our brothers or sisters". This is the goal suggested by Pope Francis to members of the Council for Inclusive Capitalism, whom he received in audience at the Vatican on Monday morning, 11 November. After introductory greetings from Cardinal Peter Kodwo Appiah Turkson and the Council's founder and CEO, Lynn Forester de Rothschild, the Holy Father addressed participants. The following is the English text of his remarks.



Your Eminence,
Dear Brothers and Sisters,

I extend a cordial welcome to each of you gathered for this meeting of the members of the Council for Inclusive Capitalism. I thank Cardinal Peter Turkson for his kind words offered in your name.

During my meeting three years ago with participants in the Fortune-Time Global Forum 2016, I addressed the need for more inclusive and equitable economic models that would permit each person to share in the resources of this world and have opportunities to realize his or her potential. The 2016 Forum allowed for an exchange of ideas and information aimed at creating a more humane economy and contributing to the eradication of poverty on the global level.

Your Council is one of the results of the 2016 Forum. You have taken up the challenge of realizing the vision of the Forum by seeking ways to make capitalism become a more inclusive instrument for integral human wellbeing. This entails overcoming an economy of exclusion and reducing the gap separating the majority of people from the prosperity enjoyed by the few (cf. *Evangelii*

Gaudium, 53-55). Rising levels of poverty on a global scale bear witness to the prevalence of inequality rather than a harmonious integration of persons and nations. An economic system that is fair, trustworthy and capable of addressing the most profound challenges facing humanity and our planet is urgently needed. I encourage you to persevere along the path of generous solidarity and to work for the return of economics and finance to an ethical approach which favours human beings (cf. *ibid.*, 58).

A glance at recent history, in particular the financial crisis of 2008, shows us that a healthy economic system cannot be based on short-term profit at the expense of long-term productive, sustainable and socially responsible development and investment.

It is true that "business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity

for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good" (*Laudato Si'*, 129). However, as my predecessor Saint Paul VI reminded us, authentic development cannot be restricted to economic growth alone but must foster the growth of each person and of the whole person (cf. *Populorum Progressio*, 14). This means more than balancing budgets, improving infrastructures or offering a wider variety of consumer goods. Rather, it involves a renewal, purification and strengthening of solid economic models based on our own personal conversion and generosity to those in need. An economic system detached from ethical concerns does not bring about a more just social order, but leads instead to a "throw away" culture of consumption and waste. On the other hand, when we recognize the moral dimension of economic life, which is one of the many aspects of the social doctrine

of the Church that must be integrally respected, we are able to act with fraternal charity, desiring, seeking and protecting the good of others and their integral development.

Dear friends, you have set before yourselves the goal of extending the opportunities and benefits of our economic system to all people. Your efforts remind us that those who engage in business and economic life are in fact possessed, as bears repeating, of a noble vocation, one that serves the common good by striving to increase the goods of this world and make them more accessible to all (cf. *Evangelii Gaudium*, 203). In the end, it is not simply a matter of "having more", but "being more". What is needed is a fundamental renewal of hearts and minds so that the human person may always be placed at the centre of social, cultural and economic life.

Your presence here is thus a sign of hope, because you have recognized the issues our world is facing and the imperative to act decisively in order to build a better world. I express to you my heartfelt gratitude for your commitment to the promotion of a more just and humane economy, in line with the core principles of the social doctrine of the Church, always taking into account the whole person, both in the present generation and in the ones to come. An inclusive capitalism that leaves no one behind, that discards none of our brothers or sisters, is a noble aspiration, worthy of your best efforts.

I thank you for this meeting and I accompany you with my prayers. Upon all of you, your families and your colleagues, I invoke God's blessings of wisdom, strength and peace. And I ask you, please, to pray for me. Thank you.

Holy Father's address to Delegation of the Salvation Army

My first lesson in ecumenism

On Friday, 8 November, Pope Francis received in audience a Delegation of the Salvation Army led by General Brian Peddle, world leader of the Salvation Army with his wife and entourage. The following is the English text of the Pope's remarks.

General Peddle,
Dear Brothers and Sisters,

I am happy to have this opportunity to renew to you and to all the members and volunteers of the Salvation Army my grateful appreciation for the witness you give to the primacy of discipleship and service to the poor. This makes you an evident and credible sign of evangelical love, in obedience to the Lord's commandment: "Love one another; even as I have loved you, that you also love one another. By this everyone will know that you are my disciples" (*Jn* 13:34).

As I have mentioned on several occasions – and again just now, when we spoke – it was by encountering members of the Salvation Army that I received, many years ago, from my grandmother, my first lesson in ecumenism – I was four years old! Their example of humble service to the least of our brothers and sisters spoke louder

than any words. I am reminded, General, of the insight expressed by your predecessor when we met five years ago: "Holiness transcends denominational boundaries". The holiness that shows itself in concrete actions of goodness, solidarity and healing speaks to the heart and testifies to the authenticity of our discipleship. On this basis, Catholics and Salvationists can increasingly assist one another and cooperate in a spirit of mutual respect and in a life of holiness as well.

Such a common witness is like the leaven that in Jesus's parable, a woman took and mixed with flour until the whole mass of dough began to rise (cf. *Lk* 13:21). The gratuitous love that inspires acts of service to those in need is not only a leaven; it also has the fragrance of freshly baked bread. It attracts and convinces. Young people in particular need to breathe in that fragrance, since in many cases it is absent from their daily experience. In a world where selfishness and divisions abound, the noble fragrance of genuine self-giving love can offer a much-needed antidote and open minds and hearts to the transcendent meaning of our existence.

As the Bishop of Rome, of this Diocese, I would like to thank the Salvation Army for all that you do in this city for the homeless and the marginalized, of whom there are so many in Rome. I am also aware of your significant involvement in the fight against human trafficking and other modern forms of slavery. May God bless your efforts.

Thank you once more for your visit. Let us remember one another in our prayers, and continue to work to spread God's love through acts of service and solidarity.



Mass for the Feast of the Dedication of the Basilica of Saint John Lateran

The Holy Father invited pastoral workers "to reach all the city's inhabitants, identifying new ways to encounter those who are distant from the faith and from the Church", during his homily for the Feast of the Dedication of the Basilica of Saint John Lateran in Rome on Saturday, 9 November. The following is a translation of the Pope's reflection which he gave in Italian.



New ways to encounter those who are distant

This evening, during this celebration for the Dedication [of the Basilica] I would like to offer you three verses taken from the Word of God that you can use as the subject of meditation and prayer.

I feel that the first one is addressed to us all, to the entire diocesan community of Rome. It is the Responsorial Psalm: "There is a river whose streams make glad the city of God" (Ps 46[45]:4). Christians who live in this city are like the river that springs from the temple; they bring a Word of life and of hope that can make fruitful the desert of hearts, just like the stream described in Ezekiel's vision (chap. 47) which fertilizes the Arabah desert and heals the salty and lifeless waters of the Dead Sea. The important thing is that the course of the water leave the temple and flow towards hostile looking lands. The city cannot but rejoice on seeing Christians becoming joyful proclaimers, determined to share with others the treasures of the Word of God and to devote themselves to the common good. The terrain that seemed destined to be arid, reveals an extraordinary potential: it becomes a garden with evergreen trees and leaves and fruit with healing properties. Ezekiel explains the reason for such fruitfulness: "the water for them flows from the sanctuary" (Ez 47:12). God is the secret of this new life-giving power!

May the Lord rejoice at seeing us in movement, ready to listen with our hearts to his poor that cry out to him. May the Mother Church of Rome experience the comfort of seeing once again the obedience and courage of her children filled with enthusiasm for this new season of evangelization. Meeting others, engaging in dialogue with them, listening to them with humility, generosity and poverty of heart ... I invite all of you to live this, not as a burdensome effort, but with spiritual lightness: instead of letting performance anxiety take over, it is more important to widen your perception in order to grasp God's presence and action in the city. It is a contemplation that stems from love.

I would like to dedicate a verse from the Second Reading, in the first Letter to the Corinthians, to you presbyters: "no other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Cor 3:11). This is your task, the heart of your ministry: to help the community always be at the Lord's feet in order to listen to his Word; to keep it far from all worldliness, from bad compromises; to keep the foundation and the holy root of the spiritual building; to defend it from vicious wolves, from those who want to make it deviate from the path of the Gospel.

Like Paul, you too are "master builders", masters because you are well aware that any other idea or situation we may want to use as a foundation of the Church, instead of the Gospel, would perhaps guarantee us greater success or immediate gratification, but would inevitably lead to the collapse, the collapse of the entire spiritual edifice!

In my time as Bishop of Rome, I have come to know many of you more closely, dear presbyters. I have admired your faith and love for the Lord, your closeness to people and your generosity in caring for the poor. You know the neighbourhoods of the city like no one else and you keep in your heart the faces, smiles and tears of many people. You have set aside ideological differences and personal "spotlights" in order to make room for what God asks of you. The realism of those who keep their feet on the ground and know "the way of the world" did not prevent you from flying high with the Lord and from having great dreams. May God Bless you. May the joy of intimacy with him be the truest reward for all the good that you do daily.

And lastly, a verse for you, members of the pastoral teams who are here to receive a special mandate from the Bishop. I could not but choose it from the Gospel (Jn 2:13-22), in which Jesus behaves in a divinely provocative manner. In order to shake the obtuseness of mankind and lead people to make radical changes, God sometimes chooses to act in a strong way to bring about a break in the situation. With his action, Jesus wants to introduce a change of pace, a change in direction. Many saints shared that same style: some of their behaviour that was incomprehensible from a human point of view, was the result of intuitions caused by the Spirit, with the intention of arousing their contemporaries and helping them understand that "my thoughts are not your thoughts" (Is 55:8), which God says through the prophet Isaiah.

In order to better understand today's Gospel passage, we must highlight an important characteristic. The merchants were in the courtyard reserved for Gentiles, the area that was accessible to non Jews. This very hall had been transformed into a market. But God wants his temple to be "a house of prayer for all peoples" (Is 56:7). Hence, Jesus' decision to topple the currency exchange tables and to drive away the animals. This purification of the sanctuary was necessary so

that Israel could rediscover its vocation: to be a light for all people, a small group of people chosen to serve the salvation that God wants to give everyone. Jesus knows that this provocative behaviour will cost him dear. And when they ask him: "What sign have you to show us for doing this?" (Jn 2:18), the Lord answers by saying: "Destroy this temple, and in three days I will raise it up" (Jn 2:19).

And it is this very verse which I want to offer to you pastoral teams, this evening. You have been entrusted with the task of helping your communities and pastoral workers to reach all the city's inhabitants, identifying new ways to encounter those who are distant from the faith and from the Church. However, in carrying out this service, you bear within this awareness, this trust: there is no human heart in which Christ does not want to and cannot be reborn. In our

lives as sinners, we often happen to distance ourselves from the Lord and to dampen the Spirit. We destroy the temple of God which is each of us. And yet this is never a definit-



ive situation: three days are enough for the Lord to rebuild his temple within us!

As much as they may have been wounded by evil, no one is condemned to be forever separated from God on this earth. In an often mysterious but real way, the Lord opens new small openings in hearts, the desire for truth, good and beauty that make room for evangelization. At times, one can come across mistrust and hostility. One should not allow oneself to be stopped but rather safeguard the conviction that for God three days are enough to resuscitate his Son in the heart of man. It is also the history of some of us: deep conversions that are fruit of the unpredictable action of grace! I am thinking about Vatican Council II: "since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the paschal mystery" (*Gaudium et Spes*, n. 22).

May the Lord give us the opportunity to experience all this in our evangelizing action. May we grow in faith in the Paschal Mystery and be associated with his "zeal" for our home. Enjoy your journey.

Prayer for the poor

For the millions of children bent by pangs of hunger who have lost their smile but still want to love.

For the millions of young people who, without any reason to believe or to live, search in vain for a future in this senseless world.

Father, we beseech you to send workers into your harvest.

For the millions of men, women and children whose hearts still beat strongly enough to fight, whose spirit rises up against the unjust destiny imposed on them, whose courage demands the right to invaluable dignity.

Father, we beseech you to send workers into your harvest.

For the millions of children, women and men who do not want to curse, but rather to love and pray, work and unite so that a more solidary earth may be born; An earth, our earth, where every man gives the best of himself before he dies.

Father, we beseech you to send workers into your harvest

For all those who pray, may they be listened to by God, and receive from him the strength to eliminate misery from a humanity made in his image.

Father, we beseech you to send workers into your harvest.

Thursday, 3 October

The Feast of the Word

Opening our hearts to the encounter with the Word of God fills us with joy, Pope Francis said on Thursday morning, 3 October, during his homily for Holy Mass at Santa Marta. We should listen to the Readings attentively, without letting them “go in one ear and out the other”, he urged.

The Pope began his homily by reflecting on the First Reading from the Book of Nehemiah, which is centred on the construction of the Temple and the return from exile. It “is the story of the encounter of the People of God with the Word of God”, a story of rebuilding, the Holy Father explained. In the Reading, the leaders, including the governor, Nehemiah, and Ezra, the scribe, “enthroned” the Word of God. After gathering the people in the square in front of the Water Gate, Ezra read from the scroll of the Law and the Levites explained the reading to the people. Pope Francis asked the faithful to consider that this had not happened for decades. “We

who described the conflicted relationship between God and himself. God wanted to send Jonah to Nineveh as a prophet to urge the city to conversion. But disobeying God’s command because he thought it was too difficult, Jonah headed to Tarshish instead, was thrown overboard by the storm the Lord had started in the sea and then was swallowed by a whale. After three days the whale threw him out on the shore, an image which the Holy Father said recalls the Resurrection of Christ. In today’s Reading God speaks to Jonah again and Jonah obeys, goes to Nineveh and the people believe his word and convert. “This is the story of a stubborn man, the stubborn Jonah did his job well and left”, Pope Francis said.

In the following day’s Reading, he continued, Jonah becomes angry with the Lord for being too merciful and for doing the opposite of what he had threatened to do and says that he would rather die than continue to be a prophet. The exchange between the Lord and Jonah is between two hardheads, Pope Francis explained: “Jonah, stubborn in his convictions of faith and the Lord stubborn in his mercy”, knocking on the doors of our hearts

Because the Lord does not tolerate hypocrisy, he refers to the Pharisees as “white-washed tombs”. However this is not meant to be an insult because it is the truth. “The hypocritical attitude stems from the great liar, the devil”, the Holy Father continued. Indeed he is the “great hypocrite” and hypocrites are his “heirs”. Hypocrisy “is the language of evil that enters our heart and is sown by the devil ... Jesus likes to unmask hypocrisy. He knows that this very attitude will lead to his death”.

Hypocritical language is “common, it is an everyday thing”, the Pope said. However “hypocrisy always kills”. The medicine to cure this attitude is “telling the truth before God”. We must “learn to point the finger at ourselves ... This is an uncommon spiritual exercise, but let us try to do it”. “May we learn to blame ourselves”, the Holy Father prayed. He concluded his homily by offering the example of Saint Peter’s prayer to the Lord in which he asks him to “depart from me, for I am sinful man, O Lord”.

Friday, 25 October

Choosing salvation in the inner struggle between good and evil

During his homily for Holy Mass at Santa Marta on Friday morning, 25 October, Pope Francis urged the faithful to ask God for the “light” to know what is happening within us. Commenting on the day’s Bible passage from Saint Paul’s Letter to the Romans, he spoke of the continuous inner struggle the Apostle faced among the people, the difficulty between the desire to do good and the inability to do so, pointing out that “even saints feel this inner struggle within themselves”. “It is a struggle between good and evil – but not an abstract good and an abstract evil: between the good that the Holy Spirit inspires us to do and the evil that the evil spirit inspires us to do”. It is a struggle that is within us all and if some say they do not feel this, then they “are anaesthetized and do not understand what is happening”.

The Holy Father’s attention then turned to the martyrs who had “to fight to the end in order to preserve their faith” as well as saints like Saint Therese of the Child Jesus whose “hardest struggle was her final moment” because she felt that an “evil spirit” wanted to take her away from the Lord.

Pope Francis then reflected on the day’s reading from the Gospel of Luke in which Jesus tells the crowds, and at the same time all of us: “you know how to interpret the appearance of the earth and the sky; why do you not know how to interpret the present time?”. Pope Francis asked the faithful whether, as they went about their busy schedules, they asked themselves who was leading them, who inspired them to do things. Our life “is like life on the street”; we only notice what interests us. The struggle, Francis explained, “is always between grace and sin, between the Lord who wants to save us and pull us away from this temptation and the evil spirit who always throws us down” in order to defeat us. The Pope invited Christians to ask themselves if the decisions they take are from the Lord or if they are dictated by selfishness, by the devil. “It is important to recognize what is happening within ourselves”, and not to allow our souls to become like a road for everyone to trample on. And to help with this, he recommended setting aside two to three minutes before the end of the day to ask ourselves if anything important had happened within us that day: one might find some hatred, some gossip, some charity, and to reflect on who inspired them. These questions will help us figure out what is occurring within us. Sometimes, the Pope concluded “we know what is happening in the neighbourhood, in our neighbour’s home but we do not know what is happening within us”.

Morning Mass at the Domus Sanctae Marthae

are used to having this book which is the Word of God” but having been without it, the people in Ezra’s time “hungered for the Word, that is why they stood up when they saw the Book of the Word.

Nehemiah, Ezra and the Levites said to all the people: “This day is consecrated to the Lord”, just like our Sunday is “the day of the encounter of the people with the Lord”. The Pope then asked the faithful to ask themselves some questions: “When we hear the Word of God, what happens in my heart? Do I pay attention to the Word of God? Do I let it touch my heart, or do I stand there staring at the ceiling thinking of other things?”

“When the Word reaches the heart there are tears of joy and celebration. The Feast of Sunday cannot be understood without the Word of God”, the Pope explained. Returning then to the message of the liturgy, he reminded the faithful that sadness is not one of our strengths: “do not be saddened because the joy of the Lord is your strength”. Indeed, it is what makes us joyful; “the encounter with the Word of God fills us with joy and this joy is my strength, this joy is our strength”. The reason is because Christians “have accepted, have received the Word of God in their heart and they continually encounter the Word of God; they seek it”, he concluded. “May the Lord give us the grace to open our hearts to this encounter with his Word, and to be unafraid of joy, to be unafraid of making the feast of joy”, the Holy Father prayed at the end of his homily.

Tuesday, 8 October

Christians who are afraid to grow

During his homily for Holy Mass at Santa Marta on Tuesday morning, 8 October, Pope Francis underlined that one cannot be a conditional Christian. Speaking about the Christians who judge everything starting from “the smallness of their heart”, he reminded the faithful that the Lord approaches mercifully all human situations because he came to save the world, not to condemn it.

The Holy Father reflected on the the first Reading from the Book of the prophet Jonah



until the end. Jonah saw faith as based on conditions. He was like those Christians who say “I am Christian but on the condition that things are done this way”. This, Pope Francis stressed, is heresy: “Christians who place conditions on God, the faith and God’s actions”, leading them down a path that goes from faith to ideology. “There are many people like this today”, he continued. “Christians who are afraid to grow, of life’s challenges, of the Lord’s challenges, of history’s challenges”. They prefer ideology to faith; “they are afraid of putting themselves in God’s hands and they prefer to judge everything, but from the smallness of their hearts”.

Tuesday, 15 October

Pointing the finger at ourselves before God frees us from hypocrisy

Jesus does not tolerate hypocrisy, Pope Francis told the faithful gathered for Holy Mass at Santa Marta on Tuesday, 15 October. Those who cannot do so are not good Christians. During his homily the Holy Father reflected on the day’s Gospel passage in which Jesus is invited to lunch by a Pharisee and is then criticized for not performing the ritual ablutions before sitting at the table. The invitation was thus hypocritical because the Pharisees had invited Jesus just “to judge him, not to befriend him”. They were “appearing one way but acting in another”.

Pope's address to the participants of a meeting organized by the Jesuits

A cultural revolution to counter injustice xenophobia and nationalism

On Thursday morning, 7 November, in the Clementine Hall, the Holy Father received in audience the participants of the meeting for the 50th anniversary of the Society of Jesus' Secretariat for Social Justice and Ecology. The Jesuit meeting on the theme, "A Path of Justice and Reconciliation: 50 Years and Beyond" was taking place in the General Curia in Rome. The following is a translation of the Pontiff's address which he delivered in Spanish.

Good morning, and welcome,

As we are all aware, since its foundation, the Society of Jesus has been called to the service of the poor, a vocation that Saint Ignatius included in the *Formula* of 1550. The Jesuits were to dedicate themselves to "the progress of souls in Christian life and doctrine and for the propagation of the faith", and to "reconcile the estranged, compassionately assist and serve those in prisons or hospitals, and indeed to perform ... any other works of charity" (*Formula of the Institute*, 21 June 1550, approved and confirmed by Pope Julius III). The *Formula* was not a declaration of intent, but rather a confirmation of a lifestyle the Jesuits had already experienced, and this filled them with consolation for they felt they had been sent by the Lord.

This original Ignatian tradition has come down to our day. Father Arrupe proposed to strengthen it, for at the basis of his vocation was

To face the challenges of today's world, one must contemplate in them the face of our crucified Lord, being attentive to the human needs that arise, many times innumerable and unattainable

the experience of contact with human pain. Years later he wrote: "I have seen (God) so close to those who suffer, to those who cry, to those who are shipwrecked in this life of abandonment, that there has been a burning desire in me to imitate him in this voluntary proximity to the derelict of the world, whom society despises" (*Este Japón increíble. Memoria del P. Arrupe*, 4th edition Mensajero, Bilbao, 1991, p. 19).

Today, we use the word discarded, do we not? We are talking about a throwaway culture, this great majority of people left behind. For me, what strikes me deeply about this text is where it originated, where it comes from. From prayer, am I not correct? Arrupe was a man of prayer, a man who wrestled with God every day, and from hence comes this strength.

Father Pedro always believed that the service of faith and the promotion of justice were inseparable: they were fundamentally united. For him,



all of the Society's ministries needed to respond to the challenge of proclaiming the faith and, at the same time, of promoting justice. What until then had been a task for a few Jesuits, needed to become a concern for them all.

The poor, a place of encounter with the Lord

Every year the liturgy invites us to contemplate God in the candour of an underprivileged child who came among his own people, but was not received (cf. *Jn* 1:11). According to Saint Ignatius, a handmaid – a maidservant, a person, a young woman who serves – assists the Holy Family (cf. *Spiritual Exercises*, nn. 111-114). Together with her, Ignatius exhorts us to be there too. I will make "myself a poor creature and a wretch of an unworthy slave, looking at them and serving them" (*ibid.*). This is neither poetry nor publicity; Ignatius felt this. And he practiced it.

This active contemplation of God, of a disregarded God, helps us to discover the beauty of every marginalized person. No service replaces "appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith" (Apostolic Exhortation *Evangelii Gaudium*, n. 199).

Amongst the poor you have found a privileged place to encounter Christ. This is a precious gift in the life of the follower of Christ: to receive the gift of encountering him among the victims and the poor.

The encounter with Christ among his beloved ones refines our faith. This is the case with the Society of Jesus, whose experience with the least ones has deepened and strengthened the faith. "Our faith has become more paschal, more compassionate, more tender, more

evangelical in its simplicity" (*General Congregation 34 of the Society of Jesus*, 1995, D 2, n. 1), especially in the service to the poor.

You have experienced a true personal and corporative transformation in silent contemplation of your brothers' and sisters' pain. A transformation that is a conversion, a return to look at the face on the crucifix, he who invites us every day to stay close to him and to bring him down from the cross.

Do not cease to offer such familiarity with the vulnerable. Our broken and divided world needs to build bridges so that the human encounter allows each of us to discover in the least ones the beautiful face of our brother, in whom we recognize ourselves, and whose presence, in its poverty, though without words, demands our care and our solidarity.

Following Jesus among the crucified

Jesus had "nowhere to lay his head" (*Mt* 8:20), dedicated as he was to preaching "the gospel of the kingdom" and to healing "every disease and every infirmity" (*Mt* 4:23). Today, his Spirit, alive amongst us, impels us to follow him in the service of the crucified people of our time.

At present there is an abundance of injustice and situations of human pain with which we are all too familiar. "Perhaps one can speak of a third war, one fought 'piecemeal', with crimes, massacres, destruction..." (*Homily*, Redipuglia, 13 September 2014). Human trafficking exists; instances of xenophobia and the selfish search for national interests abound; inequality between countries, and increasingly so within them, and all without a remedy. And I would say growing exponentially.

On the other hand, "never have we so hurt and mistreated our common home as we have in the last two hundred years" (Encyclical Letter *Laudato Si'*, n. 53). It is not sur-

prising that once again "the deterioration of the environment and of society affects the most vulnerable people on the planet" (*ibid.*, n. 48).

To follow Jesus in these circumstances involves a set of tasks. It begins with accompanying the victims, to contemplate in them the face of our crucified Lord, and continues in being attentive to the human needs that arise, many times innumerable and unattainable in their entirety. Today, it is also necessary to reflect on the reality of the world, to unmask its evils, to discover the best responses, to generate the apostolic creativity and depth that Father Nicolás so desired for the Society.

But our response cannot stop there. We need a true "cultural revolution" (*ibid.*, n. 114), a transformation of our collective gaze, of our attitudes, of our ways of perceiving ourselves and of placing ourselves before the world. Finally, social ills often become embedded in the structures of a society, with a potential for disintegration and death (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 59). Hence, the importance of the gradual work of transforming structures, through participation in public dialogue, where decisions are made that condition the lives of the lowly (cf. *Meeting of Popular Movements*, Santa Cruz de la Sierra, Bolivia, 9 July 2015).

Some of you, and many of the Jesuits who preceded you, have begun works of service to the poorest, educational projects, attention to refugees, the defence of human rights and social services in many fields. Continue with this creative commitment, which is always in need of renewal in a society of accelerated change. Help the Church in the discernment which we must undertake today, also concerning our apostolates. Do not cease to network among yourselves and with other ecclesial and civil organizations in order to speak out in defense of the most needy in this increasingly globalized world. With this globalization that is lopsided, that erases cultural identities, religious identities, personal identities, everything is the same. True globalization must be multifaceted. Uniting us but each one maintaining his or her uniqueness.

In the pain of our brothers and sisters and of our common home under threat, it is necessary to contemplate the mystery of the crucifix in order to be able to give one's life to the end, as many Jesuit companions have done since 1975. This year we celebrate the 30th anniversary of the martyrdom of the Jesuits of the Central American University of El Salvador, which caused so much pain to Father Kolvenbach and which led him to seek the help of Jesuits throughout the Society. Many responded generously. The life and death of the martyrs is an

To participants in the Third International Congress on Church and music

The spirit of a good interpreter

A "good interpreter" in the field of music "translates" in a unique and personal way what the composer has written, in order to create a beautiful and outstanding artistic experience". Pope Francis said this to participants in the Third International Congress on "Church, Music, Interpreters: A Necessary Dialogue", whom he received on Saturday morning, 9 November, in the Vatican Apostolic Palace. The following is the English text of the Pope's address which was given in Italian.

Dear Brothers and Sisters,
Good Morning!

I offer you a cordial welcome as you gather for this Third International Congress devoted to the theme: *Church, Music, Interpreters: A Necessary Dialogue*. I am grateful to the Pontifical Council for Culture, which, in cooperation with the Pontifical Institute for Sacred Music and the Liturgical Institute of the Pontifical Athenaeum of Sant'Anselmo, has made this meeting possible. I greet all taking part, and in a particular way, I thank Cardinal Ravasi for his kind words of introduction. I hope that the work accomplished in these days may prove to be for everyone a stimulating experience of the Gospel, of liturgical life, and of service to the Church and culture.

We often think of an interpreter as a kind of translator, a person whose task is to convey something he or she has received in such a way that another person can understand it. Yet an interpreter, especially in the field of music, necessarily "translates" in a unique and personal way – in a unique and personal way – what the composer has written, in order to create a beautiful and outstanding artistic experience. In effect, a musical work exists only insofar as it is interpreted, and thus only when someone is there to interpret it.

A good interpreter feels great humility before a work of art that is not his or her property. Recognizing that they put their expertise at the service of the community, such interpreters constantly strive to be formed and transformed, interiorly

and professionally, in order to bring out the beauty of the music and, in the context of the liturgy, to serve others through the works they perform (cf. *Sacrosanctum Concilium*, 115). Every interpreter is called to develop a distinctive sensibility and genius in the service of art which refreshes the human spirit, and in service to the community. This is especially the case if the interpreter carries out a liturgical ministry.

The interpreter of music has much in common with the biblical scholar, with the proclaimer of God's word, but also with those who seek to interpret the signs of the times, and, even more generally, with all those – and each of us should be one of them! – who are open and attentive to others in sincere dialogue. Every Christian, in fact, is an interpreter of the will of God in his own life, and by his or her life sings a joyful hymn of praise and thanksgiving to God. Through that song, the Church interprets the Gospel as she makes her pilgrim way through history. The Blessed Virgin Mary did this in an exemplary way in her *Magnificat*, while the saints interpret the will of God by their lives and mission.

Saint Paul VI, in the course of an historic meeting with artists in 1964, offered this reflection: "Our ministry, as you know, consists in preaching and rendering accessible, comprehensible, and indeed moving, the things of the spirit, the invisible, the ineffable, the things of God himself.

And in this activity, that transfers the invisible world into accessible, intelligible formulas, you are masters. It is your task, your mission; and your art consists in grasping treasures from the heavenly realm of the spirit and clothing them in words, colours, forms, thus making them accessible" (*Insegnamenti* II [1964], 313). In this sense, then, the interpreter, like the artist, expresses the ineffable by using words and materials that transcend concepts, in order to convey the kind of "sacramentality" typical of aesthetic representation.

There is a dialogue, because experiencing a work of art is never something static or mathematical. There is a conversation between the author, the work and the interpreter. It is a three-way conversation. And this conversation is original for each of its interpreters: one interpreter understands it this way, and renders it this way; another in a different way. But what is important is the dialogue, that also allows for development in the performance of a work of art. I am thinking, for example, of a work of Bach performed by Richter or by Gardiner: they are different things. The dialogue is something else, and the interpreter must enter into the conversation between author, work and himself. We should never forget this.

The artist, the interpreter and – in the case of music – the listener, all have the same desire: to understand what beauty, music and art allow us to know of God's grandeur. Now perhaps more than ever, men and women have need of this. Interpreting that reality is essential for today's world.

Dear brothers and sisters, I thank you again for your commitment to the study of music, and liturgical music in particular. My wish is that, day by day, you may become – each in his or her own way – ever better interpreters of the Gospel, of the beauty that the Father has revealed to us in Christ Jesus, and of the praise that expresses our filial relationship to God. I give you my heartfelt blessing, and I ask you please not to forget to pray for me. Thank you.



A cultural revolution to counter injustice

CONTINUED FROM PAGE 9

encouragement to our service to the least ones.

And opening paths to hope

Our world needs transformations that protect life under threat and defend the weakest. We seek changes and many times we do not know what they should be, or we do not feel able to deal with them; they are beyond us.

At the borders of exclusion we run the risk of despair if we follow human logic alone. It is surprising that so often the victims of this world do not allow themselves to be overcome by the temptation to give in; rather, they trust and cling to hope.

We are all witnesses to the fact that "the lowly, the exploited, the poor and underprivileged" can and do achieve a lot... When the poor organize themselves they become

genuine "social poets: creators of work, builders of housing, producers of food, above all for people left behind by the world market" (*Meeting of Popular Movements*, Santa Cruz de la Sierra, Bolivia, 9 July 2015).

Does the social apostolate exist to solve problems? Yes, but above all to promote processes and to encourage hope. Processes that help people and communities to grow, that lead to awareness of their rights, to deploy their skills and to create their own future.

May you work for "true Christian hope, which seeks the eschatological kingdom, [and which] always generates history" (Apostolic Exhortation *Evangelii Gaudium*, n. 181). Share your hope wherever you are, to encourage, console, comfort and revive. Please open the future, or, to use the expression of a current scholar, frequent the future. Open the future, inspire possibilities, generate alternatives, help to think and act differently. Take care

of your daily relationship with the risen and glorious Christ, and be workers of charity and sowers of hope. May you walk, singing and weeping, so that the struggles and concerns for the lives of the least and for threatened creation may not take away from you the joy of hope (cf. *Laudato Si'*, n. 244).

I would like to conclude with an image – we priests in the parishes distribute holy cards, so that people can take an image home, an image of our family. Father Arrupe's testament, there in Thailand, in the refugee camp, with the discarded, with all that man had sympathy for, to suffer with those people, with those Jesuits who, at that moment, were opening a open in this whole apostolate, asks of you one thing: do not neglect prayer. That was his testament. He left Thailand that day and had a stroke during the flight. May this holy card, this image, always accompany you. Thank you.

High Court to hear Cardinal Pell's appeal bid

While reiterating its trust in the Australian justice system, as stated on 13 November, the Holy See acknowledges the decision of Australia's High Court to accept Cardinal George Pell's request of appeal, aware that the Cardinal has always maintained his innocence.

At this time, the Holy See reaffirms once again its closeness to those who have suffered because of sexual abuse on the part of members of the clergy.

Cardinal George Pell was convicted in February on charges of sexual abuse of minors. On presenting the appeal to the High Court in September, Cardinal Pell's lawyers rested their case to overturn the conviction on the dissenting opinion of one of three judges of the Supreme Court of the Australian State of Victoria.

Against the temptation to fideism which forsakes the work of the Spirit

Without haste

TOMÁS MORALES

The strongest temptation experienced by the newly-ordained priest, gripped by the passionate yearning to save souls, lies in the haste with which he wants to convert them. This supersonic acceleration that has swept us up has also affected the area of the apostolate. Haste has become a trend – and a trend, as Paul VI aptly pointed out, is “the great charmer and maker of gregarious [followers]”. It thus ensues we no longer have originality, in the apostolate nor in the education of the youth. We do not know how to imprint the seal of our personality, possibly because we do not have one, or because we allow ourselves to be carried away by complacency, to not be unpleasant; possibly because it is more comfortable to plagiarize than to create. Trends, the environment, what people will say if I fail, all

Aristotle, that the magnanimous have a slow and sound step, and they know, like Jesus, that they extend those of their members who “came into the world, to bear witness to the truth” (*Jn* 18:37), rather than the immediate faux effectiveness that produces apparent results, with the danger of running aground in sheer fideism, in total skepticism or in religious indifference.

With a view to overcoming this dangerous temptation, I believe that there are only two ways: prayer and study. Activism has become all-pervasive today, consuming many under the disguise of the zealous salvation of souls. Against this backdrop, it becomes very difficult for the majority of priests and militants to follow the paths of prayer and study. They are incapable, even when they are offered the opportunity, to take time from their activities to devote themselves to quiet reflection, to seek a more intimate

relation with God, which would make them more effective. It is indeed very hard to pause to reflect and to love when everything within you looks out, when your life is lived entirely for the outside world.

The overwhelming abyss that is the world we live in, and the enormous needs of a humanity that is becoming increasingly more materialistic, prevent us from understanding the brave thought of a profound writer, who loved God deeply: “Let those, then, who are singularly active, who think they can win the world with their preaching and exterior works, observe here that they would profit the Church and please God much more, not to mention the good example they would give, were they to spend at least half of this time with God in prayer, even though they might not have reached a prayer as sublime as this. They would then certainly accomplish more, and with less labour, by

one work than they otherwise would by a thousand. For through their prayer they would merit this result, and themselves be spiritually strengthened. Without prayer they would do a great deal of hammering but accomplish little, and sometimes nothing, and even at times cause harm”. (Saint John of the Cross, *Spiritual Canticle*, 29, 3).

John Paul II, a true disciple of the great saint from Ávila, reminds us: “There is no apostolate, there cannot be an apostolate (for priests and lay people alike) without an inner life, without prayer, without a persevering tension for holiness”. The Pope adds: “Responding to the call of the Spirit through the Church, do not forget what comes first in terms of values and means: prayer and the offering of your sacrifices”.

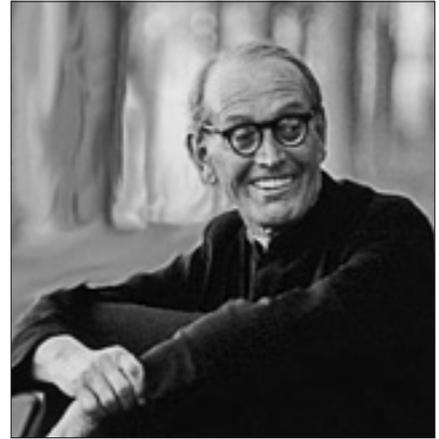
Laypeople on the move

“*Laici in cammino*”, translated from Spanish into Italian and published by the Milan-based publishing house Ancora (2019), can be considered as one of Father Tomás Morales’ key pedagogical works. Father Morales was a Venezuelan Jesuit who in Spain founded, among other things, two secular institutes of diocesan law: *Cruzados de Santa María* and *Cruzadas de Santa María*. This year we commemorate the 25th anniversary of his death in Alcalá de Henares, Madrid, on 1 October 1994. Born in Macuto, Venezuela, on 30 October 1908 and made Venerable by decree on 8 November 2017, he worked to promote a full and responsible inclusion of the laity in the evangelizing mission of the Church. In this book, more than offer a theoretical vision, he outlines an experience of life, concrete truths, experienced events, attempts and proposals tested in everyday life. “The condition of the layman, well known by Father Morales” – as the Prefect of the Congregation for the Causes of the Saints, Cardinal Giovanni Angelo Becciu, writes in the preface – “is to listen to the signs of the times. ‘The essential thing’, he stresses, ‘is to start from reality’. And reality is certainly difficult and complicated, but also and above all rich in the extraordinary possibilities that come from the Spirit of the Lord”.

conspire against the youth-builder to make him fall into the temptation of haste. The fruitful and long-planned action is thus sacrificed in the name of opportunistic convenience.

The temptation of large-scale apostolate is not exclusive to the newly-ordained priest. It also shows up in the young man once far from the faith who discovers Christ in the intimacy of a course of spiritual exercises. Moved by his neophyte zeal, he wishes to immediately convert all his colleagues and is discouraged when he fails to do so, losing the peace and joy of the soul, which is in communion with God. He neglects his duties in his work or studies to devote himself to what he considers is the apostolate, forgetting that the best apostolate is that of leading an exemplary life. If the priest, spiritual father of the young, is not a man endowed with a profound interior life, he will allow himself to be carried away by the people he guides, who will infect him with their haste, risking a commitment to a sterile apostolate. He will forget that the spirit of God is very active but not hasty (Chaminade).

We are spiraling into a technocratic civilization. The paramount rule to which the world obeys is the quest for effectiveness. The men are therefore called to cling more tightly than ever before, to the witness of the absolute primacy of the truth offered by the Church. Only in this way they will not be infected; they will maintain balance; they will not fall to the temptation of haste; they will be effective. Like the Church herself, men will emerge anew in every key point of history, now, before and after. They will not only renew their means of action, but also gain a fresh awareness of the vital and profound sources of inspiration, without any frantic rush. They will know, as with



Father Tomás Morales

We do more and with less effort, with one work or a thousand, if it is preceded by long moments of prayer. One day the great landscape painter Corot was asked how much time he had taken to make a painting: “Five minutes – he replied – and my entire life”. Those few brief moments of contact with souls are empowered by the wealth accumulated in a life of incessant prayer.

One day, at an important congress in England, the main speaker failed to turn up. Half-an-hour before the scheduled start of the event, Monsignor England, Bishop of Charleston, was asked to take the floor, and he delivered a brilliant speech. When they congratulated him for the ease with which his thoughts had flowed out, he asked: “How much time do you think I spent preparing myself?” “We can testify to that” – they replied – “thirty minutes”. “You are wrong” – he said – “it has taken me thirty years. Indeed, for thirty years I’ve been meditating on these ideas, which are only apparently the outcome of improvisation”.

The temptation to hasten does not end up believing in the effectiveness of slow preparations in the crucible of prayer-study. It cannot possibly imagine that it takes just a moment, a fleeting contact, a conversation on the train or on the subway, a chance encounter on the street, to ignite in a soul the love for God. The study of history will combine with the power of prayer to convince the newly-ordained priest, or the militant, of the effectiveness of work with minorities willing to conquer the masses. With his teachings in hand, he will come to the conclusion that the best way to influence those masses is to select a few men, give up immediate success, lose oneself in anonymity as a member of the Church’s enormous human-divine body; and hope, beyond death, in the fruitful outcome of invisible commitment during his passage on earth.

In this way, the present reality is illuminated by history, and the priest will be convinced that the salvation of our confused and complicated times lies in the small core groups that will valiantly resist the temptation of sheer numbers in order to avoid the burden of the inept.

General Audience

CONTINUED FROM PAGE 3

our Lord Jesus Christ. May God bless you!

I offer a special thought to dear Burkina Faso which has been suffering from recurring violence for some time and where a recent attack killed almost 100 people. I entrust to the Lord all the victims, the injured, the numerous dis-

placed and those who suffer from these tragedies. I make an appeal for the protection of the most vulnerable and I encourage civil and religious Authorities and people of good will to multiply their efforts in the spirit of the Abu Dhabi Document on Human Fraternity, in order promote inter-religious dialogue and harmony.

Lastly, I greet *young people, the elderly, the sick and newly-weds*, in particular the young couples from the Diocese of Fabriano-Matelica. I invite everyone to pray for my upcoming Apostolic Journey to Thailand and Japan, that the Lord may grant those whom I will visit bountiful gifts of grace.

ANGELUS

Pope Francis announced that he will visit South Sudan and called for an end to conflict there, invoking a lasting peace for the war torn country. The Pontiff's appeal on Sunday, 10 November, in Saint Peter's Square, followed the recitation of the Angelus and a reflection on the day's Gospel reading from Luke (20:27-38). The Holy Father invited the faithful to pray for South Sudan, a nation towards which he said he feels "particular affection". The following is a translation of the Pope's reflection and appeal.



Lasting peace and an end to conflicts in South Sudan

The Pope announces he will visit the African nation

Dear Brothers and Sisters,
Good Morning!

Today's Gospel reading (Lk 20:27-38) offers us a wonderful teaching of Jesus on the resurrection of the dead. Jesus is asked by some Sadducees, who did not believe in the resurrection and therefore provoke Him with an insidious question: in resurrection, whose wife would a woman be if she had seven successive husbands, who were all brothers, who all died one after the other? Jesus does not fall into the trap and replies that in the hereafter the risen "neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection" (vv. 35-36). This is how Jesus responds.

With this response, first and foremost, Jesus invites His interlocutors – and us too – to consider that this earthly dimension in which we now live is not the only dimension, but that there is another, no longer subject to death, which will fully manifest that we are children of God. It is of great comfort and hope to listen to this simple and clear word of Jesus about life beyond death; we need it very much especially in our time, so rich in knowledge about the universe but so lacking in wisdom about eternal life.

Jesus' clear certainty about resurrection is based entirely on the *fidelity of God*, Who is the God of life. In fact, behind the question of the Sadducees is hidden a more profound question: not only whose wife will be the widow of the seven husbands, but *to whom will her life belong*. This is a doubt that touches mankind of every age and also us: after this earthly pilgrimage, what will become of our life? Will it belong to nothing, to death?

Jesus responds that life *belongs to God*, who loves us and cares very deeply about us, to the point of linking His name to ours: He is "the God of Abraham and the

God of Isaac and the God of Jacob. Now He is not God of the dead, but of the living, for all live to Him" (vv. 37-38). Life exists *where there is [a] bond*, communion, brotherhood; and it is a life stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life where one has the presumption of belonging only to oneself and of living as an island: death prevails in these attitudes. It is selfishness. If I live for myself, I am sowing death in my heart.

May the Virgin Mary help us to live every day from the perspective of what we affirm in the final part of the Creed: "We look for the resurrection of the dead and the life of the world to come". Awaiting the hereafter.

Following the Angelus, the Pope continued:

Dear brothers and sisters, yesterday in Granada, Spain, María Emilia Riquelme y Zayas, Foundress of the Missionary Sis-

ters of the Most Blessed Sacrament and Mary Immaculate, was proclaimed Blessed. And today, in Braga, Portugal, a Mass of thanksgiving will be celebrated for the equipollent Canonization of Saint Bartolomeu Fernandes dos Mártires. The new Blessed was an example of fervour in Eucharistic adoration and was generous in his service to those most in need; while the new Saint was a great evangelizer and pastor of his people. An applause for both the Blessed!

I address a special thought to the dear people of South Sudan, whom I will visit this [next] year. With the memory, still vivid, of the spiritual retreat which took place in the Vatican last April for the Authorities of the country, I wish to renew my invitation to all those involved in the national political process, in a spirit of true brotherhood, to seek that which unites and to overcome that which divides. The South Sudanese people have suffered too much in recent years, and they look forward with great

hope to a better future, especially the definitive end to conflicts and a lasting peace. I therefore urge those responsible to continue tirelessly in their commitment to an inclusive dialogue in the search for consensus for the good of the nation. I also express the hope that the international community will not neglect to accompany South Sudan on the path to national reconciliation. I invite you all to pray together for this country, for which I feel particular affection.

[Hail Mary]

I also wish to entrust to your prayers the situation of beloved Bolivia, close to my homeland. I invite all Bolivians, particularly political and social actors, to await in a constructive spirit and unconditionally, in a climate of peace and serenity, for the results of the process of the revision of the elections, which is currently underway. In peace.

In Italy today, we are celebrating the National Day of Thanksgiving for the fruits of the earth and work. I join with the bishops in recalling the strong link between bread and work, in the hope that courageous employment policies take into account dignity and solidarity and prevent the risks of corruption. May workers not be exploited; may there be work for all: but real work, not slave labour.

I thank all of you who have come from Rome, from Italy and from many other parts of the world. I greet the pilgrims of Haaren, Germany; Darwin, Australia; and the students of Neuilly, France; as well as the faithful of the diocese of Piacenza-Bobbio, and those from Bianzè and Burano.

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

Pope Francis meets His Grace Archbishop Welby Intention to visit South Sudan together

On Wednesday afternoon, 13 November, Pope Francis received in audience His Grace Justin Welby, Archbishop of Canterbury, accompanied by His Grace Archbishop Ian Ernest, Director of the Anglican Centre in Rome and Representative of the Anglican Communion to the Holy See. During the friendly discussions, the condition of Christians in the world was mentioned, as well as certain situations of international crisis, particularly the sorrowful situation in South Sudan. At the end of the meeting, the Holy Father and the Archbishop of Canterbury agreed that if the political situation in the Country permits the creation of a transitional government of national unity in the coming 100 days, according to the timing set by the recent agreement signed in Entebbe, in Uganda, it is their intention to visit South Sudan together.

