

# L'OSSERVATORE ROMANO

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At the Angelus the Pope expresses hope that the ceasefire may result in effective disarmament and mine clearance in the region

## Bringing peace to Donbass

After praying the Angelus with the many faithful gathered in Saint Peter's Square on Sunday, 26 July, Pope Francis expressed his appreciation for the new ceasefire concerning the Donbass area, recently decided in Minsk by members of the Trilateral Contact Group. He thanked them "for this sign of goodwill aimed at bringing much-desired peace" and hoped it would "be put into practice, also through effective processes of disarmament and mine clearance. This is the only way to rebuild confidence and lay the foundations for the reconciliation that is so necessary and so awaited by the people".

Earlier, Pope Francis had focused on the parables of the hidden treasure and the pearl of great value, explaining that those treasured items represent Jesus himself.

Before concluding, Francis prayed to the Blessed Virgin Mary to "help us to search every day for the treasure of the Kingdom of Heaven, so that the love God has given us through Jesus may be manifested in our words and gestures".



A local woman inspects her damaged house in Yasinovataya, Donetsk, Ukraine. (EPA-EFE)

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Completed pilgrimage despite disability

Pope writes to youth

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### Dicastery for Laity, Family and Life



The Academy launches a campaign inviting young people to perform acts of kindness and affection for older people who may feel lonely.

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On the 7th anniversary of WYD in Rio de Janeiro

### Young people, the elderly and the prophesy of Joel

"How important it is to have intergenerational exchanges and dialogue, especially within the context of the family."

It was 26 July 2013, and Pope Francis spoke these words looking out from the balcony of the Archbishopric of Rio de Janeiro. There to listen to him were thousands of young people from around the world who had come to Brazil for World Youth Day and the first Apostolic Journey of the Pope who had been elected the preceding March. On that date, the Church celebrates Saints Joachim and Anne, the parents of the Virgin Mary, the grandparents of Jesus.

Pope Francis took that opportunity to emphasize that "children and

the elderly build the future of peoples: children because they lead history forward, the elderly because they transmit the experience and

wisdom of their lives" citing the  *Aparecida Document*.

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A conversation with Fr Awi Mello

### Infect the world with a renewed Christian hope

Secretary of the Dicastery for Laity, Family and Life since 2017; director of the national Schönstatt Movement in his country, Fr Alexandre Awi Mello was able to closely follow Pope Francis on his first International Journey, for the occasion of World Youth Day in Rio de Janeiro in 2013. In an interview with *L'Osservatore Romano*, the Brazilian priest recalls his experience during those days and speaks of the prospects of youth ministry in this time marked by the pandemic.

BICCINI ON PAGE 4/5

Interview with Swiss Guards chaplain

### A professional and spiritual path

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### A Pope Francis Lexicon

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Pontifical Academy for Life

### On the Academy's latest document

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# VATICAN BULLETIN

## CHANGES IN EPISCOPATE

The Holy Father appointed as Bishop of the Diocese of Kabinda, Democratic Republic of the Congo, Fr Félicien Ntambue Kasembe, CICM. Until now he has served as General Counsellor of the Congregation of the Immaculate Heart of Mary, CICM – Scheut Missionaries (23 July).

Bishop-elect Ntambue Kasembe, 49, was born in Kabinda, Democratic Republic of the Congo. A member of the Scheut Fathers, he was

ordained a priest on 12 August 2001. He studied philosophy and theology and holds a state diploma in biology and chemistry, and a Master's degree in civil law and human rights.

The Holy Father accepted the resignation of Archbishop Salvatore Pappalardo from his office as Metropolitan Archbishop of Siracusa, Italy (24 July).

The Holy Father appointed as Metropolitan Archbishop of Siracusa Fr Francesco Lomanto from the clergy of the Diocese of Caltanissetta, Italy.



Until now he has served as lecturer and President of the San Giovanni Evangelista Pontifical Theological Faculty of Sicily, Italy (24 July).

Archbishop-elect Lomanto, 58, was born in Mussomeli, Italy. He was ordained a priest on 29 June 1986. He holds a doctorate in Church history.

## GOVERNORATE OF VATICAN CITY STATE

The Holy Father appointed as director of the Directorate of Health and Hygiene of the Governorate of Vatican City State Prof. Andrea Arcangeli. Until

now he has served as vice director of the said directorate. This appointment will take effect on 1 August 2020 (27 July).

## NECROLOGY

Archbishop Oscar Hugh Lipscomb, Archbishop emeritus of Mobile, USA, at age 88 (15 July)

Bishop Pierre Marie Coty, Bishop emeritus of Daloa, Côte d'Ivoire, at age 92 (17 July)

Bishop Henrique Soares da Costa of Palmares, Pernambuco, Brazil, at age 57 (18 July)

Bishop Manuel Cruz Sobreviñas, Bishop emeritus of Imus, Philippines, at age 96 (18 July)

Bishop Louis Dicaire, titular Bishop of Thizica and Auxiliary of Saint-Jean-Longueuil, Canada, at age 73 (19 July)

Now also available on the website of the Dicastery for Laity, Family and Life  
WYD Magazine dedicated to the celebrations in Panama

The "World Youth Day Magazine", dedicated to the 34th World Youth Day celebrated in Panama in January 2019, has been printed on certified recycled paper, and is now also available for free download on the website of the Dicastery for Laity, Family and Life.

For nearly 30 years the magazine has been the official testimony to the fruitful dialogue between

the Pope and young people on the occasion of the global scale gatherings inaugurated by Pope John Paul II and carried on by Benedict XVI and Francis. The magazine contains over 100 colour pages published by the John Paul II Foundation for Youth, as a single multilingual edition with content in English, Spanish, French and Italian.

As always, the "WYD Magazine" documents the event through images and brief texts, offering a tool to enable the millions of WYD participants, past and present, to relive the experience and salient moments of the event.

In particular, this 25th edition of the magazine also inaugurates its presence on the web, in line with the customary printed form: myriad photographs and, of course, the key words of the addresses given by Pope and by the witnesses of boys and girls who were able to experience the meeting with the Latin American Pope at the first WYD ever held in Central America.

The editorial by Cardinal Kevin Joseph Farrell, Prefect of the organizing Dicastery, is followed by the reflections of Archbishop José Domingo Ulloa Mendieta, who hosted the event, Carmen Aparicio Valls, the foundation's new president, and Marcello Bedeschi, who has led it since its origins in 1991, one of the few people who has participated in all the WYDs.

Lastly, space is dedicated to the "Youth for the



Common Home. Ecological Conversion in Action" meeting, also held in Panama, to expand on and give life to the Encyclical *Laudato Si'*.

## Joaquín Navarro-Valls memorial scholarship

A scholarship has been established to honour Joaquín Navarro-Valls, Director of the Holy See Press Office from 1984 to 2006, three years after his death. Dedicated to man and the environment, the scholarship was instituted by the Biomedical University Foundation of the Campus Bio-Medico University of Rome and Telecom Italia Foundation. It will fund a PhD in Science and Engineering focusing on man and the environment and the impact of the fight against Covid-19. The objective is to study and develop a new model of health assistance 4.0 aimed at improving the process of prevention and care for patients with complex chronic conditions, through information and communication technologies. The project is intended to celebrate the figure of Navarro-Valls who, after participating in the preliminary study phase of the Campus Bio-Medico University Foundation of Rome, served as the first president of Telecom Italia Foundation, beginning in 2009.

## Communiqué of the Holy See Press Office

With regard to the statements made by the Prime Minister of Spain, Mr Pedro Sánchez, in his interview published on 8 July in the "Corriere della Sera" newspaper, it should be noted that the Holy See, on the question of Francisco Franco's exhumation, has on several occasions reaffirmed its respect for the legality and the decisions of the competent governmental and judicial authorities, has called for dialogue between the family and the government, and has never made pronouncements on the advisability of exhumation or burial place, as these matters do not fall within its competence.

Grand organ destroyed, man arrested for arson

## Fire in Nantes Cathedral

On Saturday, 25 July, following an investigation into suspected arson, a Rwandan refugee confessed to starting the 18 July fire in the Saint-Pierre-et-Saint-Paul Cathedral of Nantes, France. The 39-year-old accused, a church volunteer, may be subject to up to 10 years in prison and fines of up to 150,000 euros for the crime, for which the motive has not been established.

Among the damage done, fire destroyed the grand organ, one of the cathedral's main attractions. However, the damage is not comparable to that done by the blaze in the Notre Dame of Paris two years ago, which destroyed part of that cathedral. Construction of Nantes' gothic cathedral spanned 450 years, from 1434 to 1891. The building had been seriously damaged by bombs during World War II.

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Undeterred by disability, 15-year-old completes pilgrimage

## Youth receives letter from the Pope after completing the 'Camino de Santiago'

"In the midst of the pandemic we are experiencing, with all your sincerity, joy and simplicity, you succeeded in setting into motion the hope of many people". These words are more priceless than the "Compostela", the document that certifies pilgrimages to the Tomb of the Apostle Saint James, because they came directly from the Pope. Francis wrote them in Spanish in a handwritten letter addressed to Alvaro Calvente, a 15-year-old boy with an intellectual disability from Malaga, Spain. In fact, despite his difficulties the youth recently followed the *Camino de Santiago*, departing from Sarria accompanied by his father, Ildefonso, and a family friend, Paco.

A witness of lived faith, which proved to be contagious, the pilgrimage offered a positive example to be imitated in these times in which there is a tendency to isolate due to Covid-19. Published on the website [www.diocesismalaga.es](http://www.diocesismalaga.es), the Pope's signed letter is a declaration of gratitude and encouragement. "Dear Alvaro", the Pope wrote from the Casa Santa Marta on 20 July, "I received a letter from your father in which he told me that you finished the *Camino de Santiago* and that you carried in your backpack not only your intentions, but also those of many people who 'joined you' in your pilgrimage, asking you to pray". For the 15-year old boy, it was a spiritual union that unfolded through encounters with people both "along the way" and "through social networks", given that the journey was documented by his father on Twitter with the account @CaminodeAlvaro. At the same time, so as not to forget the poor, the pilgrimage served to launch a fundraising campaign in support of the Cotelengo (House of the Sacred Heart) of Malaga.

The seventh of ten siblings, the youth lives in the district of Huclin and along with his family



belongs to the neocatechumenal community of San Patricio parish. "Thank you for encouraging us to walk and for inviting so many others to walk with you", Francis continued, underscoring that in completing the pilgrimage Alvaro had moved many other people to set out on the path, by urging them "not to be afraid" and to rediscover the joy of being together. After all, the Pope noted, "along the way we never go it alone", because "the Lord always walks beside us". The Bishop of Rome concluded by thanking

the Spanish youth "for his witness and his prayers", and offering his blessing, an invocation to Our Lady of Carmel and his familiar request that Alvaro also pray for him.

The *Camino de Santiago*, or the "Way of Saint James", is a large network of ancient pilgrimage routes which stretch across Europe and come together at the tomb of Saint James in Santiago de Compostela, the capital of northwest Spain's Galicia region.

Conversation with the chaplain of the Swiss Guards on the formation of new recruits

## A professional and spiritual path

NICOLA GORI

The Pontifical Swiss Guard is not improvised. There is a complete formative and spiritual path to be undertaken with commitment and determination. Because, before taking on the personal security and protection of the Pope, one has to know the Gospel and its principles. Fr Thomas Widmer, the Corps chaplain, emphasized this in an interview with *L'Osservatore Romano* at the start of 'summer school' for the new recruits.

*What are the school's objectives?*

It is important that the recruits are able to enter the service well prepared, ready to assume the duties associated with their job. The first part of the training process is taking place in the Vatican now. In the fall, along with the next recruit training, there will be the second part of their formation at the military barracks in Isone, Switzerland. In that environment, the recruits will assimilate and further develop the regularly updated and necessary tactical and safety skills that correspond to their role in defending the Holy Father. But it is fundamental that this task is born and deepened in their hearts.

*In what way?*

Here we enter the dimension of faith. They are in the first place men, loved and cherished by God with a mission to be revealed ever more deeply. My objective as chaplain is always that of fostering their personal experience with Jesus: to encounter him and follow him as the model of service and giving, indeed, to give a new quality to their life.



*What are the priorities in the preparation of new recruits?*

On the one hand there is training for security, which is their principle task. Then there is a portion regarding knowledge of work places, of individual tasks and the performance of the honour service. The other part of the formation involves the spiritual aspect. I try to offer them the foundations of our faith and of Christian life. I think the recruit school allows for the sharing of personal experiences in the name of faith.

*How is this spiritual dimension cultivated?*

In the school I dedicate several hours every week to catechesis with the new recruits. But I think the experience of faith goes beyond these strictly formative moments. Daily life in the Swiss quarters, inside the Vatican, include many situations of community sharing.

*In this phase of the health emergency, what has changed*

*in the Guards' service?*

Essentially the service has remained as usual, with some small changes: for example, the need to wear masks at the entrances to the Vatican or to take the temperature of anyone entering the Apostolic Palace. However, the honour service has been minimized. That is tied to the fact that fewer people arrive at the Vatican. The audiences and Masses presided by the Pope are either without or with few faithful. I hope the Guards will soon be able to resume the honour service wherever possible.

*How are you planning for after the pandemic?*

Step by step, we are adapting to the new measures dictated by our superiors. Now that the people are resuming their movements, there certainly remains the need for some already tested security measures. But above all I hope that whatever we have matured within us during the experience of the pandemic will spur us to continue living important values such as solidarity. In this way we will be able to go forward as before and better than before.



## REMEMBERING WYD IN RIO DE JANEIRO



## Young people, the elderly and the prophecy of Joel

On the seventh anniversary

ALESSANDRO GISOTTI

"How important it is to have intergenerational exchanges and dialogue, especially within the context of the family". It was 26 July 2013, and Pope Francis was looking out from the balcony of the Archbishop's residence in Rio de Janeiro. There to listen to him and to recite the Angelus were thousands of young people from around the world who had come to Brazil for World Youth Day, the first International Apostolic Journey of the Pope who had been elected the preceding March. On that date, the Church celebrates Saints Joachim and Anne, the parents of the Virgin Mary, the grandparents of Jesus. In this way Francis took the opportunity to underscore – returning to the *Aparecida Document* on which he had worked so hard as a Cardinal – that "Children and the elderly build the future of peoples: children because they lead history forward, the elderly because they transmit the experience and wisdom of their lives".

Young and old, grandparents and grandchildren. This pairing of terms has become one of the constants of his Pontificate, through gestures, discourses, audiences and "unscheduled events" particularly during his journeys. They are the ones, the youth and the elderly, Francis states sharply, who are often the first victims of the "throw-away culture". But they are also the ones who, together, and only if they are together, can initiate journeys and make room for a better future. "If the young are called to open new doors", the Pope observed during Mass for consecrated people on 2 February 2018, "the elderly hold the keys", and "there is no future without this encounter between the old and the young. There is no growth without roots and no flowering without new buds. There is never prophecy without memory, or memory without prophecy. And constant encounter".

For Francis, dreams are the ground for encounter between the young and the old. In some ways, it would seem a surprising, almost im-

probable point of convergence. Yet, as even the experience caused by the pandemic has shown us, it is precisely the dream, the vision of the future, that has kept and continues to keep united those who were unexpectedly separated – grandparents and grandchildren – adding further weight to the burden of isolation. After all, this reflection on the dream dimension has long been a focus of the Pope and has deep biblical roots. Indeed, Francis loves, and very often recalls with the Prophet Joel teaches us, which the Pope says is "the prophecy of our time: your old men shall dream dreams, and your young men shall see visions" (2:28) and shall prophesy.

Who if not the young, the Pope wonders, can take up the dreams of the elders and carry them forward? Meaningfully, during the Synod dedicated to young people in October 2018, he called for a special

event on intergenerational dialogue: the meeting called "Sharing the wisdom of time" at the Patristic Institute Augustinianum. On that occasion, answering questions from young and elderly people on current issues regarding the Church and the world, Francis exhorted them to "defend dreams as you would defend your children", also noting that closed-mindedness does not know horizons but dreams do. The Pope, elderly himself, entrusted a great responsibility to young people. "You cannot take all the elderly upon yourself", he said, intending to address each young person, "but you can carry their dreams, carry these forward because they will do you much good". And at that same meeting, he emphasized empathy, something that today, in light of the tragic experience of the pandemic, seems even more necessary. "You cannot share a conversation with a young person without

empathy", he cautioned. But today, where can we find this resource, which is so badly needed, in order to carry it forward? In closeness to the Pope's response. A precious asset, as we experienced throughout these months in which this fundamental dimension of life was unexpectedly "suspended" due to the virus. "Closeness works miracles". The Pope is convinced of this; closeness to those who suffer, "closeness to problems and closeness between young and old". A closeness which, by nourishing the "culture of hope", immunizes us from the virus of division and distrust.

The Pope referred to this link again during one of his most recent Apostolic Journeys, the one he made to Romania in June 2019. There Francis was touched by an image while he was in Iași for the meeting with the country's young people and families. He himself

shared his joy from an unexpected encounter with an elderly woman. "In her arms", the Pope recalled, "was a grandchild, about two months old, not more. As I passed by, she showed him to me. She smiled, and smiled with a knowing smile, as if she was saying to me: 'Look, now I can dream!'. A momentary meeting of gazes that moved the Pope, who is always attentive to gather a glimmer from another, which, by going beyond the limitations of the moment, becomes a gift and a message for everyone. "Grandparents", he said, "dream when their grandchildren go forward, and grandchildren have that courage when they take their roots from their grandparents".

Roots and dreams. There cannot be one without the other, because each is at the service of the other. And this certainly applies today more than in the past, because there is an urgent need for a "vision of togetherness" that leaves no one excluded. Francis highlighted this in an interview with the English magazines "The Tablet" and "Commonweal" during the darkest moment of the pandemic in Europe. According to the Pope, who pauses to reflect on the meaning of what we are experiencing in this dramatic 2020, the "tension between young and old must always be resolved in the encounter with each other". Young people, he said, are "bud and foliage, but without roots they cannot bear fruit. The elderly are the roots". Once again he recalled the prophecy of Joel. To today's elderly, who are frightened by a virus that fractures life and smothers hope, Francis called for a surplus of courage. Perhaps of a more robust ilk: the courage to dream. "Look elsewhere", the Pope exhorted, "remember your children, and do not stop dreaming. This is what God asks of you: to dream". What we are experiencing, between fear and suffering, the Pope tells us emphatically, is "a propitious time to find the courage for a new imagination of the possible, with the realism that only the Gospel can offer us". This is the time in which the prophecy of Joel can become reality.



The grandmother who exchanged a gaze with Francis at the meeting with young people and families in Iași, Romania (1 June 2019).

A conversation with Fr Awi Mello

## Infect the world with renewed Christian hope

GIANLUCA BICINI

Not yet 50 years of age, Fr Alexandre Awi Mello has served as Secretary of the Dicastery for Laity, Family and Life since 2017. As the director of the national Schoenstatt Movement in his country, he was able to closely follow Pope Francis on the first international journey of his Pontificate on the occasion of World Youth Day in Rio de Janeiro. In this interview with *L'Osservatore Romano*, the Brazilian priest recalls his experience during those days and speaks of the prospects of youth ministry in this time marked by the pandemic.

*From 22 to 29 July 2013, exactly seven years ago, the people of Brazil – the nation with the highest number of Catholics worldwide – were able to see with their own eyes the new Pontiff who had come there to celebrate what had been described as "a WYD with the Samba beat". As a native of the "carioca" metropolis, what personal memories do you hold most dear?*

I remember, first and foremost, the warm welcome that the Brazilian people and young people from the entire world gave the Pope. He himself said that it had made an impression on him. I cherish the memory of countless gestures of affection between the Holy Father and the people, as for example, the private meeting with eight young inmates. On that occasion, his capacity for listening – a very attentive, patient and empathetic listening – affected me deeply. What was also meaningful to me was the day that I accompanied the Holy Father to the Marian Shrine of Aparecida. In fact, we had met there in 2007 to work together during the unforgettable experience of the fifth General Conference of Latin-American and Caribbean Bishops, the guidelines of which still mark his Pontificate today.

*In Pope Bergoglio's first WYD, many were very surprised by the invitation he made to the Argentinian youth to "make noise", to "create a bit of confusion". Do you think that invitation was received? Can one speak of a new generation of Catholics who are no longer closed up in the sacristies, but capable of going out into the world, as the Pontiff continues to ask?*

That meeting with young people from Argentina was unscheduled and his discourse was completely spontaneous; you could see that his enthusiastic pastor's heart was overflowing. In that period I was working in Brazil with young people, and I can assure you that the Pope's invitation was very well received. It was the first sign of the importance that young people would have in the course of his Pontificate. With the WYD in Rio and the strong missionary impulse given to young people, the Pope was starting a journey, which culminated in the 2018 Synod on Young People, Faith and Vocational Discernment, and in the publication of the Exhortation *Christus Vivit* that followed it; a journey that continues at a full pace toward the many initiatives of our Dicastery and throughout the world.

*Having a significant role at the WYD in Rio, would you ever have imagined you would be later called to organize another one on the American continent, the one in Panama in 2019?*

Being an interpreter for the Pope in Brazil was an extraordinary experience, to say the least! In reality, I did not have much work to do, because the Pontiff communicated very well with the Brazilian people and everyone understood the power of his gestures and the tenderness of his words! I would have never imagined, then, that I would collaborate so directly in organizing another WYD in Latin America, much less that I would do so within the Holy Sec. But I



have to say that, on a strictly personal level, the experience in Panama surpassed the one in Rio. Working at the 2019 WYD was a powerful experience of ecclesial communion: the professionalism and the joy of the local organizing committee, along with a great openness and flexibility, made a really profound impression on me.

*Among the members of the Schoenstatt Movement, to which you belong, devotion to Our Lady is deeply rooted. From that perspective do you think Francis is a Marian Pope?*

I have no doubt about this. More than just a simple devotion, it is a true Marian spirituality, rooted in the holy People of God, which marks the vision and the ecclesial project of his Pontificate. I had the grace to interview him twice, to write a book and a doctoral thesis on this subject.

The Pope's love for Our Lady has to do with the vision of an outward bound Church, with the revolution of mercy and tenderness, and with the figure of a Church with a feminine and motherly face, which he is promoting more and more.

*Lastly a question on the next World Youth Day event, which will take place in Lisbon, Portugal, in August 2023. Initially planned for 2022, it has been postponed by one year due to the coronavirus emergency. Do you think that the limitations and isolation imposed to deal with Covid-19 could distance young people from religious practice?*

I honestly think that the pandemic may be an ideal opportunity for the Christian proposal to reach young people in different ways. The importance of family and personal ties, communication, care among the generations, solidarity and so many other Gospel values are spreading in various ways at this particular time.

The Church herself is also learning to speak other languages. I hope that, when the pandemic is overcome, the WYD in Lisbon can be a great occasion to gather the lessons learned today, offering young people from the entire world the opportunity to meet again personally in order to nourish their faith as disciples and to feel sent as missionaries, in perhaps a difficult and uncertain future, "to make room for the creativity that only the Spirit is capable of inspiring", as the Holy Father says. I imagine young people who, on returning to their countries, feel called to commit themselves to new forms of hospitality, fraternity and solidarity, and who can "infect" their communities with renewed Christian hope.

A Pope Francis Lexicon

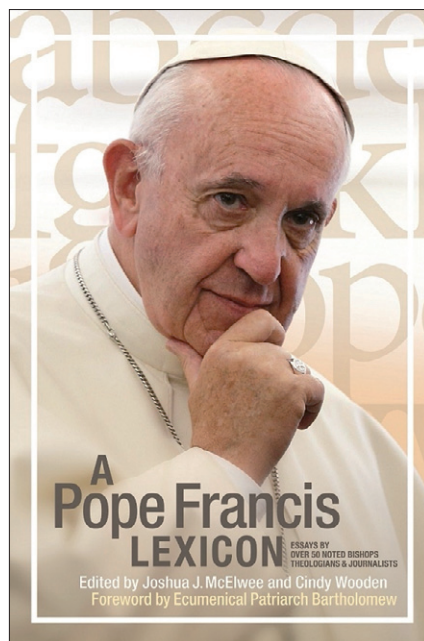
# The Word as a reflection of the divine

*A journey through the key words of the Pontiff's message and ministry is offered in "A Pope Francis Lexicon", edited by Cindy Wooden and Joshua J. McElwee, © 2018 by Order of Saint Benedict, Collegeville, MN. The collection is introduced with a Foreword by the Ecumenical Patriarch of Constantinople and a Preface by the Cardinal Archbishop of Boston. Both are reproduced here with permission.*

ECUMENICAL PATRIARCH BARTHOLOMEW

It is with great joy that we join this delightful "anthology," a Greek word that denotes a charming selection of engaging reflections, a compilation of fragrant offerings to a prominent religious leader.

This volume is a collection of reflections on key words in the message and ministry of our beloved brother, Pope Francis. Words, however, are much more than conventional remarks; they are far more important than ordinary utterances. Words are the intrinsic expression of life, our most intimate reflection of divinity, the very identity of God: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Indeed, we are judged by every word that comes from our lips (Matt 12:36). Words can heal or crush (Prov 12:6), prove productive or destructive (Prov 8:21), generate benevolence and edification (Eph 4:29) or else bitterness and imprecation (Rom 3:14). Most of all, we should "be ready to



give an explanation to anyone who asks you for a reason for your hope" (1 Pet 3:15).

In our encounters and exchanges with our brother, the Bishop of Rome, we have experienced the profound sacredness of words. We remember and recognize that words either build bridges or build walls. Therefore, together, we have sought to promulgate a dialogue of love and a dialogue of truth, "living the truth in love" (Eph 4:15).

Of course, while words may express and describe human affections, they can never adequately exhaust or define the human heart. However, they reveal glimpses into the world of another human being; they present insights into their interests and concerns. If we pay attention to the frequency with which we repeat and accentuate particular words, we will observe the patterns and passions that shape our life.

This is why we were not surprised to see the terms selected in this volume as characteristic and suggestive of the fundamental principles prioritized and personalized by Pope Francis:

- his ministry is devoted to Jesus and the church as the Body of Christ, while exposing clerical abuse and encouraging accountability;
- he strives to relate the sacraments of the church to the life of the world, such as baptism to tears;
- within the church as institution, he wishes to decrease clericalism and increase collegiality, while addressing indifference and advocating discernment;
- in his church's relations with others, he promotes dialogue and ecumenism, as well as encounter and embrace;
- in the global community, he discerns the intricate connection between capitalism and creation, persecution and refugees; and
- he cares about family, women, children, and grandparents.

Above all, we were struck by the specific virtues that form the contours of his message and witness:

- dignity and justice,
- mercy and hope,
- but above all love and joy.

This book transcends mere words. It is a splendid mosaic of colorful, engaging elements that unveil the sympathetic and compassionate man we have come to know as Pope Francis.

From the Phanar  
July 2017

## Jesuit and Franciscan

Cardinal Seán O'Malley,  
OFM Cap.

I have always liked the story about the Jesuit and the Franciscan who are walking down the street one day when suddenly they are accosted by a young man who says to them: "Fathers, can you tell me what novena I should make to acquire a BMW?" The Franciscan said: "What is a BMW?" And the Jesuit said: "What's a novena?"

We have a pope who defies these categories as he melds the Jesuit and the Franciscan into one. But I believe that Pope Francis is the quintessential Ignatian Jesuit. We have a pope who has embraced the vocation of being a follower of "Ignatius who wants to be a saint like St. Francis." Our pope is thoroughly Jesuit, thoroughly Ignatian, right down to the fascination with St. Francis. During the first year of his pontificate in an interview for *Civiltà Cattolica*, Jesuit Fr. Antonio Spadaro asked Pope Francis why he became a Jesuit. The pope said that three things about the Jesuits that attracted him were: the missionary spirit, community and discipline – including how they manage their time.

It is quite obvious that Pope Francis exhibits these characteristics

in spades. He is truly living his Jesuit vocation with an intense missionary zeal, a love for community, a community for mission, and the disciplined life that does not waste anything, especially not time. Shortly before his ordination, the thirty-two-year-old Jorge Bergoglio wrote a short "credo," and he has shared that even now he keeps that document close at hand, as a reminder of his core convictions. It is a clear indication of the habit of self-reflection so deeply ingrained by his Jesuit formation.

Pope Francis embraces the introspection that is so central to Jesuit spirituality. The practice of the examen undertaken individually wherever and whenever the circumstances permitted was Ignatius's plan to keep the Jesuits recollected in God, to keep them focused despite their activist lifestyles. Reflecting this spiritual focus in his address to the Brazilian bishops at World Youth Day in 2013, the Holy Father asked: "Unless we train ministers capable of warming peoples' hearts, of walking with them in the night, of dialoguing with their hopes and disappointments, of mending their brokenness, what joy can we have for our present and future?"

Pope Francis reminds us that God's heart has a special place for the poor. He is most eloquent in his advocacy on behalf of the poor, reminding all of us of our obligation to help them by programs of promotion and assistance, as well as by working to resolve the structural causes of poverty. In *Evangelii Gaudium* the Holy Father presents one of his most impassioned pleas on behalf of the poor by emphasizing the importance of providing them with pastoral care as he states: "I want to say with regret that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them His friendship, His blessing, His Word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care" (EG 200).

Pope Francis has also shared that Catholicism is not a "catalogue of prohibitions." He urges us to be positive, to emphasize the things that unite us, not those which divide us, to prioritize the connection

between people and the path we walk together, observing that after focusing on what brings us together then the work of addressing the differences becomes easier. The Holy Father also advises us that every form of catechesis should attend to the "way of beauty", showing others that to follow Christ is not only right and true but is also something beautiful, capable of filling life with new splendor and profound joy, even in the midst of difficulties. Pope Francis understands that the words we use to speak about the people of God and the work of the church are of great importance and can often make the difference between a person being open to hearing more, to considering a life of faith; or turning away feeling rejected, dismissed or relegated as unworthy. Beginning with the spiritual reflection that all our gifts, talents and achievements are gifts from God, the Holy Father has given us a vocabulary of care, concern, inclusion and service. With the help of God and one another may we take these teachings to heart and go forward as missionary disciples for Christ.

From Boston  
August 2017



On the Document of the Pontifical Academy for Life

# 'Humana Communitas' in the age of pandemic

The Pontifical Academy for Life has issued a second document, following that of 30 March 2020, dedicated to the consequences of the world health crisis and its interpretation. Entitled "Humana Communitas in the Age of Pandemic: untimely meditations on Life's Rebirth", the document underlines the importance of a change of pace: global efforts and a determined international cooperation are needed to face the challenge of a fairer and more just future, whose keywords are vaccination and better health care for all.

"In the suffering and death of so many, we have learned the lesson of *fragility*", stresses the text. "We have not paid sufficient attention, especially at the global level, to human interdependence and common vulnerability". The document notes that, as the pandemic does not impact all countries at the same time, "this might offer the opportunity to learn from experiences and policies of other countries", yet, "learning processes at the global level were minimal. In fact, some countries have sometimes engaged in a cynical game of reciprocal blame".

Moreover, the text states, "the phenomenon of Covid-19 is not just the result of natural occurrences. What happens in nature is already the result of a complex intermediation with the *human* world of economical choices and models of development, themselves 'infected' with a different 'virus' of our own creation: it is the result, more than the cause, of financial greed, the self-indulgence of life styles defined by consumption, indulgence and excess. We have built for ourselves an ethos of prevarication and disregard for what is given to us, in the elemental promise of creation". Thus, we must "recognize that we dwell on this earth as stewards, not as masters and lords". In particular, "when compared to the predicament of poor countries, especially in the so-called Global South, the plight" as experienced "in the 'developed' world looks more like a luxury: only in rich countries can people afford the requirements of safety. In those not so fortunate, on the other hand, 'physical distancing' is just an impossibility due to necessity and the weight of dire circumstances: crowded settings and the lack of affordable distancing confront entire populations as an insurmountable fact". This contrast highlights "a strident paradox, recounting, once more, the tale of disproportion in wealth between poor and rich countries".

The crisis has shown the possibilities and limitations of models focused on health care. The response that must be given to the Covid-19 pandemic cannot be reduced to an organizational-operational level. The fragility, finitude and vulnerability in which all human beings have found themselves united urge us to a conversion that includes and elaborates existentially and socially the experience of loss, as a constitutive part of the human condition. Only starting from this awareness will it be pos-



sible to involve our conscience in a conversion that will allow us to feel responsibly supportive in a global fraternity (cf. Francis, *Humana communitas*, 6 January 2019).

On the level of ethics and public health globally, this entails: 1. An equal risk-taking and the distribution of those risks that cannot be eliminated in the conduct of human life, including those regarding access to health care resources, among which vaccination has a strategic role; 2. A responsible attitude towards scientific research, which protects its autonomy and independence, overcoming forms of subordination to particular economic or political interests, which distort its achievements and its communication; 3. Coordination and cooperation at the international and global level to put into effect the universal right to the highest levels of health care, as an expression of protection of the inalienable dignity of the human person. "We are called to an attitude of hope, beyond the paralyzing effect of two opposite tempta-

tions: on the one hand, the resignation that passively undergoes events; on the other, the nostalgia for a return to the past, only longing for what was there before. Instead, it is time to imagine and implement a project of human coexistence that allows a better future for each and every one. The dream recently envisaged for the Amazon region might become a universal dream, a dream for the whole planet to 'integrate and promote all its inhabitants, enabling them to enjoy good living' (*Querida Amazonia*, 8)".

Prof. Henk ten Have, Academician of the Pontifical Academy for Life and a leading expert in Global Bioethics (Professor emeritus at the Center for Healthcare Ethics at Duquesne University in Pittsburgh, USA), who contributed to the drafting of the document, points out that "the Covid-19 pandemic as a global phenomenon demonstrates that we are nowadays intrinsically interconnected. What affects human beings across the world is a concern for everyone. We all share the same vul-

nerability because we inhabit the same common home. This experience makes us aware that our individual well-being is dependent on the human community.... A global ethical perspective should therefore be applied which articulates the moral importance of solidarity, co-operation, social responsibility, the common good, and ecological integrity". Prof. Roberto Dell'Oro, professor at Loyola Marymount University (California, USA) also a contributor to the text, observes that the recent text, "building on the premises of the first document on Covid, offers a meditation on the human family in the time of the pandemic. The tone is meditative, rather than normative. The intention of the document is not to give cheap recipes, but to recognize that together, as a human family (*humana communitas*), we have to go back to the lessons we have learned. It is life itself who teaches us, but we have to be mindful and attentive, in addition to foster action. In that sense, we need to change together, to dispose ourselves to a different attitude toward life as a whole. The church calls us to interrogate our most profound experiences, without being preachy, but with realism: our finitude, the limits of our freedom, the shared vulnerability that opens our eyes to those who suffer greatly, especially in the Global South. The document also calls for global efforts and international cooperation and for an ethics of solidarity. I personally hope for people of good will, believers and non-believers, to see this document as a call to conversion, which is first of all, a change in our own way of looking at reality, and to build our efforts on a renewed mindfulness".

Dicastery for Laity, Family and Life announces campaign to unite young and old

## "The elderly are your grandparents"

It is possible to reduce the isolation felt by elderly people while also strictly observing health guidelines for Covid-19. The pandemic has hit the elderly particularly hard and it has disconnected the already weak links between generations. However, respecting the rules of social distancing does not mean accepting a fate of loneliness and abandonment.

Thus the Dicastery for Laity, Family and Life is heeding the words spoken by Pope Francis after this Sunday's Angelus by launching a campaign called "The elderly are your grandparents", inviting young people from all over the world to perform acts of kindness and affection for older people who may feel lonely. After reciting the Marian prayer, the Pope invited young people "to perform a gesture of tenderness towards the elderly, especially the loneliest, in their homes and residences, those who

have not seen their loved ones for many months", reminding all youth that "each one of these elderly people is your grandparent!".

In recent months many Episcopal Conferences, associations and individuals have been using "the inventiveness of love" to find ways to bring the ecclesial community closer to the elderly. Contacts are being made via telephone, internet and social networks, and even serenades to residents of retirement and care homes. These gestures can help alleviate the loneliness felt by many people who, due to the virus, are forced to remain confined.

In this phase of the campaign, young people are asked to "send a hug" to the elderly in their neighborhood or parish by means of a telephone or video call or by sending an image. Wherever possible – in accordance with local health norms – young people are invited to make the embrace even more



concrete by visiting the elderly in person.

The campaign is associated with the hashtag #sendyourhug, and the most significant posts will be circulated on the social media of the Dicastery for Laity, Family and Life, @laityfamilylife. It is hoped that this campaign can help to achieve Pope Francis' desire for "a world that experiences a renewed embrace between young and old" (Preface to *The Wisdom of Time*).

## ANGELUS

*At the Angelus on Sunday, 26 July, Pope Francis focused on the parables of the hidden treasure and the pearl of great value, explaining that those treasured items represent Jesus himself, "who cannot but inspire joy, all the joy of the world: the joy of discovering a meaning for one's life, the joy of feeling committed to the adventure of holiness". After reciting the Marian prayer with the faithful gathered in Saint Peter's Square, he prayed that the ceasefire agreed upon for the Donbass area would include an "effective process of disarmament and mine clearance", which "is the only way to rebuild confidence and lay the foundations for the reconciliation that is so necessary and so awaited by the people". The following is a translation of the Holy Father's reflection, which he shared in Italian.*



## On the memorial of Saints Joachim and Anne, the Pontiff's invitation to young people

# Gestures of tenderness towards grandparents

At the end of the Angelus, the Pope speaks about the ceasefire in Donbass

Dear Brothers and Sisters,  
Good morning!

This Sunday's Gospel Reading (cf. Mt 13:44-52) consists of the final verses of the chapter Matthew devotes to the parable of the Kingdom of Heaven. The passage includes three parables that are very briefly outlined: that of the hidden treasure, that of the precious pearl, and that of the net cast into the sea.

I will look at the first two in which the Kingdom of Heaven is compared to two different "precious" items, namely, the treasure hidden in the field and the pearl of great value. The reaction of the one who finds the pearl or the treasure is practically the same: the man and the merchant sell everything to buy what is now most dear to them. With these two similes, Jesus proposes to involve us in the building of the Kingdom of Heaven, presenting an essential characteristic of Christian life, of the life of the Kingdom of heaven: those who fully pledge themselves to the Kingdom are those who are willing to stake everything, who are courageous. Indeed, both the man and the merchant in the two parables sell everything they have, thus renouncing their material security. From this it can be understood that the building of the Kingdom requires not only the grace of God, but also the active willingness of humanity. Everything is done by grace, everything! We need only have the willingness to receive it, not to resist grace: grace does everything but it takes 'my' responsibility, 'my' willingness.

The gestures of that man and the merchant who go searching, depriving themselves of their goods in order to buy more precious treasures, are decisive ges-

tures; they are radical gestures; I would say that they are only 'one way' gestures, not a 'round trip': they are 'one way' gestures. Moreover, they are made with joy because both of them have found a treasure. We are called upon to assume the attitude of these two Gospel figures, so that we too may become healthily restless seekers of the Kingdom of Heaven. It is a matter of abandoning the heavy burden of our worldly certainties that prevent us from seeking and building up the Kingdom: the desire for possession, the thirst for profit and power, and thinking only about ourselves.

In our times, as we are all aware, the lives of some people can end up mediocre and dull because they probably do not go in search of a true treasure: they are content with attractive but fleeting things, glittering flashes that prove illusory as they give way to darkness. Instead the light of the Kingdom is not like fireworks, it is light: fireworks last only an instant, whereas the light of the Kingdom accompanies us all our life.

The Kingdom of Heaven is the opposite of the superfluous things that the world offers; it is the opposite of a dull life: it is a treasure that renews life every day and leads it to expand towards wider horizons. Indeed, those who have found this treasure have a creative and inquisitive heart, which does not repeat but rather invents, tracing and setting out on new paths which lead us to love God, to love others, and to truly love ourselves. The sign of those who walk this path of the Kingdom is creativity, always seeking more. And creativity is what takes life and gives life, and gives, and gives, and gives.... It

always looks for many different ways to give life.

Jesus, who is the hidden treasure and the pearl of great value, cannot but inspire joy, all the joy of the world: the joy of discovering a meaning for one's life, the joy of feeling committed to the adventure of holiness.

May the Blessed Virgin help us to search every day for the treasure of the Kingdom of Heaven, so that the love God has given us through Jesus may be manifested in our words and gestures.

*After the Angelus the Holy Father continued:*

Dear brothers and sisters, on the memorial of Saints Joachim and Anne, Jesus' 'grandparents', I would like to invite the young to perform a gesture of tenderness towards the elderly, especially the loneliest, in their homes and in residences, those who have not seen their loved ones for many months. Dear young people, each one of these elderly people is your grandparent! Do not leave them by themselves. Use the in-

ventiveness of love, make telephone calls, video calls, send messages, listen to them and, where possible, in compliance with healthcare regulations, go to visit them too. Send them a hug. They are your roots. An uprooted tree cannot grow; it does not blossom or bear fruit. This is why the bond and connection with your roots is important. 'The blossom of a tree comes from what it has underground', says a poet from my homeland. Therefore I invite you to give a big round of applause for our grandparents, everyone!

I understand that a new ceasefire concerning the Donbass area was recently decided in Minsk by members of the Trilateral Contact Group. While I thank them for this sign of goodwill aimed at bringing much-desired peace to that tormented region, I pray that what has been agreed will finally be put into practice, also through effective processes of disarmament and mine clearance. This is the only way to rebuild confidence and lay the foundations for the reconciliation that is so necessary and so awaited by the people.

I greet you all from my heart, people of Rome and pilgrims from various countries. In particular, I greet the faithful from Franca, Brazil; there is the flag over there, the young people from the Archdiocese of Modena-Nonantola, and those from the parish of *Santi Fabiano e Venanzio* of Rome. They are loud; they make themselves heard!

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

