

L'OSSERVATORE ROMANO

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Friday, 11 September 2020

Pope Francis to sign a new encyclical on fraternity and social friendship in Assisi on 3 October



In a statement released on Saturday, 5 September, the Director of the Holy See Press Office, Matteo Bruni, announced that Pope Francis will visit the Italian town of Assisi (the home town of Saint Francis) on 3 October, where he will sign a

new encyclical entitled "Fratelli tutti", ("All Brothers") on fraternity and social friendship.

The Holy Father is expected to arrive in Assisi in the afternoon where he will celebrate Holy Mass at the Tomb of St. Francis. Following the

liturgical celebration, he will sign the new encyclical and return to the Vatican.

Due to the ongoing Covid-19 pandemic, the Pope's visit will take place in private, without the participation of the faithful.

Pope to French environmentalists

Consequences of mistreating our world

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Message to forum participants

Economy should be an expression of care

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At the Angelus

Gossip is a plague worse than Covid-19

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Good politics for the common good

At the General Audience in the Vatican's San Damaso Courtyard on Wednesday, 8 September, the Holy Father continued his series of catecheses on healing the world, with a reflection on a reading from the Gospel of Matthew on love and the common good (Mt 15: 32-37). In our reflections on the current pandemic in the light of the Church's social doctrine, he explained, we have seen that the common good must be the goal of our individual and collective efforts to heal our wounded world. Our Christian commitment in this regard is inspired by God's unconditional love, which calls us to set no limits on our love for others and our concern for their welfare. As members of the one human family, our wellbeing is a public not simply a private good. By placing every human person and the common good at the centre of our cultural, economic and political activity, we will create a genuinely healthy, just and peaceful world, and so contribute to the building of a true "civilization of love". The coronavirus heeds no cultural or political barrier or distinction - nor must we impose any barrier or distinction on our love as we work for the common good in responding to the grave problems brought to the fore by the pandemic, in fidelity to our Christian vocation. See page 3 for the catechesis.



VATICAN BULLETIN



AUDIENCES

Thursday, 3 September

Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

H.E. Mr Chile Eboe-Osuiji, President of the International Criminal Court

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

Archbishop Michael Francis Crotty, titular of Lindisfarna, Apostolic Nuncio to Burkina Faso and to Niger

A group of laypeople committed to ecological issues, from France

Friday, 4 September

H.E. Mr Patrick Renault, Ambassador of Belgium, for the presentation of his Letters of Credence

Cardinal Mario Zenari, Apostolic Nuncio to the Syrian Arab Republic
Archbishop Nicola Girasoli, titular of Egnazia Appula, Apostolic Nuncio to Peru

Archbishop Miroslaw Adamczyk, titular of Otricoli, Apostolic Nuncio to Argentina

Archbishop Giuseppe Pinto, titular Archbishop of Anglona, Apostolic Nuncio

Saturday, 5 September

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

Captains Regent of the Most Serene Republic of San Marino, Their Excellencies Mr Alessandro Mancini and Ms Grazia Zafferani, and their entourage

Archbishop Luís Miguel Muñoz Cárdbaba, titular Archbishop of Naisai, Apostolic Nuncio to Sudan and Eritrea

H.E. Mr Neven Pelicarić, Ambassador of Croatia, on a farewell visit

H.E. Mr Carl-Henri Guitau, Ambassador of Haiti, on a farewell visit

Cardinal Gianfranco Ravasi, with a group of disabled athletes

Monday, 7 September

Cardinal Beniamino Stella, Prefect of the Congregation for the Clergy

Dr Paolo Ruffini, Prefect of the Dicastery for Communication, and his entourage

Cardinal Angelo De Donatis, Vicar General for the Diocese of Rome

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Jean-Paul Jaeger from his office as Bishop of the Diocese of Arras, France (4 Sept.).

The Holy Father appointed Bishop Olivier Leborgne as Bishop of Arras. Until now he has served Bishop of Amiens, France (4 Sept.).

Bishop Legorgne, 56, was born in Nantes, France. He was ordained a priest on 29 June 1991. He was ordained a bishop on 6 April 2014, subsequent to his appointment as Bishop of Amiens.

The Holy Father has appointed as auxiliary Bishop of the Diocese of Sofia-Plovdiv, Bulgaria, Fr Rumen Ivanov Stanev, assigning him the titular See of Simidicca. Until now he has served as parish priest of the parish of Rakovski-Sekirovo, in the same circumscription (5 Sept.).

Bishop-elect Rumen Ivanov Stanev, 47, was born in Kaloyanovo, Bulgaria. He was ordained a priest on 11 September 1999. He holds a degree in theology from the Pontifical Urban University. He is president of diocesan Caritas, and a member of the presbyteral council and of the college of consultants.

The Holy Father accepted the resignation of Bishop-elect of Duluth, USA, Fr Michel Mulloy (7 Sept.).

APOSTOLIC ADMINISTRATOR

The Holy Father accepted the resignation of Archbishop György-Miklós Jakubinyi from his office as Apostolic Administrator *ad nutum Sanctae Sedis* of the Ordinariate for Armenian Catholics resident in Romania (2 Sept.).

The Holy Father appointed Archbishop Gergely Kovács as Apostolic Administrator *ad nutum Sanctae Sedis* of the Ordinariate for Armenian Catholics resident in Romania (2 Sept.).

PONTIFICAL ACADEMY OF SOCIAL SCIENCES

The Holy Father appointed as Ordinary Member of the Pontifical Academy of Social Sciences Sr Helen Alford, OP, Vice Rector of the Pontifical University of Saint Thomas Aquinas in Rome (4 Sept.).

NECROLOGY

Bishop Laurent Akran Mandjo, Bishop emeritus of Yopougon, Côte d'Ivoire, at age 79 (25 Aug.)

Archbishop Oscar V. Cruz, Archbishop emeritus of Lingayen-Dagupan, Philippines, at age 85 (26 Aug.)

Archbishop Victor Hugo Martinez, Archbishop emeritus of Los Altos, Quetzaltenango-Totonicapán, Guatemala, at age 90 (27 Aug.)

Archbishop Agustín Roberto Radrizzani, SDB, Archbishop emeritus of Mercedes-Lujan, Argentina, at age 75 (2 Sept.)

Bishop Michael Joseph Cleary, CSSP, Bishop emeritus of Banjul, Gambia, at age 95 (3 Sept.)

Archbishop emeritus of Utrecht

Cardinal Adrianus Johannes Simonis passes away

Cardinal Adrianus Johannes Simonis, Archbishop emeritus of Utrecht, the Netherlands, died on Wednesday, 2 September, at the age of 88. He was born in Lisse, the Netherlands on 26 November 1931, the first of 11 children. He studied at the Hageveld and Warmond seminaries before being ordained a priest on 15 June 1957. He then studied biblical exegesis in Rome from 1959 to 1966.

After returning to his homeland he was appointed vicar in a parish in The Hague, with the particular task of leading the pastoral care of the sick in the local hospital of the Red Cross. On 29 December 1970, Pope Paul VI appointed him Bishop of Rotterdam. He was ordained a bishop on 20 March 1971 by Cardin-

al Bernard Jan Alfrink, choosing as his episcopal motto "*Ut cognoscant Te*". Twelve years later he was called by Pope John Paul II to succeed Cardinal Johannes Willebrands as Metropolitan Archbishop of Utrecht. He then became president of the Bishops' Conference of the Netherlands. Prior to his election he had served as president of the Commission for teaching and religious education. He had also served as grand chancellor of the Catholic University of Nijmegen.

In 1985, John Paul II created him cardinal with the Title of San Clemente. As a cardinal he further intensified his noteworthy commitment to defending the Catholic doctrine regarding marriage, family and the inviolable value of human life.

He participated in the April 2005 Conclave that elected Pope Benedict XVI, and two years later resigned as Archbishop of Utrecht, after which he lived for some time in Nieuwkuijk, in the Mariapolis Mariënkroon of the the Focolari Movement. He then spent his last years in a care centre in Voorhout, in the south of the Netherlands, where he passed away.

As reported in last week's edition, upon learning of the Cardinal's death, Pope Francis sent a telegram expressing his condolences to Cardinal Willem Jacobus Eijk, Archbishop of Utrecht. Cardinal Simonis' funeral services took place on Thursday, 10 September, in Saint Catherine's Cathedral in Utrecht.



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GENERAL AUDIENCE

Good politics that puts the human person and the common good at its centre is possible, Pope Francis told the faithful gathered in the Vatican's San Damaso courtyard for the General Audience on Wednesday, 9 September. The Holy Father continued his series of catecheses on healing the world, with a reflection on a reading from the Gospel of Matthew on love and the common good (Mt 15: 32-37). The following is a translation of his words which he shared in Italian.



The Christian response to the pandemic is based on love without barriers or distinctions

Good politics for the common good

Dear Brothers and Sisters,
Good morning,

The crisis we are living due to the pandemic is affecting everyone; we will emerge from it for the better if we all seek the *common good* together; otherwise, we will emerge for the worse. Unfortunately, we see partisan interests emerging. For example, some would like to appropriate possible solutions for themselves, as in the case of vaccines, to then sell them to others. Some are taking advantage of the situation to instigate division: by seeking economic or political advantages, generating or exacerbating conflicts. Others are simply not concerned about the suffering of others; they pass by and go their own way (cf. Lk 10:30-32). They are the devotees of Pontius Pilate, washing their hands of the suffering of others.

The Christian response to the pandemic and to the consequent socio-economic crisis is based on *love*, above all, love of God who always precedes us (cf. 1 Jn 4:19). He loves us first. He always precedes us in love and in solutions. He loves us unconditionally and when we welcome this divine love, then we can respond similarly. I love not only those who love me – my family, my friends, my group – but also those who do not love me, I also love those who do not know me and I also love those who are strangers, and even those who make me suffer or whom I consider enemies (cf. Mt 5:44).

This is Christian wisdom, this is the attitude of Jesus. And the highest point of holiness, let's put it that way, is to love one's enemies, which is not easy. Certainly, to love everyone, including enemies, is difficult. I would say it is an art! But an art that can be learned and improved. True love that makes us fruitful and free is always expansive and inclusive. This love cares, heals and does good. Often, a caress does more good than many arguments, a caress of pardon instead of many arguments to defend oneself. It is inclusive love that heals.

So, *love* is not limited to the relationship between two or three

people, or to friends or to family, it goes beyond. It comprises civil and political relationships (cf. *Catechism of the Catholic Church* [CCC], 1907-1912), including the relationship with nature (cf. encyclical *Laudato Si'* [LS], 231). Since we are social and political beings, one of the highest expressions of love is specifically social and political, which is decisive for human development and in order to face any type of crisis (*ibid.*, 231).

We know that love makes families and friendships flourish; but it is good to remember that it also makes social, cultural, economic and political relationships flourish, allowing us to construct a "civilization of love", as Saint Paul VI loved to say¹ and, in turn, Saint John Paul II. Without this inspiration the egotistical, indifferent, throw-away culture prevails – that is, to discard anyone I do not like, whom I cannot love or those who seem to me as not useful in society.

Today at the entrance, a couple said to me: "Pray for us because we have a disabled son" I asked: "How old is he?" – "He is pretty old" – "And what do you do?" – "We accompany him, we help him". All of their lives as parents for that disabled son. This is love. And the enemies, the political adversaries, according to our opinion appear to be politically and socially disabled, but they seem to be that way. Only God knows whether they truly are or not. But we must love them, we must dialogue, we must build this civilization of love, this political and social civilization of the unity of all humanity. All of this is the opposite of war, division, envy, even wars in families: inclusive love is social, it is familial, it is political ... love pervades everything!

The coronavirus is showing us that each person's true good is a common good, not

only individual, and, vice versa, the common good is a true good for the person. (cf. CCC, 1905-1906). If a person only seeks his or her own good, that person is selfish. Instead, a person is more of a person when his or her own good is open to everyone, when it is shared. Health, in addition to being an individual good, is also a public good. A healthy society is one that takes care of everyone's health.

A virus that does not recognize barriers, borders, or cultural or political distinctions must be faced with a love without barriers, borders or distinctions. This love can generate social structures that encourage us to share rather than to compete, that allow us to include the most vulnerable and not to cast them aside, and that help us to express the best in our human nature and not the worst. True love does not know the throw-away culture, it does not know what it is. In fact, when we love and generate creativity, when we generate trust and solidarity, it is then that concrete initiatives for the common good emerge.²

And this is true at both the level of the smallest and largest communities, as well as at the international level. What is done in the family, what is done in the neighbourhood, what is done in the village, what is done in the large cities and internationally is

the same; it is the same seed that grows and bears fruit. If you in your family, in your neighbourhood start out with envy, with fights, there will be "war" in the end. Instead, if you start out with love, sharing love, forgiveness, there will be love and forgiveness for everyone.

Conversely, if the solutions for the pandemic bear the imprint of egoism, whether it be by persons, businesses or nations, we may perhaps emerge from the coronavirus crisis, but certainly not from the human and social crisis that the virus has brought to light and exacerbated. Therefore, be careful not to build on sand (cf. Mt 7:21-27)! To build a healthy, inclusive, just and peaceful society we must do so on the rock of the common good.³ The common good is a rock. And this is everyone's task, not only that of a few specialists. Saint Thomas Aquinas used to say that the promotion of the common good is a duty of justice that falls on each citizen. Every citizen is responsible for the common good. And for Christians, it is also a mission. As Saint Ignatius of Loyola taught, to direct our daily efforts toward the common good is a way of receiving and spreading God's glory.

Unfortunately, politics does not often have a good reputation, and we know why. This is not to say that all politicians are bad, no, I do not want to say this. I am only saying that unfortunately, politics does not often have a good reputation. But we should not resign ourselves to this negative vision, but instead react to it by showing in deeds that good politics is possible, indeed dutiful⁴, one that puts the human person and the common good at the centre. If you read the history of humanity you will find many holy politicians who trod this path. It is possible insofar as every citizen, and especially those who assume social and political commitments and positions, root their action in ethical principles and nurture it with social and political love. Christians, in a particular way the lay faithful, are called to give a good example of this and can do so



CONTINUED ON PAGE 6

Pope Francis to a group of French lay people working to protect the environment: Mistreating our world can only have serious environmental, social and human consequences

Deforestation for palm oil production in Malaysian Borneo. (Photo by R. Butler, Mongabay.com)



"The current health crisis 'reminds us of our fragility' and that mistreating the world 'can only have serious consequences, not only environmental but also social and human', the Holy Father wrote in a consigned discourse to a group of experts who collaborate with the French Episcopal Conference on the theme *Laudato Si'*. Receiving them in audience on Thursday, 3 September, the Pope set aside his prepared text and addressed the group extemporaneously, and encouraged their efforts to protect the environment. The following is a translation of the Pope's prepared discourse. Overleaf is a translation of his impromptu address.

The Pope to a group of French lay people working towards ecological conversion

Too much sluggishness in environmental policies

Your Excellency, Ladies, Gentlemen,

I am pleased to welcome you and I offer you a warm welcome to Rome. I thank Msgr de Moulins Beaufort for taking the initiative for this meeting, following the reflections made by the Conference of the Bishops of France on the Encyclical *Laudato Si'*, reflections with the participation of a number of experts committed to the ecological cause.

We are part of a single human family, called to live in a common home whose disturbing degradation we see together. The health crisis that humanity is currently experiencing reminds us of our fragility. We understand the extent to which we are linked to one another, within a world whose future we share, and that mistreating it can only have serious consequences, not only environmental but also social and human.

We welcome the fact that an awareness of the urgency of the situation is now being felt everywhere, that the issue of ecology is increasingly permeating the ways of thinking at all levels and is beginning to influence political and economic choices, even if much remains to be done and if we are still witnessing too much slowness and even steps in the wrong direction. For her part, the Catholic Church intends to participate fully in the commitment to the protection of the common home. She has no ready solutions to propose and is not unaware of the difficulties of the technical, economic and political issues at stake, nor of all the efforts that this commitment entails. But she wants to act concretely where this is possible, and above all she wants to form consciences in order to foster a profound and lasting ecological conversion, which alone can respond to the important challenges we face.

With regard to this ecological conversion, I would like to share with you the way in which the convictions of faith offer Christians

great motivations for the protection of nature, as well as of the most fragile brothers and sisters, because I am certain that science and faith, which propose different approaches to reality, can develop an intense and fruitful dialogue (cf. Encyclical *Laudato Si'*, 62).

The Bible teaches us that the world was not born of chaos or chance, but by a decision of God who called it and always calls it into existence, out of love. The universe is beautiful and good, and contemplating it allows us to glimpse the infinite beauty and goodness of its Author. Every creature, even the most ephemeral, is the object of the Father's tenderness, which gives it a place in the world. A Christian cannot but respect the work that the Father has entrusted to him, like a garden to cultivate, to protect, to grow in accordance with its potential. And while man has the right to make use of nature for his own ends, he cannot in any way consider himself its owner or despot, but simply the custodian who will have to account for its management. In this garden that God offers us, human beings are called to live in harmony, in justice, peace and fraternity, the Gospel ideal proposed by Jesus (cf. *LS*, 82). And when nature is considered solely as an object of profit and interest - a vision that consolidates the will of the strongest - then harmony is broken and serious inequalities, injustice and suffering occur.

St John Paul II said: "Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given to him, but man too is God's gift to man. He must therefore respect the natural and moral structure with which he has been endowed" (Encyclical *Centesimus Annus*, 38). Everything is therefore connected. It is the same indifference, the same selfishness, the same greed, the same pride, the same claim to be the master and despot of the world

that leads human beings, on the one hand, to destroy species and plunder natural resources, and on the other, to exploit the misery, to abuse the work of women and children, to overturn the laws of the family cell, and to no longer respect the right to human life from conception to its natural end.

Therefore, "if the present ecological crisis is one small sign of the ethical, cultural and spiritual crisis of modernity, we cannot presume to heal our relationship with nature and the environment without healing all fundamental human relationships" (*LS*, 119). So there will be no new relationship with nature without a new human being, and it is by healing the human heart that one can hope to heal the world from its social and environmental unrest.

Dear friends, I reiterate my encouragement of your efforts to protect the environment. While the conditions on the planet may seem catastrophic and certain situations may seem even irreversible, we Christians do not lose hope because we have our eyes turned to Jesus Christ. He is God, the Creator himself, who came to visit his creation and to dwell among us (cf. *LS*, 96-100), to heal us, to restore the harmony we have lost, harmony with our brothers and sisters and harmony with nature. "He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward" (*LS*, 245).

I ask God to bless you. And I ask you, please, to pray for me.



A journey of ecological conversion

Impromptu address of the Holy Father

I thank you all, *de votre visite*, and I thank the president of the Episcopate.

I see that each one of you has the translation of what I will say. And part of ecological conversion is not wasting time. For this reason, you have the official text. Now I would prefer to speak spontaneously. I am giving you the original.

I would like to begin with a piece of history. In 2007 the Conference of the Latin American Episcopate took place in Brazil, in Aparecida. I was in the group of drafters of the final document, and proposals arrived regarding Amazonia. I said, "But these Brazilians, how they go on about Amazonia! What has Amazonia got to do with evangelization?" This was me in 2007. Then, in 2015, *Laudato Si'* was published. I had a journey of conversion, of comprehension of the ecological problem. Before then I didn't understand anything!

When I went to Strasbourg, to the European Union, President Hollande sent the Minister for the Environment, Ségolène Royale, to welcome me. We spoke at the airport ... just a little at the beginning, because there was already the programme. But afterwards, at the end, before leaving, we had to wait a while and we spoke a little more. And Ms Ségolène Royale said to me, "Is it true that you are writing something on the environment?" - *c'était unnil!* - Please, publish it before the Paris meeting!"

I called the team that was doing it - because you know that this was not written by my own hand, it was a team of scientists, a team of theologians, and all together we carried out this reflection - I called this team and I said, "This must come out before the Paris meeting" - "But why?" - "To apply pressure". From Aparecida to *Laudato Si'* was, for me, an inner journey.

When I began to think about this Encyclical, I called the scientists - a good group - and I said to them, "Tell me the things that are clear

and proven, and not hypotheses - realities". And they brought these things that you read there today. Then, I called a group of philosophers and theologians [and I said to them]: I would like to carry out a reflection on this. Work on it and engage in dialogue with me". And they carried out the first work, then I intervened. And, in the end, I did the final redaction. This is its origin.

But I want to emphasize this: from not understanding anything, in Aparecida, in 2007, to the Encyclical. I like to give witness of this. We must work so that everyone may undertake this journey of ecological conversion.

Then there was the Synod on the Amazon. When I went to Amazonia, I met many people there. I went to

Puerto Maldonado, in Peruvian Amazonia. I spoke with the people, with many different indigenous cultures. Then I lunched with 14 of their chiefs, all of them with feathers, in traditional costume. They spoke a language of wisdom and of the highest intelligence. Not just intelligence, but wisdom. And then I asked, "And you, what do you do?" - "I am a university professor". An indigenous person who wore feathers there, but went to university in "civilian" clothing. "And you, Ma'am?" - "I represent the Ministry of Education for this entire region". And it was like this, one after the other. And then a girl: "I am a student of political science". And here I saw it was necessary to eliminate the image of indigenous peoples whom we imagine only with arrows. I discovered, side by side with them, the wisdom of the indigenous peoples, and also the wisdom of "good living", as they call it. "Good living" is not the "dolce vita", the easy life, no. Good living is living in harmony with creation. And we have lost this wisdom of good living. The original peoples bring us this open door. And some of the elders of the original peoples of Western Canada complain that their grandchildren go into the city and take on modern ways, and forget their roots. And this forgetting of roots is a problem not only for aboriginal peoples, but also for contemporary culture.

And so, finding this wisdom that perhaps we have lost with too much intelligence. We - and this is a sin - are "macrocephalous": many of our universities teach us ideas, concepts... We are heirs of liberalism, of the Enlightenment... And we have lost the harmony of the three languages. The language of the head: thinking; the language of the heart: feeling; the language of the hands: doing. And it brings this harmony, that each one thinks what he feels and does; that each one feels what he thinks and does; that each one does what he feels and thinks. This is the harmony of wisdom. It is not the disharmony - but I do not say this in a pejorative sense - of specializations. It takes specialists, it takes specialists, as long as they are rooted in human wisdom. Specialists, detached from this root of wisdom, become robots.

The other day someone asked me, talking about artificial intelligence - we have a very, very high level study group on artificial intelligence in the Dicastery of Culture. "But artificial intelligence, will it be able to do everything?" - "The robots of the future will be able to do everything, everything that a person can do. Apart from what?", I said. "What won't they be able to do?". And he reflected a little and said to me "there is just one thing they cannot have: tenderness". And tenderness is like hope. As Péguy says, they are the humble virtues. They are the virtues that caress, that do not affirm... And I believe - I would like to underline this - that in our ecological conversion, we must work on this human ecology; work on our tenderness and our capacity to caress... You, with your children... The capacity to caress, which is part of living well in harmony.

In addition, there is another thing I would like to say on human ecology. Ecological conversion shows us harmony in general, the correlation of everything: everything is correlated;

everything is related. In our human societies, we have lost this sense of human correlation. Yes, there are associations, there are groups - like yours - which meet in order to do something... But I am referring to that fundamental relationship that creates human harmony. And very often we have lost the sense of our roots, of belonging. The sense of belonging. When a people loses its sense of roots, it loses its very identity. But no! We are modern! We go and think about our grandparents, our great-grandparents... Things that are old! But there is another reality which is history; there is belonging to a tradition, to a humanity, to a way of living. This is why it is very important today to take care of this, to nurture the roots of our belonging, so that the fruits are good.

Therefore, dialogue between grandparents and grandchildren is necessary today more than ever. This may seem rather peculiar, but if a young person - you are all young here - does not have the sense of a relationship with his or her grandparents, the sense of roots, he or she will not have the capacity to carry forward his or her own history, humanity, and will end up coming to terms with, compromising with, the circumstances. Human harmony does not tolerate compromise. Yes, human politics - which is another art, and is necessary - is done in this way, with compromises so that everyone might go forward. But harmony does not. If you do not have roots the tree will not live. There is an Argentine poet, Francisco Luis Bernárdez - he is already dead, he is one of our great poets - who says: "*Todo lo que el árbol tiene de floridivive de lo que tiene sepultado*". If human harmony bears fruit it is because it has roots.

And why dialogue with grandparents? I can talk with parents, this is very important! Talking with parents is very important. But grandparents have something more, like good wine. The older the wine, the better it gets. You French people know these things, don't you? Grandparents have that wisdom. I have always been struck by that passage in the Book of Joel: "Grandparents will dream. The old will dream and the young will prophesy". Young people are prophets. The elderly are dreamers. It seems the opposite, but this is how it is! As long as one speaks to the elderly, to grandparents. And this is human ecology.

I am sorry, but we have to finish, because the Pope is also a slave to the clock! But I wanted to offer you this testimony of my history, these things, in order to go forward. And the key word is *harmony*. And the human key word is *tenderness*, the ability to caress. Human structure is one of the many necessary political structures. The human structure is the dialogue between the old and the young.

I thank you for what you are doing. I preferred to send this [the written address] to your archives - you will read it later - and to say, from the heart, what I feel. It seemed more human to me. I wish you the best. *Et priez pour moi. Ten ai besoin. Ce travail n'est pas facile. Et que le Seigneur benisse vous tous.* [And pray for me. I need it. This work is not easy. And may the Lord bless you all.]

Remembering Cardinal Marian Jaworski

Faithful witness to the Gospel

Cardinal Marian Jaworski, Archbishop emeritus of Lviv for Latins in Ukraine, passed away on Saturday, 5 September, in Krakow, Poland, where he resided, after spending two weeks in hospital.

He was born on 21 August 1926 in Lviv, and entered the city's major seminary in 1945. After the occupation by Bolshevik troops he was transferred to Kalwaria Zebrzydowska, Poland, where he continued studying philosophy and theology under the Friars Minor. He was ordained a priest on 25 June 1950, and in the same year was conferred the title of master in theology at the Jagiellonica University in Krakow.

After a year of ministry as parish vicar in Basznia Dolna, he continued his theological studies in Krakow, receiving his doctorate in theology in 1952. He then spent another year in pastoral ministry in the parish of Poronin before going on to study at the Catholic University of Lublin, where he earned a doctorate in philosophy in 1954. He obtained a licence in the philosophy of religion at the Catholic Theological Academy of Warsaw, now named after Cardinal Stefan Wyszyński. He taught at the same Academy for several years as well as at the theological faculty of Krakow. In 1976 he became a professor at the Pontifical Theological Faculty of Krakow, and in 1985 received an honorary doctorate from the University of Bochum in Germany, after which he added metaphysics to his teaching repertoire and went on to teach at various educational institutions.

In the 1970s and 1980s he served as secretary of the Scientific Council of the Polish episcopate. From 1976 to 1981 he served as dean of the Pontifical Theological Faculty of Krakow and from 1981 to 1987 was the first Rector of the Pontifical Theological Academy there.

In 1984 Pope John Paul II appointed him titular Bishop of Lambesi and Apostolic Administrator of Lviv for Latins. He was ordained a bishop on 23 June 1984, choosing "*Mihi vivere Christus es*" as his episcopal motto.

Cardinal Marian Jaworski, Archbishop emeritus of Lviv for Latins in Ukraine, passed away on Saturday, 5 September, in Krakow, Poland, where he resided, after spending two weeks in the hospital. Upon learning of the death of the Cardinal, Pope Francis expressed his condolences in a telegram addressed to Archbishop Marek Jędraszewski, Metropolitan Archbishop of Krakow. The following is the English text of the Holy Father's telegram, accompanied by a brief biography of the late Cardinal.

With deep sorrow I have learned of the death of His Eminence the Most Reverend Cardinal Marian Jaworski. I join in the prayer of suffrage with Your Excellency, with all the faithful of the Church in Poland and Ukraine, in particular in the Archdiocese of Krakow, in the Diocese of Zamość-Lubaczów and in the Archdiocese of Lviv. I thank the Lord for the life and apostolic ministry of this faithful witness to the Gospel. With gratitude I recall his academic commitment, as an esteemed man of science and professor of theology and philosophy at the Universities of Warsaw, Krakow and Lviv; as the Dean and first Rector of the Pontifical Academy of Theology of Krakow. Saint John Paul II often emphasized his particular and valuable contribution to scientific development.

"*Mihi vivere Christus est*", this episcopal motto accompanied him throughout his life and defined his way of thinking, evaluating, making choices, taking decisions and defining the perspectives of various research.

He was the cordial friend of Saint John Paul II. He supported him in the efforts of his episcopal and papal ministry. He also administered the Sacrament of Extreme Unction to the dying Pope.

As a philosopher and theologian he worked closely with Pope Benedict XVI. I am personally joined with him by the date of the Consistory of the year 2001, when we both were created cardinals.

In the hearts of those who knew him, he remained as an extremely just, sincere, courageous man who

In 1991 he was appointed Metropolitan Archbishop of Lviv for Latins, thus returning to his native city, which he had been forced to abandon during the Soviet occupation. He worked to reorganize pastoral activities, re-establish parishes and restore and rebuild church structures, some of which had been transformed for use in secular activities, others which had been destroyed. He paid particular attention to the activity of the major seminary constructed in 1997, even serving as its rector for a time, aware of the importance of the preparation of local

clergy in solidifying and normalizing ecclesial life.

He served as president of the Ukrainian Bishops' Conference in 1992, and from 1996 to 1998 was also the Apostolic Administrator of the Diocese of Lutsk. He worked with various Dicasteries of the Roman Curia, including the Congregations for the Clergy and for Catholic Education, and the then Pontifical Council for the Family. Throughout his ministry he always sought to join pastoral, cultural and scientific aspects.

In 1998 John Paul II created him cardinal, reserved *in pectore*, until



loved the Church. He left a worthy witness of priestly zeal, erudition, faithfulness to the Gospel, and responsibility for the community of believers. May the Merciful Jesus Christ, to whom Cardinal Marian, of luminous memory, dedicated his life, welcome him into His glory.

To Your Excellency, to the Most Eminent Cardinals present at the funeral liturgy, to the Bishops, to the Family of the Dear Departed, to the People of the Church in Poland and Ukraine and to all the participants in this final farewell, I send my heartfelt blessing; in the name of the Father, of the Son, and of the Holy Spirit.

FROM THE VATICAN, 7 SEPTEMBER 2020.

FRANCISCUS PP.

Good politics for the common good

CONTINUED FROM PAGE 3

thanks to the virtue of charity, cultivating its intrinsic social dimension.

It is therefore time to improve our social love - I want to highlight this: our social love - with everyone's contribution, starting from our littleness. The common good requires everyone's participation. If everyone contributes his or her part, and if no one is left out, we can regenerate good relationships on the community, national and international level and even in harmony with the environment (cf. LS, 236). Thus, through our gestures, even the most humble ones, something of the image of God we bear within us will be

made visible, because God is the Trinity, God is love. This is the most beautiful definition of God that is in the Bible. The Apostle John, who loved Jesus so much, gives it to us. With His help, we can *heal the world* working all together for the *common good*, not only for our own good but for the common good of all.

APPEAL

Today for the first time the International Day to Protect Education from Attack - in areas of armed conflict - is being celebrated. I invite you to pray for students who are seriously deprived of the right to education due to war and terrorism.

I urge the international community to do its utmost to ensure that the structures that must protect young students be respected. May efforts that guarantee safe environments for their education not wane, above all in situations of humanitarian crises.

SPECIAL GREETINGS

I cordially greet the English-speaking faithful. May the Lord's grace sustain all of you in bringing the Father's love to our brothers and sisters, especially those most in need. Upon all of you and your families I invoke the joy and peace of our Lord Jesus Christ. God bless you!

Lastly my thought goes to the *elderly, young people, the sick and newlyweds*. Yesterday we celebrated the liturgical memorial of the Nativity of the Blessed Virgin Mary. May her example and her maternal intercession inspire and accompany your life.

¹ *Message for the 10th World Day of Peace*, 1 January 1977: AAS 68 (1976), 709.

² Cf. Saint John Paul II, *Encyclical Sollicitudo Rei Socialis*, 38.

³ *Ibid.*, 10.

⁴ Cf. *Message for World Day of Peace*, 1 January 2019 (8 December 2018).

Message of His Holiness Pope Francis to participants in Forum of The European House-Ambrosetti in Cernobbio

Economy should be an expression of care

“Economics ought to become the expression of a care and concern that does not exclude but seeks to include, that does not demean but seeks to uplift and give life”, Pope Francis wrote in a message to participants in the Forum of the European House-Ambrosetti, held in Cernobbio, Italy on 4-5 September. Indeed it should be a “care and concern that refuses to sacrifice human dignity to the idols of finance, that does not give rise to violence and inequality, and that uses financial resources not to dominate but to serve”. The following is the English text of the Holy Father’s message.

Ladies and Gentlemen,

I offer a warm greeting to all those taking part in the Forum of The European House-Ambrosetti. Your discussions this year deal with significant issues involving society, the economy and innovation: issues that call for extraordinary efforts to meet the challenges created or aggravated by the present medical, economic and social emergency.

The experience of the pandemic has taught us that none of us is saved alone. We have experienced at first hand the vulnerability of the human condition that is ours and that makes us one family. We have come to see more clearly that each of our personal choices affects the lives of our neighbours, those next door and those in distant parts of the world. The turn of events has forced us to recognize that we belong to one another, as brothers and sisters dwelling in a common home. Having failed to show solidarity in wealth and in the sharing of resources, we have learned to experience solidarity in suffering.

Culturally, this time of trial has taught us a number of lessons. It has shown us the greatness of science, but also its limits. It has called into question the scale of values that sets money and power over all else. By forcing us to stay at home together, parents and children, young and old, it has once again made us aware of the joys and difficulties involved in our relationships. It has made us refrain from the superfluous and concentrate on the essential. It has toppled the shaky pillars that supported a certain model of development. In the face of a future that appears uncertain and full of challenges, especially on the social and economic level, we have been moved to spend this time discerning what is lasting from what is fleeting, what is necessary from what is not.

In this situation, economics – *oeconomia* in its deepest human meaning as the governance of our earthly home – takes on even greater importance, due to its close connection with the concrete life situations of individual men and women. Economics ought to become the expression of a care and concern that does not exclude but seeks to include, that does not demean but seeks to uplift and give life. A care and concern that refuses to sacrifice human dignity to the idols of finance, that does not give rise to violence and inequality, and that uses financial resources not to dominate but to serve (cf. *Evangelii Gaudium*, 53-60). For genuine profit comes from treasures accessible to all. “That which I truly own is what I can offer to others”

(cf. *General Audience*, 7 November 2018).

In this tragedy, that humanity as a whole continues to experience, science and technology have, of themselves, proved insufficient. What has proved decisive instead is the outpouring of generosity and courage shown by so many persons. This should spur us to move beyond the technocratic paradigm, understood as a sole or dominant way to deal with problems. That paradigm, born of a mindset that sought mastery over the natural world, was based on the erroneous presupposition that “an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed” (Cf. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 463; cf. *Laudato Si'*, 106). Where nature and, even more, persons are involved, another way of thinking is needed, one that can broaden our gaze and guide technology towards the service of a different model of development, more healthy, more human, more social and more integral.

The present is a time for *discernment* in light of the principles of ethics and the common good, for the sake of the recovery desired by all. Saint Ignatius of Loyola, the founder of the Society of Jesus, frequently employs the term “discernment” in his writings, drawing from the great sapiential tradition of the Bible and, above all, the teaching of Jesus of Nazareth. Christ urged all who heard him, and ourselves today, not to stop at externals, but to discern sagely the signs of the times. To do so, two things are demanded, conversion and creativity.

We need to experience an *ecological conversion*, in order to slow down our inhuman pace of consumption and production, and to learn once more how to understand and contemplate nature. To reconnect with the world around us. To work for an ecological retooling of our economy, without yielding to the pressures of time and of human and technological processes, but rather by returning to relationships that are experienced, not consumed.

We are also called to be *creative*, like artisans, devising fresh new ways to pursue the common good. That creativity can only come from openness to the breath of the Spirit, who inspires us to attempt new, timely and indeed bold decisions, as men and women capable of shaping that integral human development to which we all aspire. The creativity of a love that can restore meaning to



the present, in order to open it to a better future.

This conversion and creativity necessarily imply training and encouraging the next generation of economists and entrepreneurs. For this reason, I have invited them to meet from 19 to 21 November next in Assisi, the town of the young Saint Francis, who stripped himself of everything “in order to choose God as the compass of his life, becoming poor with the poor, a brother to all. His decision to embrace poverty also gave rise to a vision of economics that remains most timely” (*Letter for the Event “Economy of Francesco”, addressed to young economists and entrepreneurs worldwide, 1 May 2019*). It is important to invest in the young people who will be the protagonists of tomorrow’s economy, to train men and women prepared to put themselves at the service of the community and the creation of a culture of encounter. Today’s economy, and the young and the poor of our world, have need, above all, of your humanity and your respectful and humble fraternity, and only then of your money (cf. *Laudato Si'*, 129; *Address to Participants in the Meeting “Economy of Communion”, 4 February 2017*).

The work of your Forum also foresees the development of an agenda for *Europe*. Seventy years have passed since the Schuman Declaration of 9 May 1950, which paved the way for today’s European Union. Now, more than ever, Europe is called to show leadership in a creative effort to emerge from the straits of the technocratic paradigm as applied to politics and the economy. This creative effort must be one of solidarity, the sole antidote to the virus of selfishness, a virus far more potent than Covid-19. Back then, the concern was for solidarity in production; today, solidarity must extend to a more

precious good: the human person. The human person must take its rightful place at the heart of our educational, healthcare, social and economic policies. Persons must be welcomed, protected, accompanied and integrated when they come knocking on our doors, seeking a future of hope.

Your reflections will also concentrate on the *city of the future*. It is not by chance that, in the Bible, the destiny of all humanity finds fulfillment in a City, the heavenly Jerusalem described by the Book of Revelation (Chapters 21-22). As its name indicates, it is a city of peace, whose gates are always open to all peoples; a city built for people, beautiful and resplendent: a city of abundant fountains and trees; a welcoming city where sickness and death are no more. This lofty vision can mobilize the best energies of mankind for the building of a better world. I ask you not to lower your gaze, but to pursue high ideals and great aspirations.

It is my hope that these days of reflection and discussion will prove fruitful, that they will contribute to our common journey by providing guidance amid the din of so many voices and messages, and will be concerned that no one be lost along the way. I urge you to strive to develop new understandings of the economy and progress, to combat every form of marginalization, to propose new styles of life and to give a voice to those who have none.

I conclude by offering you my prayerful good wishes in the words of the Psalmist: “May the favour of the Lord our God be upon us, and prosper the work of our hands. Prosper the work of our hands!” (*Psalms 90:17*).

Rome, Saint John Lateran,
27 August 2020

ANGELUS

"Gossip is a plague more awful than Covid", Pope Francis said at the Angelus on Sunday, 6 September, as he invited the faithful to make an effort to stop gossiping. Commenting on the day's Gospel passage of Matthew on fraternal correction, he highlighted the importance of Christian community. The following is a translation of the Holy Father's reflection which he shared in Italian from the Vatican's Apostolic Palace.

Fraternal correction and the importance of establishing relationships based on forgiveness

Gossip is a plague worse than Covid-19

Dear Brothers and Sisters,
Good morning!

This Sunday's Gospel passage (cf. Mt 18:15-20) is taken from Jesus' fourth discourse in Matthew's account, known as the discourse on the 'community' or the 'ecclesial' discourse. Today's passage speaks about *fraternal correction*, and invites us to reflect on the twofold dimension of Christian existence: community, which demands *safeguarding communion* – that is, the unity of the Church – and personal, which obliges attention and respect for every individual conscience.

To correct a brother who has made a mistake, Jesus suggests a pedagogy of rehabilitation. And Jesus' pedagogy is always a pedagogy of rehabilitation. He always tries to rehabilitate, to save. And this pedagogy of rehabilitation is articulated in three passages. In the first place he says: "tell him his fault, between you and him alone" (v. 15), that is, do not air his sin in public. It is about going to your brother with discretion, not to judge him but to help him realize what he has done. How many times have we had this experience: someone comes and tells us: 'But listen, you were mistaken about this. You should change a little in this regard'. Perhaps in the beginning we get angry, but then we say 'thank you', because it is a gesture of brotherhood, of communion, of help, of rehabilitation.

And it is not easy to put this teaching of Jesus into practice, for various reasons. There is the fear that the brother or sister may react badly; at times you may lack sufficient confidence with him or with her. And other reasons. But every time we have done this, we have felt it was precisely the way of the Lord.

However, it may happen that, despite my good intentions, the first intervention may fail. In

this case it is good not to give up and say: 'Make do, I wash my hands of it'. No, this is not Christian. Do not give up, but seek the support of some other brother or sister. Jesus says: "if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses" (v. 16). This is a precept of Mosaic law (cf. Deut 19:15). Although it may seem a disadvantage to the accused, in reality it served to protect him against false accusers. But Jesus goes further: the two witnesses are called not to accuse and judge, but to help. 'But let us agree, you and I, let us go talk to this man or woman, who is mistaken, who is making a bad impression. Let us go as brothers and speak to him or her'. This is the attitude of rehabilitation that Jesus wants from us. In fact Jesus explains that even this approach – the second approach, with witnesses – may fail, unlike Mosaic law, for which the testimony of two or three witnesses was enough to convict.

Indeed, even the love of two or more brothers or sisters may be insufficient, because that man or woman is stubborn. In this case – Jesus adds – "tell it to the church" (v. 17), that is, the community. In some situations the entire community becomes involved. There are things that can have an impact on other brothers and sisters: it takes a greater love

to rehabilitate the brother. But at times even this may not be enough. And Jesus says: "and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector" (*ibid.*). This expression, seemingly so scornful, in reality invites us to put the brother in God's hands: only the Father will be able to show a greater love than that of all brothers and sisters put together.

This teaching of Jesus helps us a great deal, because – let us consider an example – when we see a mistake, a fault, a slip, in that brother or sister, usually the first thing we do is to go and recount it to others, to gossip. And gossip closes the heart to the community, closes off the unity of the Church. The great gossip is the devil, who always goes about saying bad things about others, because he is the liar who seeks to separate the Church to distance brothers and sisters and not create community. Please, brothers and sisters, let us make an effort not to gossip. Gossip is a plague more awful than Covid! Let us make an effort: no gossip. It is the love of Jesus, who had embraced the tax collectors and Gentiles, scandalizing the conformists of the time. However it is not a sentence without an appeal, but a recognition that at times our human attempts may fail, and that only being before God can bring the brother to face

his own conscience and responsibility for his actions. If this matter does not work, then silence and prayer for the brother or sister who has made a mistake, but never gossip.

May the Virgin Mary help us to make fraternal correction a healthy practice, so that in our communities ever new fraternal relationships, founded on mutual forgiveness and above all on the invincible power of God's mercy, may be instilled.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, I greet you all, people of Rome and pilgrims from various countries, families, parish groups, associations.

In particular, I greet the seminarians from the North American College of Rome; and those from the Major Seminary of Lubiana, Slovenia. I greet the youth from Cernusco sul Naviglio and those from Chiasso and Maggiano – with the yellow handkerchiefs – who are preparing for the profession of faith. I encourage everyone to cling more and more to Jesus, the Cornerstone and Good Shepherd.

I greet the women athletes affected by multiple sclerosis, who have travelled the via Francigena from Siena to Rome; and the young people from Santo Stefano Lodigiano, who came by bicycle for a charitable initiative. Both of these groups have been courageous; go forth with joy and confidence!

I also greet the faithful from other countries; I see that there are Poles, Lebanese, French, Mexicans. I greet all of you. You too, brave ones, of the Immaculate: onward!

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

