

# L'OSSERVATORE ROMANO

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Fifty-third year, number 39 (2.665)

Vatican City

Friday, 25 September 2020

Letter "Samaritanus bonus" of the Congregation for the Doctrine of the Faith

## Medicine as 'therapeutic art'

LUIS FRANCISCO LADARIA FERRER\*

During the 2018 Plenary Session of the Congregation for the Doctrine of the Faith, with regard to issues concerning the accompaniment of the sick in the critical and terminal phases of life, the fathers of the Dicastery suggested the expediency of a document that would deal with this theme, not only in a doctrinally correct manner, but also using strong pastoral tones and comprehensible language, in keeping with the progress of medical sciences. It was necessary to deepen, in particular, the themes of accompaniment and care of the sick from a theological, anthropological and medical and hospital point of view, also focusing on some relevant ethical issues involved in the proportionality of therapies and concerning conscientious objection and the pastoral accompaniment of the terminally ill.

In light of these considerations, after several preliminary phases of study in which several experts offered their qualified editorial contribution, a first draft of the document finally took shape. The text, alongside the figure of the Good Samaritan, offers a brief reference to the figure of the suffering

Christ, a participating witness in the physical pain, in the experience of precariousness and even of human desolation, which in him become trusting abandonment to the Father's love. This trusting surrender of self to the Father, in view of the Resurrection, gives a redemptive value to suffering itself and discloses the light of the afterlife beyond the darkness of death. Thus, in the text, the perspective of those who take care of people in the critical and terminal phases of life has been appropriately joined with a perspective of hope for the suffering experienced by those who are entrusted to the loving care of healthcare workers.

Each sick person, in fact, "has the need not only to be heard, but to understand that their interlocutor 'knows' what it means to feel alone, neglected, and tormented by the prospect [of death], of physical pain. Added to this is the suffering caused when society equates their value as persons to their quality of life and makes them feel like a burden to others" (n. 9). Thus, "while essential and invaluable, palliative care in itself is not enough unless there is

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"Good Samaritan", by Paulus Hoffman

The Letter *Samaritanus Bonus* is available online in its entirety at: [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20200714\\_samaritanus-bonus\\_it.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20200714_samaritanus-bonus_it.html).

### General Audience

Communication according to Christians, namely, hope

### Francis: the heart of mankind "reaches toward the future"

ANDREA MONDA

Pope Francis has returned to speak on a theme very dear to his heart: the future. He did so in speaking with the editorial staff of the Belgian magazine, "Tertio", on Friday, 18 September, recalling that: "A Christian communications professional must be a bearer of hope and confidence in the future. Because only when the future is received as a positive and possible reality, even the present becomes livable".

In some way, the Pope says, the present is generated, in its concrete possibility, by the future. Imagining the future, a possible, "human" future, is crucial to being able to live the present. The use of the verb "receive" is significant: the future and present are two gifts (the word "present" already points to this in its meaning) that man can and must be able to receive. We could say even more: that the past is also born, "proceeds", from the future. In facing challenges represented by the future, which is always an "ad-venture", something that is about to come, each person examines the present and does so with a glimpse of the

past, that is, we each reactivate our memory in order to seek, in the baggage of our experience, a suggestion, a way to get through the moment we are facing. It is the future itself that, by presenting itself, performs this reactivation of the memory, bringing back to mind scenes, situations, episodes of the past. This is why the future is so important; it tells us that we, as individuals, are "de-centralized"; we find our centre of gravity outside ourselves, in something that precedes us, that stands before us and draws us.

This applies to every person and even more so to Christians. We know that our "heart", the centre of our life, is in God and until we "rest" in God (as understood by the genius of Saint Augustine) we are restless; we are, indeed, de-centralized. Thus, this heart is "beyond us"; it is in the future which, for now, we can only imagine. This is a typical aspect of Christians, which nurtures our faith by listening to the Word of God, reading the text of the Bible, a book that gave a great gift to mankind precisely by giving us the future. Be-

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# VATICAN BULLETIN

## AUDIENCES

Thursday, 17 September

Cardinal Reinhard Marx, Archbishop of München und Freising, Federal Republic of Germany, coordinator of the Council for the Economy

Cardinal Carlos Osoro Sierra, Archbishop of Madrid, Spain, with Cardinal Juan José Omella Omella, Archbishop of Barcelona, Spain

Friday, 18 September

Archbishop Luciano Suriani, titular Archbishop of Amiterno, Apostolic Nuncio to Serbia

Bishop Paul Hinder, OFM Cap., titular Bishop of Macon, Vicar Apostolic of Southern Arabia, Apostolic Administrator of the Apostolic Vicariate of Northern Arabia

Editorial staff of the weekly publication "Tertio", Belgium

Saturday, 19 September

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

Cardinal Juan José Omella Omella, Archbishop of Barcelona, Spain, President of the Episcopal Conference of Spain with Cardinal Carlos Osoro Sierra, Archbishop of Madrid, Vice President; Bishop Luis Javier Argüello García, titular Bishop of Ipagro, Auxiliary of Valladolid, Secretary General

Bishop Flaviano Rami Al-Kabalan, titular Bishop of Arethusa for Syrians, Apostolic Visitor for Syrian faithful in Western Europe and procurator in Rome of Antioch for Syrians, with family members

Members of the "Banco Farmaceutico" Foundation.

Monday, 21 September

The Hon. Mr Rik Daems, President of the Parliamentary Assembly of the Council of Europe

Archbishop Bruno Musarò, titular Archbishop of Abari, Apostolic Nuncio to Costa Rica

H.E. Mr Dejan Šahović, Ambassador of Serbia to the Holy See, on his farewell visit

Autistic children from the Sonnenschein Clinic, Austria

## CHANGES IN EPISCOPATE

The Holy Father accepted the resignation presented by Bishop Herbert



A. Bevard from his office as Bishop of the diocese of Saint Thomas, Virgin Islands, USA (18 Sept.).

The Holy Father appointed Bishop Gianpiero Palmieri, as vicegerent of the diocese of Rome, elevating him to the dignity of Archbishop of the titular see of Idassa. Until now he has served as Auxiliary bishop of Rome, Italy (19 Sept.).

The Holy Father accepted the resignation presented by Bishop Hubert Berenbrinker from his office as Auxiliary Bishop of the Archdiocese of Paderborn, Germany (21 Sept.).

The Holy Father accepted the resignation presented by Cardinal Giovanni Angelo Becciu from the office as Prefect of the Congregation for the Causes of Saints and from the rights connected with the Cardinalate (24 Sept.).

## APOSTOLIC NUNCIO

The Holy Father appointed as Apostolic Nuncio to Angola and to São Tomé and Príncipe Msgr Giovanni Gaspari, nunciature counselor, elevating him to the titular see of Alba maritima, with the dignity of archbishop (21 Sept.).

## APOSTOLIC ADMINISTRATOR

The Holy Father appointed as Apostolic Administrator *sede vacante*

of the diocese of Nicopoli, Bulgaria, the Msgr Strahil Veselinov Kavalenov. Until now he has served as vicar general of the same circumscription (15 Sept.).

## SYNOD OF BISHOPS

The Holy Father accepted the resignation presented by Cardinal Lorenzo Baldisseri from the office of Secretary General of the Synod of Bishops (15 Sept.).

The Holy Father appointed Bishop Mario Grech, Bishop emeritus of the diocese of Gozo, formerly pro-secretary general of the same Synod of Bishops, as secretary general of the Synod of Bishops (15 Sept.).

## PONTIFICAL ACADEMY OF SOCIAL SCIENCES

The Holy Father appointed Professor Gustavo Osvaldo Bêliz, secretary of the Secretaría de Asuntos Estratégicos, Argentina, as Ordinary Member of the Pontifical Academy of Social Sciences (19 Sept.).

## NECROLOGY

Bishop Anacleto Cordeiro Gançaves de Oliveira of Viana do Castelo, Portugal, at age 74 (18 Sept.).

## New Ambassador of Iraq

H.E. Mr Rahman Farhan Abdullah Al-Ameri, the new Ambassador of Iraq to the Holy See, is 58 years old and is married. He holds a degree in chemistry from the University of Baghdad and taught the subject until 1986. He has held the following positions: administrative assistant, first at the Ministry for Youth and Sport (2004-2005) and then at the Ministry of Foreign Affairs (MFA) (2005-2006); diplomat at the embassy in Muscat, Oman (2006-2010); director of the Persian Gulf and Middle East section and then deputy director of the department for Arab Nations, at the MFA (2010-2014); consul general in Manchester, United Kingdom



(2014-2018); deputy director and then director of the department for International Organizations and Congresses at the MFA (2018-2020).

## Francis: the heart of mankind "reaches toward the future"

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fore the Old and New Testaments, in fact, the future had no proper and legitimate citizenship in the ideas and lives of ancient people. For example, for the Greeks there was no future, but it corresponded to the *eternal return of the identical*, that is, to the cyclical repetition of the past. This was the inescapable destiny that, like a wheel, always turned back on itself, never managing to free itself from the rhythms of nature by which after winter the spring always returned, and so on, for ever. Ulysses returns home to Ithaca and ends up encountering his father Laertes, that is, the past. Instead with Abraham, the Lord speaks and proposes that Abraham go to a foreign land that "I will show you". And Abraham moves, driven, as Saint Paul would say, by a "*spes contra spem*", hoping against all hope.

Thus, for a Christian the future not only reactivates the memory, but spurs hope, this new and decisive virtue that the Bible places at the centre of human existence. Saint Paul, speaking to the Greeks in Thessalonica, always writes to them about the fate of the deceased so that "you may not grieve as others do who have no hope" (1 Thes 4:13). Christians are people of hope, who are compelled to imagine the future they believe in because Christ is the Lord of history, who broke the chains of time with his incarnation, death and Resurrection.

Thus, Christians, and even more so "Christian communication professionals", are called today, says the Pope, in this late summer of 2020, "to nurture hope in the situation of the pandemic that the world is going through. You are sowers of this hope in a better tomorrow. In the context of this crisis, it is important that the means of social communication contribute so that people do not fall ill with loneliness and can receive a word of comfort". The challenge of the future is this terrible disease of loneliness, which for centuries has already run rampant in eastern societies; luckily there are "hospital garrisons", and there are journalists. They too are enlisted in this great "field hospital" that is the Church, bearer of this "great hope" that Benedict XVI spoke of in *Spe Salvi*, the hope that, according to Saint Paul, "does not disappoint" (Romans 5).

A. MONDA

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## GENERAL AUDIENCE

*During the General Audience on Wednesday morning, 23 September, Pope Francis reflected on the principle of subsidiarity and the virtue of hope, as he continued his series of catechesis on healing the world. The following is a translation of the Holy Father's words which he offered in Italian in the Vatican's Saint Damaso courtyard.*



Pope explains that either we work together or we will never emerge from the crisis

## Applying the principle of subsidiarity by listening to the weakest

Dear Brothers and Sisters,

It seems the weather is not so good, but I wish you a good morning all the same!

To emerge better from a crisis like the current one, which is a health crisis, and at the same time, a social, political and economic crisis, each one of us is called to assume responsibility for our own part, that is, to share the responsibility. We must respond not only as individual people, but also beginning from the group to which we belong, from the role we have in society, from our principles and, if we are believers, from our faith in God. Often, however, many people cannot participate in the reconstruction of the common good because they are marginalized, they are excluded or ignored; some social groups are not able to make a contribution because they are economically or socially suffocated. In some societies, many people are not free to express their own faith and their own values, their own ideas: if they express them, they are put in jail. Elsewhere, especially in the western world, many people repress their ethical or religious convictions. However, we cannot emerge from the crisis this way, or at least emerge from it better. We would emerge from it worse.

So that we might be able to participate in the healing and regeneration of our peoples, it is only right that everyone should have the adequate resources to do so (cf. *Compendium of the Social Doctrine of the Church* [CSDC], 186). After the great economic depression of 1929, Pope Pius XI explained how important the principle of subsidiarity was (cf. Encyclical *Quadragesimo Anno*, 79-80). This principle has a double movement: from top to bottom and from bottom to top. Perhaps we do not understand what this means, but it is a social principle that makes us more united. I will try to explain it.

On the one hand, and above all in moments of change, when single individuals, families, small associations and local communities are not capable of achieving

primary objectives, it is right that the highest levels of society, such as the State, should intervene to provide the resources necessary to progress. For example, because of the coronavirus lockdown, many people, families and economic entities found themselves and still find themselves in serious difficulty. Thus, public institutions are trying to help through appropriate social, economic, health interventions: this is their function, what they need to do.

On the other hand, however, society's leaders must respect and promote the intermediate or lower levels. In fact, the contribution of individuals, of families, of associations, of businesses, of every intermediary body, and even of the Church, is decisive. With their own cultural, religious, economic resources, or civil participation, they revitalize and reinforce society (cf. CSDC, 185). That is, there is a collaboration from the top to the bottom, from the central State to the people, and from the bottom to the top: from the institutions of people to the top. And this is precisely how the principle of subsidiarity is exercised.

Everyone needs to have the possibility of assuming their own responsibility in the healing processes of the society of which they are a part. When a project is launched that directly or indirectly touches certain social groups, these groups cannot be left out from participating – for example: “What do you do?” – “I go to work with the poor,” – “Beautiful. And what do you do?” – “I teach the poor, I tell the poor what they have to do”. No, this doesn't work. The first step is to allow the poor to tell you how they live, what they need: Let everyone speak! And this is how the principle of subsidiarity works. We cannot leave the people out of participation; their wisdom, the wisdom of the humbler groups cannot be set aside (cf. Apostolic Exhortation *Querida Amazonia* [QA], 32; Encyclical *Laudato Si'*, 63). Unfortunately, this injustice often happens in those places where there

is a concentration of huge economic and geopolitical interests, such as, for example, certain extractive activities in some areas of the planet (cf. QA, 9.14). The voices of the indigenous peoples, their culture and world view are not taken into consideration.

Today, this lack of respect of the principle of subsidiarity has spread like a virus. Let us think of the great financial assistance measures enacted by States. The largest financial companies are listened to more than the people or the ones who really move the economy. Multinational companies are listened to more than social movements. Putting it in everyday language, the powerful are listened to more than the weak, and this is not the way, it is not the human way, it is not the way that Jesus taught us, it is not implementing the principle of subsidiarity. In this way, we do not permit people to be “agents in their own redemption” (*Message for the 106th World Day of Migrants and Refugees 2020*, 13 May 2020). There is this motto in the collective unconscious of some politicians or some trade unionists: everything for the people, nothing with the people. From top to bottom, but without listening to the wisdom of the people, without activating this wisdom in resolving problems, in this case in emerging from the crisis. Or let us also think about the way to cure the virus: large pharmaceutical companies are listened to more than the healthcare workers employed on the front lines in hospitals or in refugee camps. This is not a good path. Everyone should be listened to, those who are at the top and those who are at the bottom, everyone.

To emerge better from a crisis, the principle of subsidiarity must be implemented, respecting everyone's autonomy and capacity to take initiative, especially that of the least. All the parts of a body are necessary, as Saint Paul says, those that may seem the weakest and least important, in reality are the most necessary (cf. 1 Cor 12:22). In light of this image, we

can say that the principle of subsidiarity allows everyone to assume his or her own role in the healing and destiny of society. Implementing it, implementing the principle of subsidiarity gives hope, it gives hope in a healthier and more just future; and we build this future together, aspiring to greater things, broadening our horizons. (cf. *Discourse to Students at the Fr. Félix Varela Cultural Center, Havana – Cuba*, 20 September 2015). Either we do it together, or it will not work. Either we work together to emerge from the crisis, at all levels of society, or we will never emerge from it. To emerge from the crisis does not mean to varnish over current situations so that they might appear more just. No. To emerge from the crisis means to change, and true change is done by everyone, all the persons that form a people. All the professions, all of them. And everything together, everyone in the community. If everyone does not contribute, the result will be negative.

In a previous catechesis we saw how solidarity is the way out of the crisis: it unites us and allows us to find solid proposals for a healthier world. But this path of solidarity needs subsidiarity. Someone might say to me: “But, Father, today you are using difficult words!”. This is why I am trying to explain what it means. Showing solidarity because we are taking the path of subsidiarity. In fact, there is no true solidarity without social participation, without the contribution of intermediary bodies: families, associations, cooperatives, small businesses, and other expressions of society. Everyone needs to contribute, everyone. This type of participation helps to prevent and to correct certain negative aspects of globalization and government action, as also occurs in caring for the people affected by the pandemic. These contributions

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Cardinal Pietro Parolin commemorates the 75th anniversary of the United Nations

## Revitalizing the original spirit

*Cardinal Pietro Parolin, Secretary of State, on Monday, 21 September, addressed a virtual High-Level Meeting of the United Nations General Assembly to Commemorate the 75th Anniversary of the United Nations. The following is the English text of his address.*

Mr. President,

I am pleased to participate in this virtual high-level meeting to commemorate the 75th anniversary of the United Nations and to reiterate the Holy See's support for this prestigious Institution.

For the past 75 years, the peoples of the world have turned to the United Nations as a source of hope for world peace and harmony among States. To this Organization they have brought the desire for an end to conflict and strife, greater respect for the dignity of the human person, the alleviation of suffering and poverty and the advancement of justice: an expression of an underlying expectation of the United Nations that this Organization would not only affirm the ideals on which it was founded, but would labor with ever-greater resolve to make these ideals a reality in the life of every woman and man (cf. Pope Paul VI, *Address to the United Nations*, 4 October 1965; Pope Francis, *Address to the Members of the Diplomatic Corps accredited to the Holy See*



*for the traditional exchange of New Year greetings*, 9 January 2020).

Since its recognition as an Observer State in 1964, the Holy See has supported and taken an active role within the United Nations. Successive Popes have come before this General Assembly urging this noble Institution to be a "moral center" where every country is at home, where the family of nations convenes (Pope John Paul II, *Address to the Fiftieth Session of the United Nations General Assembly*, 5 October 1995) and where the international community – in a spirit of human fraternity and solidarity – advances together with multilateral solutions to global challenges. As the Covid-19 pandemic has made abundantly

clear, we cannot go on thinking only of ourselves or fostering divisions; rather, we must work together to overcome the world's worst plagues, mindful that the burden carried by some necessarily affects humanity and the whole family of Nations (cf. Pope Francis, *Sagrato of St Peter's Basilica*, 27 March 2020).

Over these 75 years, the UN has protected and served international law, promoting a world based on the rule of law and justice rather than on weapons and might. The UN has brought food to the starving, built homes for those without, has committed itself to the protection of our common home and has advanced a world of integral human development. The UN has strived to cham-

pion universal human rights, which also include the right to life and freedom of religion, as they are essential for the much needed promotion of a world where the dignity of every human person is protected and advanced. The Organization has worked to end war and conflict, to repair what violence and strife have destroyed and to bring opposing sides to the table so that, together, diplomacy and negotiation may win the day.

There have been challenges and setbacks, even contradictions and failures. The United Nations is not perfect and it has not always lived up to its name and ideals, and it has harmed itself whenever particular interests have triumphed over the common good. The United Nations will always be in need of revitalizing the original spirit in order to make the Charter's principles and purposes its own, within the context of a changing world. There is also the need for diplomats here and for the countries they represent to commit themselves ever anew to the daunting task of seeking the common good in good faith through genuine consensus and compromise.

The United Nations Organization, where the peoples of the world unite in dialogue and common action, is needed as much today as ever to respond to the undiminished hopes of the peoples of the world.

Thank you for your kind attention.

## To pray in times of Covid-19

Reflections on the Jewish New Year 5781

ABRAHAM SKORKA\*

Ritual prayers in Judaism, with a few rare exceptions, are composed in the plural. The individual brings his or her own feelings to the prayer, but the act of offering them to God is done as a member of the community. That is why the Jewish tradition so highly values communal prayer (*Berachot* 8,a); only when the people are gathered together are prayers offered in their fullness.

This year, unlike others, the assembling of the Jewish people in synagogues to mark the start of a new year will be constrained because of the social distancing demanded by the Covid-19 pandemic. Gathering with others, joining together in singing, echoing the same prayers, and sharing common feelings at this time of year will all be curtailed. The companionship we find in each other will need to be found more in the mind and heart since physical closeness will be lacking.

According to ancient Jewish tradition, the "Days of Awe" (*Yamim Noraim*), which include *Rosh Hashanah* (the New Year) and *Yom Kippur* (the Day of Atonement), is the time when God judges all humanity, both individually and as peoples. It is the time for the critical self-analysis of

our lives and existence. This self-review is called *Cheshbon HaNefesh*, a reckoning of one's being, which is similar to what Catholics call an "examination of conscience". This self-examination, of course, greatly concerns our relationship with others. The distancing compelled by the virus will require us to conduct a deeper inward search as we examine our behaviors toward others. Prayers that cannot be offered in community could lead the individual Jew to spend more time in introspective reflection. Perhaps this is actually a positive side-effect of the pandemic, enabling each of us to draw closer to how God sees us in these days of divine judgment.

In our prayers, we cry out to the Creator to help us to be unified in knowing how to act with a full heart according to God's will. One of the most eloquent prayers begins with the cry: "Hear our voices, Lord our God, have mercy and compassion on us!". Then follow words from Psalms 51:13 and 71:9, which in the Bible are presented as personal pleas of King David, but are rephrased in the plural in the prayer book: "Do not cast us out of Your presence, or take Your Holy Spirit away from us. ... Do not cast us off in old age; when our strength fails,



do not forsake us!". In the book of Psalms, these are utterances that express a person's most particular and intimate desires. However, in the synagogue the individual prayer acquires a superlative significance when, starting from an individual, it extends to embrace others in the whole community, and, ultimately, all of humanity.

The current pandemic afflicts all humanity in fear, pain, and anguish. It has joined individuals and nations in common concerns. Will there be discerning people who will see this development as a sign of the need for a united humanity that values differences and does not make them into insurmountable barriers? Will

this perception contribute to that universal unity that God intends so that all humanity will do justice, love kindness, and walk humbly with its Creator (*Micah* 6: 8)? Will widespread and sincere dialogue be achieved in which each maintains their particular identity but is ennobled by experiencing the other in all their distinctiveness?

At the beginning of the New Year we Jews ask God to judge humanity with mercy and benevolence, feeling the presence of all even in a time of social distancing. This year, Covid-19 is obviously only one of the many increasingly complex threats that challenge a humanity that is rapidly growing in both numbers and needs. Like the prayers of the Days of Awe, it impels us to understand that we all share the same travails in this earthly reality and that the destiny of each one of us is inextricably linked to that of everyone else.

\* *Institute for Jewish-Catholic Relations of Saint Joseph's University, Philadelphia*



The Pontiff reaffirms that vaccines against Covid-19 should be accessible to all, not just the wealthiest

## Combating pharmaceutical poverty

*On Saturday morning, 19 September, in the Paul VI Hall, the Holy Father received in audience members of the "Banco Farmaceutico" Foundation on the occasion of the 20th anniversary of its founding. The following is a translation of the Pope's address.*

Dear Brothers and Sisters,  
Good morning!

Welcome, I would like to thank the President of the *Banco Farmaceutico* Foundation for his kind words. As he reminded me, this year marks the 20th anniversary of the birth of *Banco Farmaceutico*: best wishes! You have come a long way from that initial intuition. As well as being present in Italy, you also work in other countries.

Those who live in poverty are poor in everything, even medicine, and their health is therefore more vulnerable. At times they run the risk of not receiving treatment because of lack of money, or because some people in [some parts of] the world do not have access to certain medicines. There is also a "pharmaceutical marginality", and

this must be said. This creates a further gap between nations and between peoples. On an ethical level, if there is the possibility of curing a disease with a medicine, it should be available to everyone, otherwise it creates injustice. Too many people, too many children are still dying in the world because they are denied access to a medicine that is available in other regions, or a vaccine. We know the danger of the *globalization of indifference*. Instead, I propose *globalizing the treatment*, that is, the possibility for all populations to access those medicines that could save so many lives. In order to do this, joint effort and a convergence that involves everyone is required. And you are the example of this joint effort.

I hope that scientific research can make progress in seeking new solutions to old and new problems. The work of so many researchers is valuable and represents a magnificent example of how human study and intelligence are able to develop, as far as possible, new paths of healing and care.

By supporting research and directing production, pharmaceutical companies can generously contribute to a more equitable distribution of medicine.

Pharmacists are called upon to provide a service of care in close proximity to those who are

Audience with autistic children and their caregivers from an Austrian facility

### Every child is a flower with unique beauty



*On Monday, 21 September, the Holy Father received at the Vatican, the young children of the Sonnenschein Centre for Autism in Austria. The followings is a translation of the Pope's greetings given in Italian.*

Dear Children, dear Parents,  
Your Excellencies,  
Ladies and Gentlemen!

I welcome you here in the Vatican. I am pleased to see your faces, and I can read in your eyes that you too are happy to stay a while with me.

Your home is called "*Sonnenschein*", that is, "sunshine". I can imagine why those responsible chose this name. Because your home seems like a magnificent field in bloom in the sunshine, and you are the flowers of that House! God created the world with a great variety of flowers in every col-

our. Each flower has its own beauty, which is unique. And each one of us is beautiful in the eyes of God, and he loves us. This makes us feel the need to say to God: thank you! Thank you for the gift of life, thank you for all creatures! Thank you for mum and dad! Thank you for our families! And thank you for the friends of the *Sonnenschein* Centre!

Saying "thank you" to God is a beautiful prayer. God likes this way of praying. Then you can also add a little question. For example: Kind Jesus, could you help mum and dad in their work? Could you give a little comfort to Grandma, who is sick? Could you provide for all the children in the world who have nothing to eat? Or: Jesus, I pray to you to help the Pope to guide the

Church well. If you ask with faith, the Lord will certainly listen to you.

Finally, I express my gratitude to your parents, your caregivers, to the President of the Region and all those present. Thank you for this beautiful initiative and for your commitment to the children entrusted to you. Everything that you have done to just one of these little ones, you have done to Jesus! I remember you in my prayers. May Jesus bless you always and may Our Lady protect you.

*Und bitte vergesst nicht, für mich zu beten. Diese Arbeit ist nicht einfach. Betet für mich bitte. Danke schön!* [And please do not forget to pray for me. This job is not easy. Please pray for me. Thank you very much!]



most in need, and in science and conscience, they work for the integral good of those who turn to them.

Through their legislative and financial choices, governments are also called upon to build a fairer world in which the poor are not abandoned or, worse still, discarded.

The recent experience of the pandemic, in addition to a major health emergency in which almost one million people have already died, is turning into a serious economic crisis, which still results in poor people and families who do not know how to move forward. While charitable assistance is being provided, it is also a question of combating this pharmaceutical poverty, particularly with the widespread use of new vaccines in the world. I repeat that it would be sad if, in providing the vaccine, priority were given to the wealthiest, or if this vaccine became the property of this or that country, and was no longer for everyone. It must be universal, for all.

Dear friends, thank you very much for your service to the weakest. Thank you for what you do. Medicine Collection Day is an important example of how generosity and the sharing of goods can improve our society and bear witness to that love in the neighbourliness that the Gospel requires of us (cf. Jn 13:34). I bless all of you who are present here, and your families. I bless and ask God to bless all of you who, as the President said, are of different religions. But God is the Father of all, and I ask: God, bless all of you, your families, your work, your generosity. And, because priests always ask, I ask you to pray for me. Thank you.

## “SAMARITANUS BONUS”

On the Letter of the Congregation for the Doctrine of the Faith on the care of persons in the critical and terminal phases of life

### Caring for the sick Learning what it means to love

ANDREA TORNIELLI

Incurable is never synonymous with “un-care-able”. This is the key to understanding the letter from the Congregation for the Doctrine of the Faith, *Samaritanus Bonus*, the theme of which is “the care of persons in the critical and terminal phases of life”. Faced with the loss of a shared conscience regarding the value of life and with public debates that are sometimes too influenced by individual cases reported in the news, the document clearly reaffirms that: “The unfringeable value of life is a fundamental principle of the natural moral law and an essential foundation of the legal order”. Thus, “we cannot directly choose to take the life of another, even if they request it”.

From this point of view, the architecture that supports *Samaritanus Bonus* does not present novelties: Indeed the Magisterium has repeatedly said ‘no’ to any form of euthanasia or assisted sui-

cide, and has explained that food and hydration are vital necessities to be guaranteed to the sick person. The Magisterium has also expressed its opposition to so-called “aggressive medical treatment” because, in the imminence of an unavoidable death, “it is lawful according to science and conscience to renounce treatments that provide only a precarious or painful extension of life”.

The Letter, therefore, re-proposes in a clear way what the most recent Pontificates have taught, and it was deemed necessary due to ever more permissive legislation in this area. Its most novel pages have a pastoral tone that covers the accompaniment and care of patients in the final phase of their lives. Indeed, taking care of these people cannot ever be reduced to the medical perspective alone. A choral presence is needed in order to accompany with affection, with presence, with appropriate and proportionate treatments, and with spiritual assistance. There are

meaningful references to the family who “needs help and adequate resources”. There is the need for governments to recognize the family’s primary, fundamental and irreplaceable social function... providing resources and structures to support it”, the Letter states. Pope Francis, in fact, reminds us that the family “has always been the closest ‘hospital’”. Today, too, in many parts of the world, hospitals are the privilege of the few, and they are often far away.

Despite reminding us of the tragedy of many cases discussed in the media, *Samaritanus Bonus* helps us look at the witness of those who suffer and those who care for them, the many testimonies of love, sacrifice, dedication toward the terminally ill or people with persistent lack of consciousness, who are assisted by their mothers, fathers, children, grandchildren – experiences lived daily in silence, often amid a thousand difficulties.

In his autobiography, Cardinal Angelo Scola recounts an episode that happened years ago: “In the course of a pastoral visit in Venice, one day, while I was leaving a sick person’s house, the local pastor pointed out a gentleman with a discreet air, more or less my age. Three weeks prior, his seriously disabled son, who could not speak or walk, had died. It was this father who had lovingly taken care of him for over thirty years, assisting him day and night, comforting him with his constant presence. The only time he would leave was Sunday morning when he would go to Mass. Facing that person, I felt a certain embarrassment, but, as often happens with us priests, I felt it my duty to say something. ‘God will reward you’, I babbled, a bit out of it. Smiling broadly, that father responded, ‘Your Eminence, in reality I have already received so much from the Lord because He made me understand what it means to love’”.

CONTINUED FROM PAGE 1

someone who ‘remains’ at the bedside of the sick to bear witness to their unique and unrepeatable value... In a time when autonomy and individualism are acclaimed, it must be remembered that, while it is true that everyone lives their own suffering, their own pain and their own death, these experiences always transpire in the presence of others and under their gaze. Nearby the Cross there are also the functionaries of the Roman state, there are the curious, there are the distracted, there are the indifferent and the resentful: they are at the Cross, but they do not ‘remain’ with the Crucified. In intensive care units or centers for chronic illness care, one can be present merely as a functionary, or as someone who ‘remains’ with the sick” (n.11). Thus the document, presented to the attention of the Holy Father and approved by him on 25 June 2020, bears the title *Samaritanus Bonus*. The literary genre of the Letter was chosen along with the date of 14 July 2020, liturgical memorial of Saint Camillus de Lellis (1550-1614). In the 16th century – the era in which our Saint lived – the incurable were mostly handed over to mercenaries; some of them, who were criminals, were forced into that work; others surrendered themselves to this work, having no

other way to earn a living. Camillus wanted “men for a new care”. And he was seized by an enduring thought: to substitute mercenaries with people willing to stay with the sick merely out of love. He wished to have people with him who “not for a wage, but voluntarily and for love of God would serve them with that care that mothers usually have for their own sick children”.

Although the teaching of the Church on the subject is clear and contained in well-known magisterial documents – in particular the encyclical *Evangelium Vitae* of John Paul II (25 March 1995), the declaration *Iura et Bona* of the Congregation for the Doctrine of the Faith (5 May 1980), the New Charter for Healthcare Workers (2016) of the then Pontifical Council for Healthcare Workers, in addition to numerous discourses and interventions made by recent Supreme Pontiffs – a new organic pronouncement of the Holy See on the care of people in the critical and terminal phases of life seemed opportune and necessary in relation to the current situation characterized by an international civil legislative context increasingly permissive in regard to euthanasia, assisted suicide and dispositions on the end of life.

In this regard, the pastoral accompaniment of one who has ex-

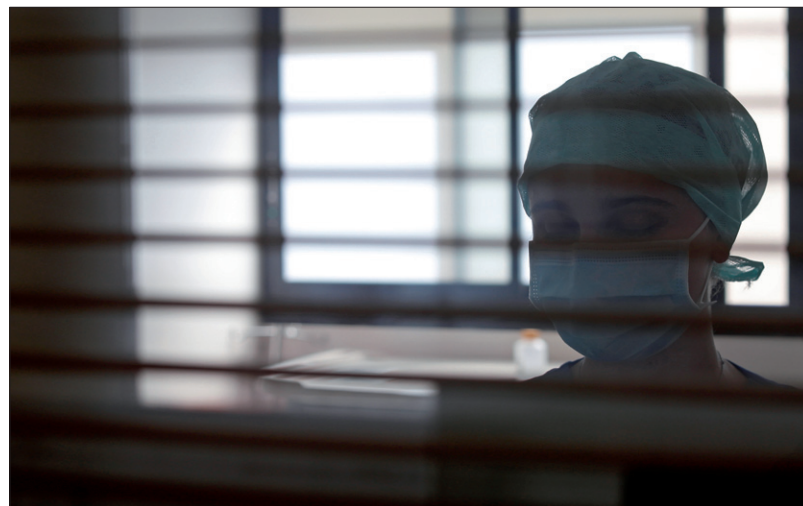
pressly requested euthanasia or assisted suicide is a wholly special case in which it is necessary to reaffirm the teaching of the Church. To be able to receive absolution in the Sacrament of Reconciliation, as well as the Anointing of the Sick and Viaticum, it is necessary that the person, perhaps registered at a designated association to guarantee them euthanasia or assisted suicide, demonstrate their intention to reverse this decision and cancel his or her registration at that institution. No external action is permissible on the part of those spiritually ministering to these sick people that could be interpreted as an even implicit approval of the act of euthanasia, such as, for example, being present at the moment it is carried out. This, along with the offer of help and listening are always possible, always granted, always to be sought, together with an in-depth explanation of the contents of the sacrament, for the purpose of giving the person, up until the last minute, the tools to be able to receive the sacrament in full freedom (cf. Section v, n. 11, pp. 41-42).

As well stated in the first section of the document, entitled “Care for One’s Neighbour”, “care for life is therefore the first responsibility that guides the physician in the encounter with the sick. Since its anthropological

and moral horizon is broader, this responsibility exists not only when the restoration to health is a realistic outcome, but even when a cure is unlikely or impossible. Medical and nursing care necessarily attends to the body’s physiological functions, as well as to the psychological and spiritual well-being of the patient who should never be forsaken. Along with the many sciences upon which it draws, medicine also possesses the key dimension of a ‘therapeutic art’, entailing robust relationships with the patient, with healthcare workers, with relatives, and with members of communities to which the patient is linked. *Therapeutic art, clinical procedures and ongoing care* are inseparably interwoven in the practice of medicine, especially at the critical and terminal stages of life” (n. 6).

Christian witness shows how hope is always possible, even when life is enveloped and weighed down by the “throw-away culture”. And we are all called to offer our specific contribution, because – as Pope Francis said (*Address to Directors of the Orders of Physicians of Spain and Latin America*, 9 June 2016) – the dignity of human life and the dignity of the medical vocation are at stake.

*\*Prefect of the Congregation for the Doctrine of the Faith*



### Medicine as ‘therapeutic art’





The figures of this scandal are the key to fighting it

## We are wasting more and more food

Archbishop FERNANDO CHICA ARELLANO

At the proposal of the Food and Agriculture Organization (FAO), with Resolution n. 74/209 of 19 December 2019, the United Nations General Assembly has officially introduced the *International Day of Awareness of Food Loss and Waste*, which will be celebrated for the first time on 29 September. It will represent a clear invitation to the public and private sector to increase their efforts to reduce food loss and waste, so as to guarantee food security to all individuals, especially the most vulnerable, who are particularly impacted by the rapid spread of Covid-19. To address the problem of food loss and waste, it is in fact essential to start anew in the course of the serious pandemic, so that through new actions directed at increasing the efficiency of food production, distribution and consumption, it may be possible to guarantee food for everyone, in order to ensure that the tragedy of the virus does not become a tragedy of hunger.

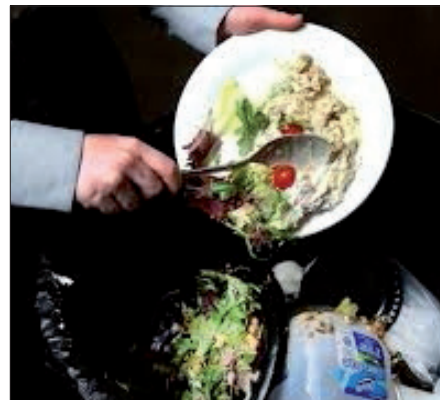
According to data in the Report on the *State of Food and Agriculture 2019* published by the FAO, the state of food waste is a problem that involves most industrialized countries where, in the course of one year, 1.3 billion tonnes of food still fit for consumption are thrown away, potentially enough to feed millions of people who have no access to adequate food resources. It is estimated that globally, roughly 14% of food is lost or wasted after harvest and before arriving at retail sale, as well as during storage and transportation operations. Food waste then, is one of the contributing factors to environmental impoverishment, accelerating climate change. In addition, throwing away food also means wasting and consuming the energy resources used

are mainly attributed to inadequate infrastructures, whereas in the majority of high-income countries, they occur during storage, mostly due to technical problems, mismanagement of temperatures or moisture, or excess stockpiles.

In May 2015, the ministers of agriculture of the G20, hosted by Turkey that year, defined food loss and waste as a global problem of great economic, environmental and social importance, encouraging all members of the G20 to increase their efforts to prevent and reduce waste. This recommendation was followed by an agreement between the FAO and the International Food Policy Research Institute (IFPRI) which conducts studies to provide innovative policy solutions aimed at improving food security and combating poverty, to create the *Technical Platform on the Measurement and Reduction of Food Loss and Waste*. The *Technical Platform*, launched in December 2015, is based on and integrates the existing initiatives of the FAO and the Consultative Group on International Agricultural Research (CGIAR) on Policies, Institutions and Markets. On 29 July last, the FAO organized an online event to present the *Technical Platform* which will function as a dynamic web resource for sharing knowledge about policies, good practices, measurement and reduction of food loss and waste, in addition to containing and disseminating on a global level, successful models that involve innovative technologies and approaches. Along with initiatives such as the creation of the Food Loss Index (FLI) by the FAO and the Food Waste Index (FWI) by the United Nations Environment Programme (UNEP), the *Technical Platform* also contributes to implementing Objective n.12 of the United Nations 2030 Agenda, through which the international community seeks to *guarantee sustainable models of consumption and production* through initiatives aimed at halving global per capita food waste at the retail and consumer level, and reducing food loss along production and supply chains, including post-harvest losses. This is even more important in the current context of the pandemic, in which the problem of hunger and poverty is intensifying, manifesting greater vulnerability and postulating more resilient food systems.

The Holy See has always shown particular attention to this theme, considering it not only as a moral question, but also as a detrimental phenomenon for the entire planet, due to greenhouse gases, the waste of water and of lands used to produce these foods, factors that especially impact the poorest populations, whose work and livelihoods are compromised. It is thus easy to understand why food waste is no more than a waste of human life, knowing that in the present world there is food for everyone, yet not everyone can eat; meanwhile every day we witness exorbitant waste and excessive food consumption for other purposes. This is the *paradox of abundance*, whose risks Saint John Paul II had warned about: "you should listen to the cries of suffering millions faced with the scandal caused by the 'paradox of abundance' that has become the main obstacle to solving humanity's nutritional problems. World food production – as you well know – is easily sufficient to satisfy the needs of even an increasing population, on the condition that the resources which allow access to proper nutrition are shared according to real needs" (*Address to Participants in the International Conference on Nutrition*, 5 December 1992).

While visiting the Organization's headquarters on 16 November 2009 on the occasion of the World Summit on Food Security, His



Holiness Benedict XVI defined hunger as the *most cruel and concrete sign of poverty*: "Opulence and waste are no longer acceptable when the tragedy of hunger is assuming ever greater proportions.... The Catholic Church will always be concerned for efforts to defeat hunger; the Church is committed to support, by word and deed, the action taken in solidarity – planned, responsible and regulated – to which all members of the international community are called to contribute".

During his own pontificate, Pope Francis has repeatedly denounced the culture of waste that also leads to discarding people, launching numerous appeals, asking that the commitment to eliminating this scourge be taken

*The state of food waste is a problem that involves most industrialized countries where, in the course of one year, 1.3 billion tonnes of food still fit for consumption are thrown away, potentially enough to feed millions of people who have no access to adequate food resources.*



to produce, transport, preserve and package it. Yet, although the connection between unsustainable food and pollution has been well known for decades, presently enormous quantities of completely edible products end up in the trash. The Report also underscores the importance of monitoring losses at every phase of the food chain, and the need to reduce waste caused by approaching expiry dates and by consumer behaviour, that often demands products that are satisfactory according to purely aesthetic criteria. Losses are greater in developing countries: in Sub-Saharan Africa they amount to 14%, in Southern and Central Asia 20.7%; on the other hand they are lower in developed countries: in Australia and New Zealand, for example, they total only 5.8%. Specifically, in low-income countries, losses of fresh fruits and vegetables

seriously, in order to instill an authentic ecology, also of the person. In this regard, the warning of the Successor of Peter appears significant: "Fighting against the terrible scourge of hunger means also fighting waste. Waste reveals an indifference towards things and towards those who go without. Wastefulness is the crudest form of discarding.... To throw food away means to throw people away. It is scandalous today not to notice how precious food is as a good, and how so much good ends up so badly" (*Address to Members of the European Food Banks Federation*, 18 May 2019).

Sadly, we have not yet managed to adopt a wide scale model of circular productivity that ensures the necessary resources to all, limiting the use of non-renewable resources. Only the implementation of the *reduce, reuse, recycle* approach, together with the dissemination of an ethical and responsible lifestyle, would allow us to reach the aim of authentic, sustainable and integral human development. Thus, "a circular economy is no longer something we can put off. Waste cannot be the last word bequeathed to posterity by the well-off few, while the majority of humanity remains silent" (*ibid*). Lastly, it seems extremely important to highlight how the fight against hunger will have no end as long as, the prevailing logic of profit continues to reduce food exclusively to a commercial product. The first concern therefore, must continue to be the human person, especially those deprived of daily food, while never forgetting that what "we are accumulating and wasting is the bread of the poor" (*Message for World Food Day 2019*, 16 October 2019).

Who is addressed by Francis of Assisi in the opening words of the new encyclical?

## “Fratres omnes” Brothers and Sisters All

*The title of Pope Francis' third encyclical, with its incipit “Fratelli tutti”, sparks strong reactions in some quarters. In fact, Francis of Assisi, who is quoted here, addresses all believers and all people – brothers and sisters in the entire world. The following article identifies the source of the name of the new encyclical and calls for accurate translation.*

By DR. NIKLAUS KUSTER

Weeks before Pope Francis' third encyclical will be signed in Assisi and its text<sup>1</sup> published, a debate over its title has already been triggered. In some German and English-speaking areas, for example, there are women who are set not to read a written work that is addressed only to “*fratelli tutti*”. Translations with little sensitivity ignore the fact that in the cited work, Francis of Assisi is addressing both women and men. The medieval author endorses, as does the new encyclical, universal fraternity. Pope Francis highlights a spiritual pearl of the Middle Ages capable of surprising modern readers, both male and female.

### A quotation of Brother Francis

When the encyclical was announced, various media rightly wondered if Pope Francis had placed a discriminatory quotation at the beginning of his third encyclical. How is it possible that he, whose first public words after his election were “brothers and sisters”, would now address only “*fratelli tutti*”? Why does the *incipit* – the first few words of a text that also serve as its title – exclude women and thus exclude half the Church? “Only brothers – or what?”, asks a critical article by Roland Juchem<sup>2</sup>. The director of the Vatican service of KNA (Catholic News Agency) explains that the new encyclical consciously begins with the words of the Medieval mystic of Assisi, which were translated faithfully. Since Brother Francis is addressing his brothers, the expression “*omnes fratres*” should be formulated in the masculine. According to this logic, however, the correct translation would be “*Frati tutti*” [“Friars all”]! And so the text would be read only by an infinitesimal minority in the Church. Pope Francis begins his new encyclical with a maxim of wisdom authored by his model. Those who, with presumed faithfulness to the text, insist on a translation only in the masculine, do not recognize the true addressee of the medieval collection. Francis of Assisi, with the final composition of his text, addresses all Christian men and women. Translations into modern languages must express it in an accurate and immediately comprehensible way.

### Collection of wisdom sayings

Just as the opening words of the encyclical *Laudato Si'* quoted the *Canticle of Brother Sun, Sister Moon*, composed by the Poverello of Assisi in the old Umbrian language, the Pope's third encyclical refers to a

collection of his maxims of wisdom. The main source used by Pope Francis in Franciscan writings bears the title *Admonitiones*. The expression “admonitions” is too limited, because the full set of 28 spiritual teachings also includes numerous beatitudes, a brief essay and even a canticle about the strength of the gifts of the Spirit<sup>3</sup>. The Dutch edition in fact prefers to speak of “*Wysheidsspreuken*” (maxims of wisdom)<sup>4</sup>. The fact that they are addressed to ‘brothers’ is true only for some individual maxims, not for the entire collection. When translators rely on the fact that all standard editions of Franciscan writings in all the languages of the world translate the *omnes fratres* of the cited maxim into the masculine form, they err in judgment, and thus understand only a half truth. In other words, the literal translation of the Latin sentence does not reflect the full meaning that the text intends to express in its final form! In the Italian/German edition of Franciscan Sources, the sixth admonition begins with the words: “Let all of us, brothers, consider the Good Shepherd Who bore the suffering of the cross to save His sheep”<sup>5</sup>. Here one can already note that the image of the shepherd and his flock used in the text includes the entire Church, and not just a multitude of friars or monks. To recognize the final addressee of the collection of texts cited by the Pope, it is necessary to distinguish between the genesis of the various parts of the text and their final compilation. In the latter, the word *fratres* is expanded from the small circle of Franciscan initiates to all people.

### From the puzzle piece to the complete picture

The quoted locution comes from a collection that gathers spiritual discussions among the brothers and the considered conclusions of those discussions. The overall skilful collection expands the horizon beyond the small initial circle.

The individual maxims are addressed to Francis's friars, to “religious” people in general and also to all people at the service of God (*servi Dei*). In the last years of his life, Francis of Assisi put together 28 well selected spiritual teachings to form a series of lessons that construct a spiritual edifice and recall the biblical “house of Wisdom” with its “carved pillars”<sup>6</sup>. The symbolic number 28 is composed of 4 times 7: the four indicates the world and the seven God's creation; the 28 symbolically represents the universal Church as a work of God<sup>7</sup>. Who enters under an artistically adorned portico and limits him or herself to



looking at only one pillar? All people, without exception, are invited into this spiritual edifice, and in fact the individual passages in the collection are addressed to everyone.

### Omnes fratres

The first *admonitio* speaks specifically of questions regarding the Eucharist, but intentionally also addresses all people<sup>8</sup>. Hence, the Latin text in the inviting *incipit* clearly indicates that the horizon of hope is open to all the daughters and “sons of man”. On their way through the house of Wisdom, they will discover a path towards a “life that makes one happy”<sup>9</sup>. In fact, at the centre of this series of spiritual lessons, Francis of Assisi interprets biblical beatitudes, which are also addressed to all people, adding ten beatitudes of his own. Pope Francis does not highlight a single text, but rather a collection of texts that Kajetan Esser defined as the Magna Carta of Christian fraternity<sup>10</sup>. The subtitle of the encyclical makes it obvious that it is addressed, like the Christian-Islamic joint document of Abu Dhabi “on human fraternity”, beyond one's own Church, to humanity. Pope Francis writes “on fraternity and social friendship”, which must unite, without any exclusion, all the people in a supportive world.

### From “frati” to “brothers and sisters”

What justifies Pope Francis, with his fraternal vision of humanity, referring to Francis of Assisi as his model and placing a *fraternal* quotation at the beginning of his encyclical? Consider this brief explanation. The preserved writings of the Saint contain a collection of letters, some of which are addressed to individual brothers (Leo, Anthony, government

leaders) while others are addressed to the entire confraternity and to all the faithful. But there is also one circular letter that extends the horizon to the universal and is addressed “to all mayors and consuls, magistrates and governors throughout the world and to all others to whom these words may come”<sup>11</sup>. No pope and no emperor of the Early Middle Ages addressed all of humanity in such a universal way. In the *Rule* of 1221, which is presumably addressed only to his brothers, Francis includes an invitation that extends beyond every border of nation and religion: not just Christian faithful and not just the people committed within ecclesial structures, but rather “all peoples, races, tribes and tongues, all nations and all peoples everywhere on earth, ... let us all love the Lord God”<sup>12</sup>. The mystic expands his own horizons to the entire human family even in the *Rule* specific to friars, a few months after arriving in Egypt in the fifth Crusade and having felt in a striking manner, through his encounter with Islam, that it is possible to find spiritual wisdom and the love of God even outside one's own religion<sup>13</sup>. The same universal opening also occurs with his maxims of wisdom, which in the *Admonitiones* are skillfully united in a series of lessons. In the last years of his life, Francis includes what had been words of wisdom to his brothers in a complete composition that addresses all the faithful. The Latin text requires no addition: the expression “*fratres*” used for the religious includes also sisters, as still today do “*fratelli*”, “*hermanos*” and “*frères*” in Latin languages which do not have a term for parallel usage regarding the female gender. Today, the German language makes a distinction between “Brüder” or “Gebrüder”



# “Fratres omnes” – Brothers and Sisters All

CONTINUED FROM PAGE 9

and “Geschwister” and also between “Brüderlichkeit” (without sisters) and “*Geschwisterlichkeit*” (with sisters). Similarly, English distinguishes between “brothers” (purely masculine) and “siblings” (brothers and sisters), and between “brotherhood” (often without sisters) and “fraternity” or “siblinghood” (everyone included).

Later, after the first admonition allowed all “sons and daughters of man” to enter the beautiful house of Wisdom, this universal form of address also begins the sixth *admonitio* with reference to *fratres*, for it addresses all Christian women and men and calls out to all people on earth.

## On the origin of the quoted source

With regard to the collection of 28 maxims of wisdom, Franciscan research affirms that the individual preserved texts summarized longer discourses about the spiritual and communal life of the friars. In the course of time, some ideas were summarized in writing and highlighted. Thus something analogous occurred to what happened with the sayings of the ancient fathers and mothers of the desert in the circles of their followers, preserved in a condensed fashion in the *Apophthegmata* and in the *Meterikon*<sup>4</sup>. The individual teachings of Francis were also written down in diverse situations by people capable of writing, and were summarized in their essence. Toward the end of his life, he himself combined these results of communal discourses; once collected into a complete work, the individual teachings acquired a new dimension.

It is no coincidence that the first teaching begins with a scriptural quotation that sets the theme: “The Lord Jesus said to His disciples: ‘I am the Way, and the Truth, and the Life’”. The Romanesque entrances of churches sometimes invite one to enter the building with a figure of Christ in the tympanum, and precisely this same quotation in an

open book. In the spiritual edifice of the *Admonitiones*, two preparatory teachings lead to ten maxims of wisdom that outline the “way of truth”. Following them are four biblical beatitudes and another ten Franciscan beatitudes, before two concluding teachings prepare for the return to daily life. The individual teachings are combined in this way in order to create a spiritual house of wisdom that resembles a basilica: on the left of the nave twelve pillars lead, as the “way of truth”, toward the area of the altar, whose canopy is supported by four slender pillars, and identify the place of intimate communion with God. Then, on the other side of the nave, twelve pillars lead back to the entrance and indicate the “way of life”. *Via – veritas – vita* are the keys of the composition of a complete work whose individual passages, even separated from the context in which they were born, are a message for all Christians, men and women.

Whoever may be interested in the collection of the texts from which Pope Francis draws the *incipit* of his encyclical will soon find an analysis of the composition and the complete message in a specialized series of the Philosophical-Theological University (PTH) Münster<sup>5</sup>.

## Conclusion

With the *incipit* of his third encyclical, Pope Francis expressly refers to Francis of Assisi. In the *Canticle of Brother Sun, Sister Moon*, the saint’s universal fraternity extends to all people and all creatures. Among the saint’s circular letters there is one that addresses all the people on earth in a universal fashion. Even in the Rule of the Order of 1221, composed for Franciscan friars, he addresses all persons and all peoples with an invitation. The sixth *admonitio* quoted by the Pope condenses the results of a spiritual discourse in the sphere of the Brothers Minor; that is the context in which it was born. The spiritual teaching that inspires the *incipit* of the new encyclical, however, was included by Francis toward the end of his life as a pillar

in the “house of wisdom”, where the capitals form images that mirror each other. Not only brothers, but all believers and every person on earth are invited to traverse this spiritual edifice. Thus the “*omnes fratres*” or “*fratelli tutti*” of the encyclical is to be translated as a quotation of Saint Francis so that all Christians, men and women, feel involved. The addressees of the quoted collection of texts comprise “all the brothers and sisters” who meet in real and ideal ecclesial spaces, and by extension, all human beings on earth. Likewise Pope Francis, with this in-

*capit*, addresses his encyclical to all human beings on earth.

Niklaus Kuster (1962) is a Swiss Capuchin friar with a degree in theology and a noted scholar of Saint Francis. He teaches Church history at the University of Lucerne and Franciscan spirituality in the Order’s superior institutes in Münster (PTH) and Madrid (ESEF). He paid tribute to Pope Francis’s Franciscan profile in his book *Franz von Assisi. Freiheit und Geschwisterlichkeit in der Kirche*, (Verlag Echter) Würzburg 2 2019.

## Notes

<sup>1</sup> The encyclical will be signed very symbolically on the eve of the Feast of Saint Francis, 3 October 2020, in the basilica of the Saint in Assisi.

<sup>2</sup> The article was published online on 8 September 2020: “Titel der neuen Papst-Enzyklika: Nur die Brüder – oder wie?“, <https://www.kath.ch/news/titel-der-neuen-papst-enzyklika-nur-die-brueder-oder-wie/>

<sup>3</sup> Francis of Assisi, Early Documents. vol. I: The Saint, ed. by Regis J. Armstrong, J. A. Wayne Hellmann, William J. Short, New York - London - Manila 1999, 128-137.

<sup>4</sup> Gerard Pieter Freeman /Hubert J. Bisschops / Beatrijs Corveleyn /Jan Hoerberichts / André Jansen (ed.), *Franciscus van Assisi. De Geschriften*, Haarlem 2004, 108-122.

<sup>5</sup> Early Documents I, 131.

<sup>6</sup> Proverbs 9:1: “Wisdom has built her house, she has set up her seven pillars”; cfr. *Proverbs* 14, 1 c 24, 3-4.

<sup>7</sup> On the symbolism of the *Admonitiones* as an ideal church open to all: Theo Zweerman / Edith van den Goorbergh, *Franz von Assisi – gelebtes Evangelium. Die Spiritualität des Heiligen für heute*, Kevelaer 2009, 69-71.

<sup>8</sup> *Admonitio* I:14 with Psalm 4:3 in the version of the Vulgate: “*fili hominum*”.

<sup>9</sup> The collection of the admonitions as subtly composed pathway of teaching and spiritual edifice is explained by Zweerman / Van den Goorbergh, *Gelebtes Evangelium*, 62-94.

<sup>10</sup> Cf. Niklaus Kuster, *Franziskus. Rebell und Heiliger*, Freiburg 2016, 150-154; originale: Kajetan Esser, *Anfänge und ursprüngliche Zielsetzungen des Ordens der Minderbrüder*, Leiden 1966, 273-276.

<sup>11</sup> Early Documents I, 58.

<sup>12</sup> Early Documents I, 84.

<sup>13</sup> Cf. Niklaus Kuster, *Spiegel des Lichts. Franz von Assisi – Prophet der Weltreligionen* (Franziskanische Akzente 22), Würzburg 2019.

<sup>14</sup> *Los escritos de Francisco y Clara de Asís. Textos y apuntes de lectura*, ed. by Julio Herranz - Javier Garrido - José Antonio Guerra, Oñati 2001, 40; Pietro Messa - Ludovico Profili, *Il Cantico della fraternità. Le ammonizioni di frate Francesco d’Assisi*, Assisi 2003; *Francisci Assisiensis Scripta – Francesco d’Assisi: Scritti*, critique edidit Carolus Paolazzi, Grottaferrata 2009, 346.

<sup>15</sup> Niklaus Kuster, *Weisheitssprüche des Franz von Assisi. Zum Charakter der Admonitiones und zur Komposition ihrer Sammlung*, in: Möllenbeck, Thomas / Schulte, Ludger (ed.), *Weisheit – Spiritualität für den Menschen*, Münster 2021 (to be published in the spring).

## Implementing the principle of subsidiarity

CONTINUED FROM PAGE 3

“from the bottom” should be encouraged. How beautiful it is to see the work of volunteers during the crisis. Volunteers from every part of society, volunteers who come from wealthier families and those from poorer families. But everyone, everyone together to emerge. This is solidarity and this is the principle of subsidiarity.

During the lockdown, the gesture of applauding doctors and nurses as a sign of encouragement and hope arose spontaneously. Many risked their lives and many gave their lives. Let us extend this applause to every member of the social body, to each and every one, for their precious contribution, no matter how small.

“But what can that person over there do?” – “Listen to that person! Give the person space to work, consult him or her”. Let us applaud the “discarded”, those whom culture defines as “discarded”, this throw-away culture – that is, let us applaud the elderly, children, persons with disability; let us applaud workers, all those who dedicate themselves to service; everyone collaborating to emerge from the crisis. But let us not stop only at applause. *Hope* is audacious, and so, let us encourage one another to dream big. Brothers and sisters, let us learn to dream big! Let us not be afraid to dream big, seeking the ideals of justice and social love that are born of hope. Let us not try to rebuild the past – the past is the past. New

things await us. The Lord promised: “I will make all things new”. Let us encourage ourselves to dream big, seeking these ideals, let us not try to rebuild the past, especially the past that was unjust and already ill which I already mentioned as injustice.... Let us build a future where the local and global dimensions mutually enrich each other – everyone can contribute, everyone has to contribute their share, their culture, their philosophy, their way of thinking – where beauty and the wealth of smaller groups, even those that are discarded, might flourish – because beauty is there too – and where those who have more dedicate themselves to service and give more to those who have less.

## SPECIAL GREETINGS

I cordially greet the English-speaking faithful. As summer draws to a close, I hope that these days of rest will bring peace and serenity to all. Upon you and your families I invoke the joy of our Lord Jesus Christ. God bless you!

Lastly my thoughts turn as usual to the elderly, young people, the sick and newlyweds. May the witness of faith and charity that animated Saint Pio of Pietrelcina, whose memory we celebrate today, be for each of you an invitation to trust always in God’s kindness, confidently approaching the Sacrament of Reconciliation, of which the Saint from Gargano, tireless dispenser of divine mercy, was an assiduous and faithful minister.

## WORLD DAY OF MIGRANTS AND REFUGEES



Somali families, displaced after fleeing the Lower Shabelle region, rest at an IDP camp near Mogadishu, Somalia, 12 March, 2020. (REUTERS)

To be celebrated on Sunday, 27 September

## Protecting internally displaced persons is everyone's responsibility

*The following address was given by the Cardinal Under-secretary of the Section for Migrants and Refugees of the Holy See's Dicastery for Promoting Integral Human Development (SMR) at an online event organized by the Jesuit Refugee Service and the International Union of Superiors General in collaboration with SMR in preparation for the World Day of Migrants and Refugees to be celebrated on Sunday, 27 September. Speakers from around the world took part to discuss the causes and challenges of internally displaced persons and reflect on the Holy Father's call to welcome, protect, promote, and integrate them. The Cardinal spoke in English.*

Cardinal MICHAEL CZERNY, SJ

The Church has been celebrating the World Day of Migrants and Refugees (WDMR) since 1914. It is always an occasion to express concern for different vulnerable people on the move; to pray for them as they face many challenges; and to increase awareness about the opportunities that migration offers.

Every year the WDMR is the last Sunday of September; in 2020 it will be celebrated this coming Sunday, 27 September. As the title for his annual message, the Holy Father has chosen "Forced like Jesus Christ to flee".

Pope Francis urges us this year to discover the reality of internally displaced people (IDPs) more deeply. But at this challenging time for all the human family, he has chosen to broaden the scope: "In the light of the tragic events that have marked 2020, I would like this Message, although concerned with internally displaced persons, to embrace all those who are experiencing situations of precariousness, abandonment, marginalization and rejection as a result of Covid-19".

Displaced people offer us an opportunity to discover hidden parts of humanity and deepen our understanding of the complexities of our world. Through them, we are invited to meet the Lord, "even though our

eyes find it hard to recognize him: his clothing in tatters, his feet dirty, his face disfigured, his body wounded, his tongue unable to speak our language".<sup>1</sup> We are called to respond to this pastoral challenge with the four verbs the Holy Father designated in his Message for this Day in 2018: welcome, protect, promote and integrate.

The Holy Father augments those four words this year with six pairs of verbs that deal with very practical actions. They are linked together in a challenging way:

1. You have to know in order to understand.
2. It is necessary to be close in order to serve.
3. In order to be reconciled, we need to listen.
4. In order to grow, it is necessary to share.
5. We need to be involved in order to promote.
6. It is necessary to cooperate in order to build.

In each pair, the Pope presents a basic attitude or skill for achieving deeply important human objectives such as reconciliation or growth. He wishes us "the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity".<sup>2</sup>

Now I invite you to watch a video in which the Holy Father explores one of the sub-themes of his message: "To share in order to grow" together, without leaving anyone out. An IDP testifies how sharing makes us more human, makes us believe more in God and feel that we are His children.<sup>3</sup>

With the encouragement of both the Holy Father and an IDP, let me share two considerations.

Church actors are supposed to work together and share the same objectives in relation to IDPs. Catholic organisations like JRS and many of the religious congregations who are part of today's event are working with local churches in serving IDPs. Your closeness can promote listening that is more attentive to what IDPs need, hope and aspire to. It can also stimulate the participation of internally displaced persons of all backgrounds and capacities in decisions that affect them and in languages and formats they understand. IDPs should participate in the design and delivery of protection and assistance responses; in planning and implementing solutions that affect them; and in the development of laws, policies and strategies related to internal displacement. The Vatican's Migrants and Refugees Section has developed, with the support of JRS and others, the Pastoral Orientations on Internal Displacement, which we hope can be of support to this inspiring collaborative work.

While the protection of IDPs is the primary responsibility of national authorities, it requires a system-wide approach and shared efforts. All actors, including local churches, should join efforts to raise the pro-

file of internal displacement as a global issue.

Second consideration: IDPs can be a positive force of change. They demonstrate a remarkable degree of hope, resilience and strength. The determination, skills and capacities with which they rebuild their lives can contribute substantially to enhancing the societies that have become their new homes. Local action to support the internally displaced can contribute towards the well-being of the whole community. Addressing the needs of IDPs and supporting their networks and interactions with local residents will help build community, and move towards recovery, social cohesion, peace, security and development. Because we are close to our IDP brothers and sisters, we are called to reveal the beauty and the capacities they have.

This is the beauty of our Lord Jesus Christ. As the Holy Father expresses very well in his Message: "In each of these people, forced to flee to safety, Jesus is present as he was at the time of Herod. In the faces of the hungry, the thirsty, the naked, the sick, strangers and prisoners, we are called to see the face of Christ who pleads with us to help (cf. Mt 25:31-46). If we can recognize him in those faces, we will be the ones to thank him for having been able to meet, love and serve him in them."

<sup>1</sup> Pope Francis, *Message for the 2020 World Day of Migrants and Refugees*, quoting Homily, 15 February 2019.

<sup>2</sup> Pope Francis, *Message for the 2020 World Day of Migrants and Refugees*, quoting Meditation in Saint Peter's Square, 27 March 2020.

<sup>3</sup> <https://drive.google.com/file/d/1aMKP8lhC5o4rpVQ-BfYo6TUBJq0Qr24KN/view> (1 min. 23 sec.)



## ANGELUS

*At the Angelus on Sunday, 20 September, Pope Francis reflected on the day's passage from the Gospel of Matthew (20:1-6) on the parable of the labourers in the vineyard. He followed his reflection by recalling the Day for the Catholic University of the Sacred Heart celebrated in Italy and asked that this important institution train the new generations to care for human dignity and the common home. The following is a translation of the Holy Father's reflection, which he delivered in Italian.*



## Training the new generations to care for human dignity and the common home

Dear Brothers and Sisters,  
Good morning!

Today's passage from the Gospel (cf. Mt 20:1-16) recounts the parable of the labourers called to put in a day's work by the owner of the vineyard. Through this narrative, Jesus shows us the surprising way God acts, represented by two of the owner's attitudes: the *call* and the *recompense*.

First of all, *the call*. Five times the owner of the vineyard goes out and *calls* people to work for him: at six, at nine, at twelve, at three and at five in the afternoon. The image of this owner, who goes out numerous times to look for day labourers for his vineyard, is touching. That owner represents God who calls *everyone* and calls *always*, at any hour. Even today, God acts this way: he continues to call anyone, at whatever hour, to invite them to work in his Kingdom. This is God's way, which, in our turn, we are called to receive and to imitate. He does not stay shut in within his world, but "goes out": God always goes out, in search of us; he is not closed up – God goes out. He continually seeks out people, because he does not want anyone to be excluded from his loving plan.

Our communities are also called to go out to the various types of "boundaries" that there might be, to offer everyone the word of salvation that Jesus came to bring. It means being open to horizons in life that offer hope to those stationed on the existential peripheries, who have not yet experienced, or have lost, the strength and the light that comes with meeting Christ. The Church needs to be like God: always going out; and when the Church does not go out, she becomes sick with the many evils we have in the Church. And why are these illnesses in the Church? Because she does not go out. It is true that when someone goes out

there is the danger of getting into an accident. But better a Church that gets into accidents because she goes out to proclaim the Gospel, than a Church that is sick because she stays in. God always goes out because he is a Father, because he loves. The Church must do the same: always go out.

The owner's second attitude, representing God's, is his way of *compensating* the workers. How does God pay? The owner agrees to "one denarius" (v. 2) with the first workers he hired in the morning. Instead, to those he hired later, he says: "Whatever is right I will give you" (v. 4). At the end of the day, the owner of the vineyard orders that everyone be given the same pay, that is, one denarius. Those who had worked since morning are outraged and complain against the owner, but he insists: he wants to give the maximum pay to everyone, even to those who arrived last (vv. 8-15). God always pays the maximum amount: he does not pay halfway. He pays everything. Here we understand that Jesus is not speaking about work and fair wages – that is another problem – but about the Kingdom of God and the goodness of the heavenly Father who goes out continually to invite,

and he pays everyone the maximum amount.

In fact, God behaves like this: he does not look at the time and at the results, but at the availability; he looks at the generosity with which we put ourselves at his service. His way of acting is *more than just*, in the sense that it goes beyond justice and is manifested in *Grace*. Everything is Grace. Our salvation is Grace. Our holiness is Grace. In giving us *Grace*, he bestows on us *more* than what we merit. And so, those who reason using human logic, that is, the logic of the merits acquired through one's own greatness, from being first, find themselves last. "But, I have worked a lot, I have done so much in the Church, I have helped a lot and they pay me the same as this person who arrived last...". Let us remember who was the first canonized saint in the Church: the Good Thief. He "stole" Paradise at the last minute of his life: this is Grace. This is what God is like, even with us. Instead, those who seek thinking of their own merits fail; those who humbly entrust themselves to the Father's mercy, rather than being last – like the Good Thief – find themselves first (cf. v. 16).

May Mary Most Holy help us to feel every day the joy and wonder of being called by God to work for him, in his field which is the world, in his vineyard which is the Church. And to have as our only recompense his love, friendship with Jesus.

*After Angelus the Holy Father continued:*

Dear brothers and sisters, according to the plans made before the pandemic, the International Eucharistic Congress should have taken place in Budapest in the last few days. And so, I wish to extend my greetings to the pastors and the faithful of Hungary and to all of those who were expecting with faith and with joy this ecclesial event. The Congress has been postponed to next year from 5 to 12 September, still in Budapest. Spiritually united, we are following this journey of preparation, finding in the Eucharist the source of the Church's life and mission.

Today in Italy is the Day for the Catholic University of the Sacred Heart. I encourage you to support this important cultural institution called to give continuity and new vigour to a project that has known how to open the doors of the future to many generations of young people. It is all the more important that the new generations are trained to care for human dignity and our common home.

I greet all of you, people from Rome and pilgrims from various countries: families, parish groups, associations and individual members of the faithful.

I wish you all a happy Sunday. Please, do not forget to pray for me.

Enjoy your lunch. *Arrivederci!*

