



The Holy See

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MEETING WITH BISHOPS TAKING PART IN THE WORLD MEETING OF FAMILIES

ADDRESS OF THE HOLY FATHER

St. Charles Borromeo Seminary, Chapel of Saint Martin, Philadelphia
Sunday, 27 September 2015

[Multimedia]

Dear Brother Bishops,

Good morning. I am deeply pained by the stories, the sufferings and the pain of minors who were sexually abused by priests. I continue to be ashamed that persons charged with the tender care of those little ones abused them and caused them grave harm. I deeply regret this. God weeps. The crimes and sins of sexual abuse of minors may no longer be kept secret; I commit myself to ensuring that the Church makes every effort to protect minors and I promise that those responsible will be held to account. Survivors of abuse have become true heralds of hope and ministers of mercy; humbly we owe our gratitude to each of them and to their families for their great courage in shedding the light of Christ on the evil sexual abuse of minors. I say this because I have just met with a group of persons abused as children, who are helped and accompanied here in Philadelphia with particular care by Archbishop Chaput, and we felt that I should communicate this to you.

I am happy to be able to share these moments of pastoral reflection with you, amid the joyful celebrations for the World Meeting of Families. I am speaking in Spanish because they told me that you all know Spanish.

For the Church, the family is not first and foremost a cause for concern, but rather the joyous

confirmation of God's blessing upon the masterpiece of creation. Every day, all over the world, the Church can rejoice in the Lord's gift of so many families who, even amid difficult trials, remain faithful to their promises and keep the faith!

I would say that the foremost pastoral challenge of our changing times is to move decisively towards recognizing this gift. For all the obstacles we see before us, gratitude and appreciation should prevail over concerns and complaints. The family is the fundamental locus of the covenant between the Church and God's creation, with that creation which God blessed on the last day with a family. Without the family, not even the Church would exist. Nor could she be what she is called to be, namely "a sign and instrument of communion with God and of the unity of the entire human race" (*Lumen Gentium*, 1).

Needless to say, our understanding, shaped by the interplay of ecclesial faith and the conjugal experience of sacramental grace, must not lead us to disregard the unprecedented changes taking place in contemporary society, with their social, cultural – and, sadly, also legal – effects on family bonds. These changes affect all of us, believers and non-believers alike. Christians are not "immune" to the changes of their times. This concrete world, with all its many problems and possibilities, is where we must live, believe and proclaim.

Until recently, we lived in a social context where the similarities between the civil institution of marriage and the Christian sacrament were considerable and shared. The two were interrelated and mutually supportive. This is no longer the case. To describe our situation today, I would use two familiar images: our neighborhood stores and our large supermarkets.

There was a time when one neighborhood store had everything one needed for personal and family life. The products may not have been cleverly displayed, or offered much choice, but there was a personal bond between the shopkeeper and his customers. Business was done on the basis of trust, people knew one another, they were all neighbors. They trusted one another. They built up trust. These stores were often simply known as "the local market".

Then a different kind of store grew up: the supermarket. Huge spaces with a great selection of merchandise. The world seems to have become one of these great supermarkets; our culture has become more and more competitive. Business is no longer conducted on the basis of trust; others can no longer be trusted. There are no longer close personal relationships. Today's culture seems to encourage people not to bond with anything or anyone, not to trust. The most important thing nowadays seems to be follow the latest trend or activity. This is even true of religion. Today consumption seems to determine what is important. Consuming relationships, consuming friendships, consuming religions, consuming, consuming... Whatever the cost or consequences. A consumption which does not favor bonding, a consumption which has little to do with human relationships. Social bonds are a mere "means" for the satisfaction of "my needs". The important thing is no longer our neighbor, with his or her familiar face, story and personality.

The result is a culture which discards everything that is no longer “useful” or “satisfying” for the tastes of the consumer. We have turned our society into a huge multicultural showcase tied only to the tastes of certain “consumers”, while so many others only “eat the crumbs which fall from their masters’ table” (*Mt 15:27*).

This causes great harm; it greatly wounds our culture. I dare say that at the root of so many contemporary situations is a kind of impoverishment born of a widespread and radical sense of loneliness. Running after the latest fad, accumulating “friends” on one of the social networks, we get caught up in what contemporary society has to offer. Loneliness with fear of commitment in a limitless effort to feel recognized.

Should we blame our young people for having grown up in this kind of society? Should we condemn them for living in this kind of a world? Should they hear their pastors saying that “it was all better back then”, “the world is falling apart and if things go on this way, who knows where we will end up?” It makes me think of an Argentine tango! No, I do not think that this is the way. As shepherds following in the footsteps of the Good Shepherd, we are asked to seek out, to accompany, to lift up, to bind up the wounds of our time. To look at things realistically, with the eyes of one who feels called to action, to pastoral conversion. The world today demands this pastoral conversion on our part. “It is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded” (*Evangelii Gaudium*, 23). The Gospel is not a product to be consumed; it is not a part of this culture of consumption.

We would be mistaken, however, to see this “culture” of the present world as mere indifference towards marriage and the family, as pure and simple selfishness. Are today’s young people hopelessly timid, weak, inconsistent? We must not fall into this trap. Many young people, in the context of this culture of discouragement, have yielded to a form of unconscious acquiescence. They are afraid, deep down, paralyzed before the beautiful, noble and truly necessary challenges. Many put off marriage while waiting for ideal conditions, when everything can be perfect. Meanwhile, life goes on, without really being lived to the full. For knowledge of life’s true pleasures only comes as the fruit of a long-term, generous investment of our intelligence, enthusiasm and passion.

Addressing Congress, a few days ago, I said that we are living in a culture which pressures some young people not to start a family because they lack the material means to do so, and others because they are so well off that they are happy as they are. That is the temptation, not to start a family.

As pastors, we bishops are called to collect our energies and to rebuild enthusiasm for making families correspond ever more fully to the blessing of God which they are! We need to invest our energies not so much in rehearsing the problems of the world around us and the merits of

Christianity, but in extending a sincere invitation to young people to be brave and to opt for marriage and the family. In Buenos Aires, many women used to complain about their children who were 30, 32 or 34 years old and still single: "I don't know what to do" – "Well, stop ironing their shirts!" Young people have to be encouraged to take this risk, but it is a risk of fruitfulness and life.

Here too, we need a bit of holy *parrhesia* on the part of bishops. "Why aren't you married?" "Yes, I have a fiancée, but we don't know... maybe yes, maybe no... We're saving some money for the party, for this or that..." The holy *parrhesia* to accompany them and make them grow towards the commitment of marriage.

A Christianity which "does" little in practice, while incessantly "explaining" its teachings, is dangerously unbalanced. I would even say that it is stuck in a vicious circle. A pastor must show that the "Gospel of the family" is truly "good news" in a world where self-concern seems to reign supreme! We are not speaking about some romantic dream: the perseverance which is called for in having a family and raising it transforms the world and human history. Families transform the world and history.

A pastor serenely yet passionately proclaims the word of God. He encourages believers to aim high. He will enable his brothers and sisters to hear and experience God's promise, which can expand their experience of motherhood and fatherhood within the horizon of a new "familiarity" with God (*Mk 3:31-35*).

A pastor watches over the dreams, the lives and the growth of his flock. This "watchfulness" is not the result of talking but of shepherding. Only one capable of standing "in the midst of" the flock can be watchful, not someone who is afraid of questions, afraid of contact and accompaniment. A pastor keeps watch first and foremost with prayer, supporting the faith of his people and instilling confidence in the Lord, in his presence. A pastor remains vigilant by helping people to lift their gaze at times of discouragement, frustration and failure. We might well ask whether in our pastoral ministry we are ready to "waste" time with families. Whether we are ready to be present to them, sharing their difficulties and joys.

Naturally, experiencing the spirit of this joyful familiarity with God, and then spreading its powerful evangelical fruitfulness, has to be the primary feature of our lifestyle as bishops: a lifestyle of prayer and preaching the Gospel (*Acts 6:4*). I have always been struck by how, in the early days of the Church, the Hellenists complained that their widows and orphans were not being well cared for. The apostles, of course, weren't able to handle this themselves, so they got together and came up with deacons. The Holy Spirit inspired them to create deacons and when Peter announced the decision, he explained: "We are going to choose seven men to take care of this; for our part, we have two responsibilities: prayer and preaching". What is the first job of bishops? To pray. The second job goes along with this: to preach. We are helped by this dogmatic definition. Unless I am wrong, Cardinal Müller helps us because he defines what is the role of the bishop.

The bishop is charged to be a pastor, but to be a pastor first and foremost by his prayer and preaching, because everything else follows, if there is time.

By our own humble Christian apprenticeship in the familial virtues of God's people, we will become more and more like fathers and mothers (as did Saint Paul: cf. *1 Th 2:7,11*), and less like people who have simply learned to live without a family. Lack of contact with families makes us people who learn to live without a family, and this is not good. Our ideal is not to live without love! A good pastor renounces the love of a family precisely in order to focus all his energies, and the grace of his particular vocation, on the evangelical blessing of the love of men and women who carry forward God's plan of creation, beginning with those who are lost, abandoned, wounded, broken, downtrodden and deprived of their dignity. This total surrender to God's *agape* is certainly not a vocation lacking in tenderness and affection! We need but look to Jesus to understand this (cf. *Mt 19:12*). The mission of a good pastor, in the style of God – and only God can authorize this, not our own presumption! – imitates in every way and for all people the Son's love for the Father. This is reflected in the tenderness with which a pastor devotes himself to the loving care of the men and women of our human family.

For the eyes of faith, this is a most valuable sign. Our ministry needs to deepen the covenant between the Church and the family. I repeat this: to deepen the covenant between the Church and the family. Otherwise it becomes arid, and the human family will grow irremediably distant, by our own fault, from God's joyful good news, and will go to the latest supermarket to buy whatever product suits them then and there.

If we prove capable of the demanding task of reflecting God's love, cultivating infinite patience and serenity as we strive to sow its seeds in the frequently crooked furrows in which we are called to plant – for very often we really do have to sow in crooked furrows –, then even a Samaritan woman with five “non-husbands” will discover that she is capable of giving witness. And for every rich young man who with sadness feels that he has to calmly keep considering the matter, an older publican will come down from the tree and give fourfold to the poor, to whom, before that moment, he had never even given a thought.

My brothers, may God grant us this gift of a renewed closeness between the family and the Church. Families need it, the Church needs it, and we pastors need it.

The family is our ally, our window to the world; the family is the proof of an irrevocable blessing of God destined for all the children who in every age are born into this difficult yet beautiful creation which God has asked us to serve! Thank you.

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