

Francis the destroyer: an anthology of the Bergoglian “magisterium”

Miles Christi – 02/12/2014

Warning to readers: The quotations of Jorge Bergoglio, being particularly perverse and misleading, are extremely dangerous for the souls and offensive to God.

“Sharing our experience in carrying that cross, to expel the illness within our hearts, which embitters our life: it is important that you do this in your meetings. Those that are Christian, with the Bible, and those that are Muslim, with the Quran. The faith that your parents instilled in you will always help you move on.” (Addressing immigrant Muslims in a Roman parish during the World Day of Migrants and Refugees on 19 January 2014: <http://www.romereports.com/pg155489-francisco-to-refugees-christian-or-muslim-the-faith-your-parents-instilled-in-you-will-help-you-move-o-en> - <http://www.novusordowatch.org/wire/francisco-muslims-unbelief.htm> - <http://callmejorgebergoglio.blogspot.fr/2014/09/the-strange-papacy-of-pope-francisco-by.html>)

“Finally, I send you my prayerful good wishes, that your lives may glorify the Almighty and give joy to those around you.” (Greetings sent to the Muslim community at the end of Ramadan on 10 July 2013: http://w2.vatican.va/content/francisco/en/messages/pont-messages/2013/documents/papa-francisco_20130710_musulmani-ramadan.html - <http://www.novusordowatch.org/wire/francisco-strange-papacy.htm>)

“I also think with affection of those Muslim immigrants who this evening begin the fast of Ramadan, which I trust will bear abundant spiritual fruit.” (Homily given at Lampedusa on 8 July 2013 with illegal Muslim immigrants: http://w2.vatican.va/content/francisco/en/homilies/2013/documents/papa-francisco_20130708_omelia-lampedusa.html - Cf. « La papauté discréditée » : <http://www.dominicainsaville.fr/le-sel-de-la-terre-n91/>)

“... it is admirable to see how Muslims both young and old, men and women, make time for daily prayer and faithfully take part in religious services” (Apostolic Exhortation *Evangelii Gaudium* of 24 November 2013, § 252: http://w2.vatican.va/content/francisco/en/apost_exhortations/documents/papa-francisco_esortazione-ap_20131124_evangelii-gaudium.html#Interreligious_dialogue)

“I take great pleasure in extending my warmest best wishes to you and Rome's entire Jewish community on the occasion of the Great Feast of Pesach. May the Almighty, who freed His people from slavery in Egypt to guide them to the Promised Land, continue to deliver you from all evil and to accompany you with His blessing. I ask you to pray for me . . .” (Greetings to the Jewish Community of Rome on 25 March 2013: <http://www.zenit.org/en/articles/pope-s-note-to-chief-rabbi-of-rome-for-feast-of-passover>)

“We hold the Jewish people in special regard because their covenant with God has never been revoked, for ‘the gifts and the call of God are irrevocable’ (Rom 11:29).” (Apostolic Exhortation *Evangelii Gaudium* of 24 November 2013, §247: http://w2.vatican.va/content/francisco/en/apost_exhortations/documents/papa-francisco_esortazione-ap_20131124_evangelii-gaudium.html#Interreligious_dialogue)

“God continues to work among the people of the Old Covenant and to bring forth treasures of wisdom which flow from their encounter with his word. For this reason, the Church also is enriched when she receives the values of Judaism.” (Apostolic Exhortation *Evangelii Gaudium* of 24 November 2013, §249: http://w2.vatican.va/content/francisco/en/apost_exhortations/documents/papa-francisco_esortazione-ap_20131124_evangelii-gaudium.html#Interreligious_dialogue)

“I don't care if this education is given by Catholics, Protestants, Orthodox or Jews. What matters is that this child receives an education and ceases to be hungry.”

(Interview with Gerson Camarotti on Brazilian television in July 2013 during a trip to Brazil:
<http://www.novusordowatch.org/wire/francis-not-care-religion.htm>)

“Live and let live, that is the first step towards peace and joy.”

(Responding to the journalist Pablo Calvo on 7 July 2014 for the review *Viva*:
<http://www.novusordowatch.org/wire/interview-no-11-francis.htm> - <http://sggresources.org/blogs/news/9565929-9-11-for-the-magisterium-the-francis-interviews>)

“If someone is gay and is searching for the Lord and has good will, then who am I to judge him?” (*Apostolic Journey to Rio de Janeiro on the occasion of the XXVIII World Youth Day* , Press conference of Pope Francis during the return flight, 28 July 2013:

http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130728_gmg-conferenza-stampa.html)

“A person once asked me, in a provocative manner, if I approved of homosexuality. I replied with another question: ‘Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?’ (Interview with Fr. Antonio Spadaro S.J. editor of *Civiltà Cattolica* on the 19, 23 and 29 August 2013:

http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

“Religion has the right to express its opinion in the service of the people, but God in creation has set us free: it is not possible to interfere spiritually in the life of a person.”

(Interview with Fr. Antonio Spadaro S.J. editor of *Civiltà Cattolica* on the 19, 23 and 29 August 2013:
http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

“. . . a culture of dialogue; this is the only way to peace.” (Angelus of September 1, 2013:

<http://www.zenit.org/en/articles/on-the-plea-for-peace> -
http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20130901.html)

To dialogue means to believe that the “other” has something worthwhile to say, and to entertain his or her point of view and perspective. Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute.

(Message for the 48th World Communications Day, “Communication at the Service of an Authentic Culture of Encounter,” June 1, 2014 – Cf. 9:

http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali.html)

“The most serious of the evils that afflict the world these days are youth unemployment and the loneliness of the old.” (Interview with Eugenio Scalfari of September 24, 2013 and published on October 1, 2013 in *La Repubblica*:

http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

Respect for human rights . . . among which religious freedom and freedom of expression stand out, is the preliminary condition for a country's social and economic development.

(Meeting with the civil authorities of Albania, September 21, 2014:

http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-autorita.html)

I urge you to continue working to create this human village, ever more human, which offers children a present of peace and a future of hope. (Address of Pope Francis to Participants in the International Meeting of Directors of “Scholas Occurrentes” on September 4, 2014: http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140904_direttori-scholas-occurrentes.html)

“Proselytism is solemn nonsense; it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us. Sometimes after a meeting I want to arrange another one because new ideas are born and I discover new needs. This is important: to get to know people, listen, expand the circle of ideas. The world is crisscrossed by roads that come closer together and move apart, but the important thing is that they lead towards the Good.” (Interview with Eugenio Scalfari of September 24, 2013 and published on October 1, 2013 in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

“I believe in God, not in a Catholic God; there is no Catholic God; there is God and I believe in Jesus Christ, his incarnation. Jesus is my teacher and my pastor; but God, the Father, Abba, is the light and the Creator. This is my Being.” (Interview with Eugenio Scalfari of September 24, 2013 and published on October 1, 2013 in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

“he was silent, but in Her heart, how many things did she tell the Lord! ‘You, that day - this is what we read - told me that He would be great; You told me that you would give Him the Throne of David, His father, that He would reign forever and now I see him there! ’ Our Lady was human! And perhaps she had the urge to say: ‘Lies! I was deceived!’” (Homily at Casa Santa Marta, December 20, 2013: <http://www.zenit.org/en/articles/pope-francis-silence-reveals-the-mystery-of-god-s-plan>)

“The Church and the Virgin Mary are mothers, both of them; what is said of the Church can be said also of Our Lady and what is said of Our Lady can also be said of the Church! . . . Do we love the Church as we love our mothers, also taking into account her defects? All mothers have defects, we all have defects, but when we speak of our mother's defects we gloss over them, we love her as she is. And the Church also has her defects: but we love her just as a mother. Do we help her to be more beautiful, more authentic, more in harmony with the Lord?” (General Audience of September 11, 2013: http://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20130911_udienza-generale.html)

“I am very happy to have met with a wise mans.” (After his audience on June 1, 2013 with José Mujica, the President of Uruguay— a former terrorist, atheist, communist, secularist, pro-abortion and pro-homosexual rights: <http://en.mercopress.com/2013/06/03/francis-and-mujica-full-of-praise-for-each-other-share-45-minutes-in-the-vatican>)

“I ask you to pray for me because this job is a “taxing” job, far from easy.” (Address of Pope Francis to the young people from the Italian diocese of Piacenza-Bobbio at the Vatican Basilica - Altar Of The Chair Wednesday, 28 August 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/august/documents/papa-francesco_20130828_giovani-piacenza-bobbio.html)

“As I have frequently observed, if a choice has to be made between a bruised Church which goes out to the streets and a Church suffering from self-absorption, I certainly prefer the first.” (Message of Pope Francis for the 48th World Communications Day, “Communication at the Service of

an Authentic Culture Of Encounter”, 1 June 2014:

http://w2.vatican.va/content/francesco/en/messages/communications/documents/papa-francesco_20140124_messaggio-comunicazioni-sociali.html)

“Since many of you are not members of the Catholic Church, and others are not believers, I cordially give this blessing silently, to each of you, respecting the conscience of each, but in the knowledge that each of you is a child of God.” (Silent benediction to some 5,000 representatives of the media present in the Paul VI Audience Hall during his first pontifical audience with journalists, March 16, 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/march/documents/papa-francesco_20130316_rappresentanti-media.html)

“Sunday is for family.” (Responding to the journalist Pablo Calvo on July 7, 2014 for the Argentine weekly *Viva*: <http://www.catholicnews.com/data/stories/cns/1403144.htm>)

“Inequality is the root of social evil.” (Tweet of April 28, 2014 : <https://twitter.com/pontifex/status/460697074585980928>)

“How I would like a Church which is poor and for the poor!” (Said during his first pontifical audience with journalists in the Paul VI Audience Hall, March 16, 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/march/documents/papa-francesco_20130316_rappresentanti-media.html)

“In the eyes of God we are the most beautiful thing, the greatest, the best of creation: even the angels are beneath us, we are more than the angels.” (General Audience at St. Peter’s Square, May 21, 2014: http://w2.vatican.va/content/francesco/en/audiences/2014/documents/papa-francesco_20140521_udienza-generale.html)

“We should not think, however, that the Gospel message must always be communicated by fixed formulations learned by heart or by specific words which express an absolutely invariable content.” (Apostolic Exhortation *Evangelii Gaudium* of November 24, 2013, §129 : http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#Person_to_person)

“If – for example - tomorrow an expedition of Martians came, and some of them came to us, here... Martians, right? Green, with that long nose and big ears, just like children paint them... And one says, 'But I want to be baptized!' What would happen?” (Homily given at Casa Santa Marta on May 12, 2014: <http://www.news.va/en/news/pope-at-mass-the-holy-spirit-makes-the-unthinkable-Francois,les-martiens-et-la-patience-de-Dieu>.)

In the past few days I have been reading a book by a Cardinal — Cardinal Kasper, a clever theologian, a good theologian — on mercy. And that book did me a lot of good.” (Angelus of March 17, 2013: http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20130317.html)

*“Yesterday, before falling asleep – though not in order to fall asleep! – I read – I re-read Cardinal Kasper’s work, and I would like to thank him, because [in it] I found profound theology, also a serene thought in theology. It is nice to read serene theology. And also, I found that, of which St. Ignatius spoke to us: that *sensus Ecclesiae*, love for Mother Church. It did me good and I had an idea - and excuse me if I embarrass [Your] Eminence, but the idea is: this is called doing theology while kneeling.”* (Intervention during the *Extraordinary Consistory of the College of Cardinals* on February 21, 2014: <http://www.zenit.org/en/articles/pope-s-address-to-consistory-of-cardinals>)

“In her ongoing discernment, the Church can also come to see that certain customs not directly connected to the heart of the Gospel, even some which have deep historical roots, are

no longer properly understood and appreciated. Some of these customs may be beautiful, but they no longer serve as means of communicating the Gospel. We should not be afraid to re-examine them. At the same time, the Church has rules or precepts which may have been quite effective in their time, but no longer have the same usefulness for directing and shaping people's lives." (Apostolic Exhortation *Evangelii Gaudium* of November 24, 2013, §43 : http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#IV.%E2%80%82A_mission_embodied_within_human_limits)

"Yes, in this quest to seek and find God in all things there is still an area of uncertainty. There must be. If a person says that he met God with total certainty and is not touched by a margin of uncertainty, then this is not good. For me, this is an important key. If one has the answers to all the questions—that is the proof that God is not with him. It means that he is a false prophet using religion for himself. . . The risk in seeking and finding God in all things, then, is the willingness to explain too much, to say with human certainty and arrogance: 'God is here.' We will find only a god that fits our measure." (Interview with Fr. Antonio Spadaro, S.J., director of *Civiltà Cattolica* on August 19, 23 and 29, 2013 - Cf. p. 21/22 http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

"Are your hands bound together? It looks like they're stuck." (Addressing one of the altar boys standing quietly before him in Vatican Grotto Chapel on November 2, 2013—after which he separated the boys' hands: <http://www.romereports.com/pg154658-pope-francis-visits-vatican-grottoes-to-pray-for-deceased-pontiffs--en>)

"I bought flowers, roses. And I went back and began to arrange the coffin well, with flowers And I saw the Rosary he [the deceased priest] had in hand ... and immediately there came to my mind that thief that we all have inside, no ? And while I fixed the flowers I took hold of the cross of the Rosary, and with some force I detached it. And in that moment I looked at him and I said: 'Give me half of your mercy.' I felt something strong which gave me the courage to do this and to make this prayer!" (Meeting with the Roman clergy on March 6, 2014: <http://www.zenit.org/en/articles/pope-s-reflection-on-mercy-as-he-meets-with-priests-of-rome>)

"The journalist asked: 'Do you perceive a certain underlying misogyny?'—Pope Francis: 'The fact is that woman was taken from a rib ... [he laughs heartily]. It's a joke, I'm joking. I agree that there must be more reflection on the feminine question, otherwise the Church herself cannot be understood.'" (Interview with Franca Giansoldati published in *Il Messaggero* on June 29, 2014: <http://www.zenit.org/en/articles/full-english-text-of-pope-francis-interview-with-il-messaggero>)

"There are priests who are more papist than the Pope." A woman who married a divorced man. Bergoglio advised her to take Communion regardless of her personal situation." (Advice given over the telephone to an Argentinian woman in April 2014: <http://vaticaninsider.lastampa.it/en/world-news/detail/articolo/francesco-francis-francisco-divorziati-divorced-divorciados-33653/>)

"Our goal is not to proselytize but to listen to needs, desires and disappointments, despair, hope. We must restore hope to young people, help the old, be open to the future, spread love. Be poor among the poor. We need to include the excluded and preach peace." (Interview with Eugenio Scalfari on September 24, 2013 and published on October 1st in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

"The Lord has created us in His image and likeness, and has given us this commandment in the depths of our heart: do good and do not do evil. The Lord has redeemed all of us, all of us, with the Blood of Christ: all of us, not just Catholics. Everyone! 'Father, the atheists?'

Even the atheists. Everyone!” (Sermon at Casa Santa Marta on May 22, 2013:
<http://www.news.va/en/news/pope-at-mass-culture-of-encounter-is-the-foundatio>

“The Son of God became incarnate in order to instill the feeling of brotherhood in the souls of men. All are brothers and all children of God.” (Interview with Eugenio Scalfari on September 24, 2013 and published on October 1st in *La Repubblica*:
http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

“Some people say that sin is an offence to God.” (General Audience of May 29, 2013:
http://w2.vatican.va/content/francesco/en/audiences/2013/documents/papa-francesco_20130529_udienza-generale.html)

“He who does not sin is not human.” (Wake Up the World! Conversation with Pope Francis about the Religious Life by Antonio Spadaro, S.J., published by *Civiltà Cattolica*:
http://www.laciviltacattolica.it/articoli_download/extra/Wake_up_the_world.pdf)

“Of what things can a Christian boast? Two things: his sins and Christ crucified.” (Mass at Santa Marta on Thursday, 4 September 2014 : <http://www.news.va/en/news/mass-at-santa-marta-why-boast-about-sins>)

“Corruption is a greater ill than sin. More than forgiveness, this ill must be treated. Corruption has become natural, to the point of becoming a personal and social statement tied to customs, common practice in commercial and financial transactions, in public contracting, in every negotiation that involves agents of the State. It is the victory of appearances over reality and of brazenness over honorable discretion.” (Address to the delegates of the International Association of Penal Law, 23 October 2014:
http://m.vatican.va/content/francescomobile/en/speeches/2014/october/documents/papa-francesco_20141023_associazione-internazionale-diritto-penale.html)

“I said to her: ‘madam, I think the child’s hungry. . . Please give it something to eat!’ I said. She was shy and didn’t want to breastfeed in public, while the Pope was passing. I wish to say the same to humanity: give people something to eat! That woman had milk to give to her child; we have enough food in the world to feed everyone.” (Interview with the journals *La Stampa* and *Vatican Insider* on December 10, 2013: <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/30620/>

“Jesus, when he laments — ‘Father, why have you abandoned me?’ — is he blaspheming? This is the mystery . . . many times in [the Pope’s] pastoral experience, he himself hears ‘people who are living in difficult, sorrowful situations, who have lost so much or who feel alone and abandoned and come to complain and to ask these questions: Why? They rebel against God.’ And the Pope’s answer is: ‘Continue to pray this way, because this too is a prayer.’ As was that of Jesus, when he asked the Father: ‘Why have you abandoned me?’” (Morning meditation in the chapel of the Casa Santa Marta, September 30, 2014:
http://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie_20140930_prayers-in-the-darkness.html)

“Jesus . . . came to the world to learn to be a man and, being man, to walk with men.” (Morning meditation in the chapel of the Casa Santa Marta, September 15, 2014:
http://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie_20140915_three-women.html)

“The world has changed and the Church cannot lock itself into alleged interpretations of dogma. We have to approach social conflicts, old and new, and try to give a hand so as to reassure, not stigmatize and not simply rebuke.” (Interview with Joaquín Morales Solá on October 5,

2014 published in the Argentinian journal *La Nación*: <http://www.medias-presse.info/synode-le-pape-francois-veut-reinterpreter-le-dogme/16245>)

“To find what the Lord asks of his Church today, we must lend an ear to the debates of our time and perceive the “fragrance” of the men of this age, so as to be permeated with their joys and hopes, with their griefs and anxieties (cf. Gaudium et Spes, n. 1). At that moment we will know how to propose the good news on the family with credibility.” (Address of his Holiness Pope Francis during the meeting on the family, Saint Peter's Square, October 4, 2014: http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141004_incontro-per-la-famiglia.html)

It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. For this reason, I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis. (Apostolic exhortation *Evangelii Gaudium*, November 24, 2013, § 210 : http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#Concern_for_the_vulnerable)

“Each of us has a vision of good and of evil. We have to encourage people to move towards what they think is Good . . . And I repeat it here. Everyone has his own idea of good and evil and must choose to follow the good and fight evil as he conceives them. That would be enough to make the world a better place.” (Interview with Eugenio Scalfari on September 24, 2013 and published on October 1st in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods. This is not possible . . . The dogmatic and moral teachings of the church are not all equivalent. The church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently. (Interview with Fr. Antonio Spadaro, S.J., Director of *Civiltà Cattolica*, August 19, 23 and 29, 2013 – Cf. p. 16: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

It is necessary to broaden the opportunities for a stronger presence of women in the Church . . . Women are asking deep questions that must be addressed . . . We have to work harder to develop a profound theology of the woman. Only by making this step will it be possible to better reflect on their function within the Church. The feminine genius is needed wherever we make important decisions. The challenge today is this: to think about the specific place of women also in those places where the authority of the Church is exercised in various areas of the Church.” (Interview with Fr. Antonio Spadaro, S.J., Director of *Civiltà Cattolica*, August 19, 23 and 29, 2013 – Cf. p. 16: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

“In ecumenical relations it is important not only to know each other better, but also to recognize what the Spirit has sown in the other as a gift for us. . . I ask how Pope Francis envisions the future unity of the church in light of this response. He answers: “We must walk united with our differences: there is no other way to become one. This is the way of Jesus.”

(Interview with Fr. Antonio Spadaro, S.J., Director of *Civiltà Cattolica*, August 19, 23 and 29, 2013 – Cf. p. 19: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

“Non-Christians, by God’s gracious initiative, when they are faithful to their own consciences, can live ‘justified by the grace of God,’ and thus be ‘associated to the paschal mystery of Jesus Christ.’ But due to the sacramental dimension of sanctifying grace, God’s working in them tends to produce signs and rites, sacred expressions which in turn bring others to a communitarian experience of journeying towards God. While these lack the meaning and efficacy of the sacraments instituted by Christ, they can be channels which the Holy Spirit raises up in order to liberate non-Christians from atheistic immanentism or from purely individual religious experiences. The same Spirit everywhere brings forth various forms of practical wisdom which help people to bear suffering and to live in greater peace and harmony. As Christians, we can also benefit from these treasures built up over many centuries, which can help us better to live our own beliefs.

(Apostolic exhortation *Evangelii Gaudium*, November 24, 2013, § 210 :

http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#Concern_for_the_vulnerable)

What does the Holy Spirit do? I said he does something else, which perhaps one might think is division, but it isn’t. The Holy Spirit creates “diversity” in the Church. (I Corinthians 12). He creates diversity! And this diversity is truly very rich, very beautiful. But then, the Holy Spirit himself creates unity, and so the Church is one in diversity. And, to use the word of an Evangelical whom I love very much, a “reconciled diversity” by the Holy Spirit. He creates both things: He creates the diversity of charisms and then He creates the harmony of charisms. (Pope Francis' address to the Pentecostal community known as the Evangelical Church of Reconciliation in Caserta, Italy, July 28, 2014: <http://www.zenit.org/en/articles/pope-s-address-to-pentecostal-community-in-caserta>)

“The blood they have shed may become the seed of hope to build true fraternity between peoples.” (In a telegram sent to the religious superior on September 8, 2014, Pope Francis alluded thus to the three Italian sisters decapitated in Africa: <http://www.news.va/en/news/popes-telegram-for-the-three-nuns-killed-in-burund>)

[Jesus] tells his disciples to have the people sit down in groups of 50 — this is not merely coincidental, for it means that they are no longer a crowd but become communities nourished by God’s bread. Jesus then takes those loaves and fish, looks up to heaven, recites the blessing — the reference to the Eucharist is clear — and breaks them and gives them to the disciples who distribute them... and the loaves and fish do not run out, they do not run out! This is the miracle: rather than a multiplication it is a sharing, inspired by faith and prayer. Everyone eats and some is left over: it is the sign of Jesus, the Bread of God for humanity. (Angelus of June 2, 2013: http://w2.vatican.va/content/francesco/en/angelus/2013/documents/papa-francesco_angelus_20130602.html)

It is impossible to imagine a future for society without a significant injection of moral energy into a democratic order that tends to remain imprisoned in pure logic or in a mere balancing of vested interests. I consider fundamental for this dialogue the contribution made by the great religious traditions, which play a fruitful role as a leaven of society and a life-giving force for democracy. Peaceful coexistence between different religions is favored by the laicity of the state, which, without appropriating any one confessional stance, respects and esteems the presence of the religious dimension in society, while fostering its more concrete expressions.(Meeting with Brazil’s leaders of society, July 27, 2013:

http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130727_gmg-classe-dirigente-rio.html)

“The young Catholic churches, as they grow, develop a synthesis of faith, culture and life, and so it is a synthesis different from the one developed by the ancient churches. For me, the relationship between the ancient Catholic churches and the young ones is similar to the relationship between young and elderly people in a society. They build the future, the young ones with their strength and the others with their wisdom. You always run some risks, of course. The younger churches are likely to feel self-sufficient; the ancient ones are likely to want to impose on the younger churches their cultural models. But we build the future together.” (Interview with Fr. Antonio Spadaro S.J. editor of *Civiltà Cattolica* on the 19, 23 and 29 August 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

When leaders in various fields ask me for advice, my response is always the same: dialogue, dialogue, dialogue. The only way for individuals, families and societies to grow, the only way for the life of peoples to progress, is via the culture of encounter, a culture in which all have something good to give and all can receive something good in return. Others always have something to give me, if we know how to approach them in a spirit of openness and without prejudice. This open spirit, without prejudice, I would describe as “social humility”, which is what favours dialogue. Only in this way can understanding grow between cultures and religions, mutual esteem without needless preconceptions, in a climate that is respectful of the rights of everyone. (Meeting with Brazil’s leaders of society, July 27, 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130727_gmg-classe-dirigente-rio.html)

Let us look around us: there are so many poor and needy people, so many societies that try to find a more inclusive way of social justice and path of economic development! How great is the need for the human heart to be firmly fixed on the deepest meaning of experiences in life and rooted in a rediscovery of hope! Men and women, inspired in these areas by the values of their respective religious traditions, can offer an important, and even unique, contribution. This is truly a fertile land offering much fruit, also in the field of interreligious dialogue. (Meeting with the leaders of other religions and other Christian denominations, September 21, 2014: http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140921_albania-leaders-altre-religioni.html)

The scandal of poverty cannot be addressed by promoting strategies of containment that only tranquilize the poor and render them tame and inoffensive. How sad it is when we find, behind allegedly altruistic works, the other being reduced to passivity or being negated; or worse still, we find hidden personal agendas or commercial interests. “Hypocrites” is what Jesus would say to those responsible. How marvelous it is, by contrast, when we see peoples moving forward, especially their young and their poorest members. Then one feels a promising breeze that revives hope for a better world. May this breeze become a cyclone of hope. This is my wish. (Address to the participants in the World Meeting of Popular Movements, October 28, 2014: http://w2.vatican.va/content/francesco/en/speeches/2014/october/documents/papa-francesco_20141028_incontro-mondiale-movimenti-popolari.html)

In life you can do two contrary things: build bridges or build walls. Walls separate, they divide. Bridges connect . . . no one is in charge of this communication but everything works. It is spontaneity in life, it is saying “yes” to life . . . communicating is avoiding all discrimination . . . I see that you are making good progress and you know how to communicate among yourselves in various languages and starting from your religious

identity. This is beautiful . . . it is important to work in groups, study in groups and follow the path of life in a group . . . Create the future! (Video conference with the students of *Scholae Occurrentes*, September 4, 2014:
http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/papa-francesco_20140904_videoconferenza-piattaforma-scholas.html)

“Vatican II was a re-reading of the Gospel in light of contemporary culture,” says the pope. “Vatican II produced a renewal movement that simply comes from the same Gospel. Its fruits are enormous. Just recall the liturgy. The work of liturgical reform has been a service to the people as a re-reading of the Gospel from a concrete historical situation. Yes, there are hermeneutics of continuity and discontinuity, but one thing is clear: the dynamic of reading the Gospel, actualizing its message for today—which was typical of Vatican II—is absolutely irreversible.” (Interview with Fr. Antonio Spadaro S.J. editor of *Civiltà Cattolica* on the 19, 23 and 29 August 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

Vatican II, inspired by Pope[s] Paul VI and John, decided to look to the future with a modern spirit and to be open to modern culture. The Council Fathers knew that being open to modern culture meant religious ecumenism and dialogue with non-believers. But afterwards very little was done in that direction. I have the humility and ambition to want to do something. (Interview with Eugenio Scalfari on September 24, 2013 and published on October 1st in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

If the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing. Tradition and memory of the past must help us to have the courage to open up new areas to God. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal ‘security,’ those who stubbornly try to recover a past that no longer exists - they have a static and inward-directed view of things. (Interview with Fr. Antonio Spadaro S.J. editor of *Civiltà Cattolica* on the 19, 23 and 29 August 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

All Christians and men of good will are thus called today to fight not only for the abolition of the death penalty, whether legal or illegal, and in all its forms, but also in order to improve prison conditions, with respect for the human dignity of the people deprived of their freedom. And I link this to life imprisonment. A short time ago the life sentence was taken out of the Vatican’s Criminal Code. A life sentence is just a death penalty in disguise . . . These abuses can only be stopped with the firm commitment of the international community to recognize the primacy of the pro homine principle, meaning the dignity of the human person above every thing else. (Address to the delegates of the International Association of Penal Law, October 23, 2014: http://m.vatican.va/content/francescomobile/en/speeches/2014/october/documents/papa-francesco_20141023_associazione-internazionale-diritto-penale.html)

God manifests himself in historical revelation, in history. Time initiates processes, and space crystallizes them. God is in history, in the processes. We must not focus on occupying the spaces where power is exercised, but rather on starting long-run historical processes. We must initiate processes rather than occupy spaces. God manifests himself in time and is present in the processes of history. This gives priority to actions that give birth to new historical dynamics. And it requires patience, waiting. (Interview with Fr. Antonio Spadaro S.J. editor of *Civiltà Cattolica* on the 19, 23 and 29 August 2013: http://w2.vatican.va/content/francesco/en/speeches/2013/september/documents/papa-francesco_20130921_intervista-spadaro.html)

A constant tension exists between fullness and limitation. Fullness evokes the desire for complete possession, while limitation is a wall set before us. Broadly speaking, “time” has to do with fullness as an expression of the horizon which constantly opens before us, while each individual moment has to do with limitation as an expression of enclosure. People live poised between each individual moment and the greater, brighter horizon of the utopian future as the final cause which draws us to itself. Here we see a first principle for progress in building a people: time is greater than space. (Apostolic exhortation *Evangelii Gaudium*, November 24, 2013, § 222 : http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html)

I also had a teacher for whom I had a lot of respect and developed a friendship and who was a fervent communist. She often read Communist Party texts to me and gave them to me to read. So I also got to know that very materialistic conception . . . Her materialism had no hold over me. But learning about it through a courageous and honest person was helpful. I realized a few things, an aspect of the social, which I then found in the social doctrine of the Church. (Interview with Eugenio Scalfari on September 24, 2013 and published on October 1st in *La Repubblica*: http://www.repubblica.it/cultura/2013/10/01/news/pope_s_conversation_with_scalfari_english-67643118/)

The path chosen by the Council of Europe is above all that of promoting human rights, together with the growth of democracy and the rule of law. This is a particularly valuable undertaking, with significant ethical and social implications, since the development of our societies and their peaceful future coexistence depends on a correct understanding of these terms and constant reflection on them. This reflection is one of the great contributions which Europe has offered, and continues to offer, to the entire world. In your presence today, then, I feel obliged to stress the importance of Europe’s continuing responsibility to contribute to the cultural development of humanity . (Address to the Council of Europe in Strasbourg on November 25, 2014: http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141125_strasburgo-consiglio-europa.html)

There are times when the faithful, in listening to completely orthodox language, take away something alien to the authentic Gospel of Jesus Christ, because that language is alien to their own way of speaking to and understanding one another. With the holy intent of communicating the truth about God and humanity, we sometimes give them a false god or a human ideal which is not really Christian. In this way, we hold fast to a formulation while failing to convey its substance. This is the greatest danger. (Apostolic exhortation *Evangelii Gaudium*, November 24, 2013, § 222: http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html)

If we believe in the principle of the unity of the human family, based on the common paternity of God the Creator, and on the fraternity of human beings, no form of political or economic pressure which exploits the availability of foodstuffs can be considered acceptable. Political and economic pressure: here I am thinking about our sister and mother Earth, our planet, and about whether we are free from political and economic pressure and able to protect her, to prevent her from self-destruction . . . Protect our Sister Earth, our Mother Earth, so that she does not react with destruction. But, above all, no system of discrimination, de facto or de jure, linked to the ability to access the market of foodstuffs, must be taken as a model for international actions that aim to eliminate hunger . . . I also pray that the international community might hear the appeal of this Conference and consider it an expression of the common conscience of humanity: to feed the hungry, in order to save life on the planet. (Address to the FAO in Rome on November 20, 2014:

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141120_visita-fao.html)

We, Muslims and Christians, are the bearers of spiritual treasures of inestimable worth. Among these we recognize some shared elements, though lived according to the traditions of each, such as the adoration of the All-Merciful God, reference to the Patriarch Abraham, prayer, almsgiving, fasting... elements which, when lived sincerely, can transform life and provide a sure foundation for dignity and fraternity. Recognizing and developing our common spiritual heritage – through interreligious dialogue – helps us to promote and to uphold moral values, peace and freedom in society. (Address to the President of the *Diyanet* at the Department of Religious Affairs in Ankara on November 28, 2014:

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141128_turchia-presidenza-diyamet.html)

I went to Turkey as a pilgrim, not a tourist . . . when I entered the Mosque, I couldn't say: now, I'm a tourist! No, it was completely religious. And I saw that wonder! The Mufti explained things very well to me, with such meekness, and using the Quran, which speaks of Mary and John the Baptist. He explained it all to me.... At that moment I felt the need to pray. So I asked him: "Shall we pray a little?". To which he responded: "Yes, yes". I prayed for Turkey, for peace, for the Mufti, for everyone and for myself, as I need it ... I prayed, sincerely.... Most of all, I prayed for peace, and I said: "Lord, let's put an end to these wars!". Thus, it was a moment of sincere prayer. (Press conference on board the flight returning from Turkey on November 30, 2014:

http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-conferenza-stampa.html)

After extending his best wishes, the Pope asked a favor from the Ecumenical Patriarch rarely seen. "I ask of you a favor: to bless me and the Church of Rome." Pope Francis approached Bartholomew I, who was visibly moved by the gesture. The Patriarch blessed the Pontiff, kissed his forehead and embraced him. (Pope asks ecumenical patriarch for blessing at prayer service, November 29, 2014: <http://www.zenit.org/en/articles/a-meeting-among-brothers-in-faith-charity-and-hope>)

I believe we are moving forward in our relations with the Orthodox; they have the sacraments and apostolic succession ... we are moving forward. What are we waiting for? For theologians to reach an agreement? That day will never come, I assure you, I'm skeptical. Theologians work well but remember what Athenagoras said to Paul VI: "Let's put the theologians on an island to discuss among themselves and we'll just get on with things!"... We mustn't wait. Unity is a journey we have to take, but we need to do it together. This is spiritual ecumenism: praying together; working together. There are so many works of charity, so much work ... Teaching together ... Moving forward together. This is spiritual ecumenism ... I'll say something that a few, perhaps, are not able to understand: the Eastern Catholic Churches have a right to exist, but uniatism is a dated word. We cannot speak in these terms today. We need to find another way. (Press conference on the flight returning from Turkey on November 30, 2014: http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/papa-francesco_20141130_turchia-conferenza-stampa.html)