

## Address at the General Assembly of the Canadian Bishops

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*President of the P.M.S.*

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Your Eminences, Your Excellences, dear Brothers,

I would like to express all my gratitude for the invitation to address this Assembly. In particular, I wish to thank the President of the Episcopal Conference, His Excellency Msgr. Lionel Gendron. I also wish to extend my heartfelt gratitude to all the individual Dioceses in Canada, as well as to the many religious Institutes and Societies of Apostolic Life that have arisen or are present in this country, for their important contribution to the work of evangelization. Certainly in the past this contribution was more manifest; nevertheless, even in recent times, the decision of the Canadian bishops to assume responsibility for those areas of the country that were previously under the jurisdiction of our Congregation proves that the missionary spirit is still alive in your Churches. I would also like to highlight and thank you for your willingness to collaborate with our two National Directions, one English-speaking and the other French-speaking, and for the financial support that through them reaches the new Churches via our Pontifical Mission Societies. I must mention the fact that already in the year 1917, the Venerable Délia Tétrault, foundress of the Missionaries of the Immaculate Conception, gave a strong impetus to the Mission Societies in Montreal. As was requested of me, in this talk I would like to address 4 topics: the meaning of the *missio ad gentes* and of the missionaryity of our Dioceses; the Pontifical Mission Societies; the challenges and possibilities inherent to the exchange of personnel between the Churches; and finally the upcoming Extraordinary Missionary Month of October.

### 1. *Missio ad gentes* and universality

I would like to begin first of all by clarifying the terms, because I believe that many Bishops ask themselves this question. I myself, when I was appointed to *Propaganda*

*Fide*, asked myself: What is mission? So, if we want to talk about mission, we must first clarify the concept. I believe that what is stated in the Second Vatican Council missionary Decree *Ad gentes*, 6, remains valid today. The Decree affirms that the term “missions” comprises two activities: the proclamation of the Gospel and the establishment of new Churches. This must be very clear, because, in the past, mission was sometimes wrongly interpreted to be aid for development. It seems interesting to me that even the Canadian Bishops are now focusing more on this strictly missionary aspect: perhaps some of the problems with ecclesial institutions in this country arose precisely because what began as support to the mission, turned into aid for development. I am not opposing these two things, but I am trying to put everything in its proper context. With my presence here today, I would like to shed light on this missionary nature of the Church: the proclamation of the Gospel and the establishment of new Churches.

In my opinion, the decades that separate us from the Council have not diminished, but, on the contrary, have highlighted the need for the mission and the mission *ad gentes*, that is, to reach those who do not know Christ. We all know that the missionary nature of the Church has been of great concern to the Holy Father since his programmatic document, where he says that missionary activity is paradigmatic for every activity of the Church (EG 15). But I would also add that reality itself is imposing the need for the *missio ad gentes*. This is clear if we consider the statistics: in England, 53% of the population affirms not having any religious affiliation; in Germany, a survey predicts that in the year 2060, Christians will be reduced to half the current number, mainly because young people between the ages of 25 and 40 no longer baptize their children. This last point is a widespread phenomenon. Therefore, even in the West, the reality of the facts compels us to the *missio ad gentes*, that is, to the proclamation of the faith to those who do not believe, not necessarily by fault of their own, but perhaps because they have never received the announcement of faith. So it is not enough to simply say that the Church is missionary, but we must affirm the objective of the mission, which is *ad gentes*, to the peoples, to each person, to bring the announcement of faith, that is, Christ who died and rose, and to establish new Christian communities. Pope Francis affirms this in his Message for World Mission Day 2019: “The *missio ad gentes*, which is always necessary for the Church, thus contributes in a fundamental way to the process of ongoing conversion in all Christians. Faith in the Easter event of Jesus; the ecclesial mission received in baptism; the geographic and cultural detachment from oneself and one’s own home; the need for salvation from sin and liberation from personal and social evil: all these demand the mission that reaches to the very ends of the earth.”

Inherent to this concept of the *missio ad gentes* is the exchange of missionary personnel, which, in the past, your Churches would send out and, currently, mainly receive – we are now considering the ecclesiological aspect. Therefore, to leave one’s

country, one's family, one's customs, so as to enter into a wider sphere, which is that of the universal Church, is inherent to the missionary experience. In fact, the mission is a privileged field in which the relationship of mutual enrichment between the universal Church and the local Church is made manifest. If it is true that the universal Church is concretely found in the local Church, it is also true that the local Church cannot exist without the universal Church. This mutual relationship prevents the local Church from closing in on itself and becoming a national Church. The more the local Church opens up to the mission, the more it discovers that it is a universal Church, open to the needs of all men. Indeed, the missionary activity demonstrates that no Church is autonomous, but rather lives in the vital flow that unites it to all the Churches. As long as she remains in this vital communion, the local Church participates in the goods of the universal Church, in that law of giving and receiving that, from the Trinity, expands in the Church. Opening ourselves to the universal Church and to its needs not only enables us to give, but also to receive. At this point, I would like to stress that the episcopal ministry itself, according to the Council, must be considered in this light. With the episcopate, the Bishop is incorporated in the Apostolic College and therefore assumes a responsibility not only for his local Church, but also for the universal Church. The Decree *Christus Dominus*, n. 6, insists on this universal responsibility of the Bishop precisely in reference to the missionary mandate. I like to repeat what a great Bishop of my Diocese once said to a priest who, in the mid-1800s, had the desire to become a missionary and then actually became a missionary in China and a saint, co-founder of the Society of the Divine Word, St. Joseph Freinademetz: "As Bishop of Bressanone, I say no, but as Bishop of the universal Church, I say yes." The missionary spirit enriches the local Church. The charism of the Pontifical Mission Societies is found in this broad vision of *missio ad gentes* and of the relationship between local and universal.

## 2. The Pontifical Mission Societies

How can we define the PMS in one sentence? They are a worldwide network at the service of the Holy Father to sustain the mission and the young Churches through prayer and charity.

The Pontifical Mission Societies, as you know, are 4 in number. In order of their founding, they are: the Society for the Propagation of the Faith, the Society of the Holy Childhood, the Society of St. Peter the Apostle. These were born in France in the 19<sup>th</sup> century, two of them from initiatives of women fervently interested in the mission. I must mention in particular the foundress of the first Society, Pauline Jaricot, whose beatification process is underway, because she expressed the fundamental principle that governs all the Societies: to pray and to offer sacrifices for the mission of

evangelization in the Church. The Society for the Propagation of the Faith economically sustains the pastoral work of the young Churches; the Society of the Holy Childhood is a pastoral instrument that acts with the following principle: "Children evangelize children"; the Society of Saint Peter the Apostle helps with the construction, the ordinary management and the formation at the seminaries and novitiates of religious institutes in mission territories. The fourth Society, the Pontifical Missionary Union, was founded in Italy thanks to the missionary zeal of Blessed Paul Manna, priest and member of the PIME (*Pontifical Institute for Foreign Missions*), who, at the beginning of the 1900s, wanted to awaken missionary awareness among the People of God and give a universal missionary dimension to the ministerial priesthood. Blessed Paul Manna coined the beautiful phrase, "All the Churches for the whole Church."

In 1922, Pope Pius XI gave the Societies the status of "Pontifical" and transferred their secretariats to Rome. The Pope thus formally recognized the charism of the Societies; he made them his own and adopted them as an instrument to support, through prayer and charity, the *missio ad gentes* of the Church. I would like to underline this historical event, because it has a decisive influence on the quality of the Pontifical Mission Societies: they are the Pope's Societies, and through them the Holy Father takes care of the many pastoral needs of the young Churches. This deep connection with the Petrine ministry is also made evident by the fact that, at the end of the 1920s, Pius XI himself established World Mission Sunday. Since then, he determined that the collection taken up on that day be entirely designated to the Pontifical Society for the Propagation of the Faith, precisely as a form of expressing the solicitude of the universal Church for the Churches throughout the world.

I am struck by the fact that, since then, the Magisterium on the mission has always made reference to the Pontifical Mission Societies. Among other texts, I quote Saint John Paul II's Encyclical *Redemptoris missio*: "Because they are under the auspices of the Pope and of the College of Bishops, these Societies, also within the boundaries of the particular churches, rightly have «the first place. . . since they are the means by which Catholics from their very infancy are imbued with a genuinely universal and missionary spirit; they are also the means which ensure an effective collection of resources for the good of all the missions, in accordance with the needs of each one»" (RM 84).

From a structural point of view, the Societies are both universal and local. They are coordinated at the universal level by the four International Secretariats, under a single President, and entrusted to the Congregation for the Evangelization of Peoples. The local dimension is manifest in the fact that we have about 120 National Directions that in turn support the Diocesan Directors. In fact, canon 791 stipulates that in each Diocese "a priest is to be designated to effectively promote endeavors for the missions, especially the Pontifical Missionary Societies". The great task of the PMS is that of

raising missionary awareness. Indeed, in accordance with the teachings of the Popes and the Council, the mission is a task entrusted to the whole People of God. The PMS have the special mandate to keep this missionary spirit alive, and this is ultimately the goal intended for the celebration of the Extraordinary Missionary Month of October 2019. I will talk about the theological and pastoral aspect of the mission in that context. Now, let us examine the task of the National and Diocesan Directors, that will help us to better understand their profound relationship with diocesan pastoral care. I would also like to add that the Instruction *Cooperatio missionalis* calls for a strong integration of the PMS into the structure of the Episcopal Conference, also suggesting that the National Director be appointed Secretary of the Episcopal Commission for the Missions (n. 14b).

- A. To foment prayer for the missions. Pope Francis has repeatedly reminded us of the centrality of prayer, which is the soul of the mission. It is indeed the Holy Spirit who keeps the mission of the Church alive. The Pontifical Mission Societies were founded with this spirit of prayer that they still continue to cultivate. Let us not forget that the patron Saint of the missions is a Carmelite nun who prayed incessantly for the missions without ever having been there.
- B. To keep the missionary spirit alive in the Church through missionary animation. The most recent Pontiffs have insisted on the centrality of evangelization and its intimate union with faith: mission is an expression of this dynamism of faith. To encourage the mission means to encourage the spirit of faith and, therefore, the Christian witness. The more one considers his faith as an important good, the more grateful one is for the faith, the more he will want to share it. Missionary animation is carried out through preaching, meetings, the promotion of study, and in the preparation of World Mission Sunday.
- C. To cultivate missionary formation. That is, in collaboration with the International Secretariats in Rome – and particularly with the Pontifical Missionary Union – to offer formation opportunities for priests, laity, and religious who are interested in the mission. Offering different levels of formation is a way in which we are trying to respond to the Holy Father's request for the renewal of the PMS. In this context, I would like to underline the pastoral utility of the PMS. The Pontifical Society for the Holy Childhood teaches children from a very early age to take interest in their faith and to care about their peers who, around the world, share the same faith. In many countries it has become the ordinary pastoral tool for children. To actually do something for the mission helps educate to the faith. The Pontifical Society of St. Peter the Apostle, on the other hand, helps promote Seminaries and can create bonds between different Dioceses in a missionary perspective.

D. To collect funds in favor of the missions, in particular the collection taken up on the second-to-last Sunday of October, World Mission Sunday. As we know, money is not the most important aspect, but it is nevertheless necessary. The funds collected by the PMS are funds that the faithful of the local Churches throughout the world make available to the Holy Father, so that he may use them to sustain the young Churches. Through these collections, the Pope can truly show his solicitude for all the Churches, especially those that are most in need. This aspect, with respect to any other organization, is specific and unique to the PMS. That is why the Popes have always supported and encouraged them, because they are the Holy Father's. In this universal perspective, it is significant to note that even the Dioceses of the poorest countries contribute to this Fund. I believe that this is the only institutionally driven instance in the Catholic Church in which everyone offers something, and what is offered is given to those who are most in need. The Pontifical Mission Societies finance pastoral projects and help the dioceses in mission territories: building churches and seminaries, printing liturgical material, providing support to the Bishops emeritus, training the catechists, etc. These Societies are among the very few institutions that provide funding for pastoral projects that keep the Dioceses in mission territories alive. An equitable distribution of aid and a minimum support to all the circumscriptions of the mission territories is thus guaranteed. This fair distribution on behalf of the Holy Father through the Societies makes it possible for everyone to have something. Another great service offered by the PMS is the funding of some Roman Colleges where priests and religious sisters from mission countries study. This is a great investment for the future, because allowing young priests and religious to study in Rome means helping to qualify the young Churches with well-formed personnel. One of the greatest needs felt by the Bishops in mission countries – and probably not only by them – is the need to have formators at all levels: this is a need that the Pontifical Mission Societies wishes to meet, and that each year implies an expense of around 9 million Euros and affects approximately 500 people, priests and religious. In addition, formation courses for the formators of the Seminaries and training courses for professors in mission territories are organized. I would particularly like to emphasize the fact that we also promote and facilitate the formation of women religious: many come from diocesan institutes that have vocations, but few or very few opportunities to educate the young women who enter. Therefore, a profound consolidation of all these diocesan realities is carried out through the Societies. In general, it is good to know that in the year 2018 the Mission Societies granted a total of about US \$ 140 million in subsidies. Due to the lack of funds, the Dioceses in mission territories were asked to renounce, if possible, the ordinary subsidy they receive. Some of these Dioceses have done

so, and it is a sign of responsibility. In any case, thanks be to God, the number of the faithful and the number of the Dioceses continues to grow in the mission territories, and, consequently, the financial effort required of us also increases. For this reason, I ask all Bishops to keep in mind the Holy Father's desire to support the Societies through the Collection of World Mission Sunday in October, which, according to the norms, all Dioceses must make available to the Holy Father in their integrity. I would like to reiterate that if it is true that by giving you receive, everything that is given for the mission - people, energies, funds - becomes a blessing for the good of the Diocese that in turn receives the fruits of dynamism, witness of life, and commitment, especially vocational. I conclude this point by underlining that we are making an effort to help the beneficiaries not to become perpetual beggars, but to begin to take responsibility for their needs with forms of self-financing. I say this to indicate that the education towards the sound accountability of the young Churches is a concern of both the Congregation and the presidency of the PMS.

### 3. Challenges and possibilities of missionary cooperation

Especially after the Second Vatican Council, alongside the service offered by the PMS, which has a universal character, various forms of cooperation between individual Dioceses have arisen. I would like to start by saying that this collaboration between Dioceses cannot replace the universal missionarity that the Successor of Peter serves as Universal Pastor, entrusted with the care of the whole Church, of all the Churches, of all Catholics. In your country, the cooperation between Churches takes on the characteristic of receiving ecclesiastical personnel from Dioceses of mission territories, normally richer in clergy. This is also required by ever-increasing human mobility, which causes our Christian communities to become increasingly diverse. Your Churches are emblematic in this regard. As such, the common experience is that human mobility also brings new life to our Churches of ancient tradition: in many Western countries, the most active Christian communities are those that originate from the southern hemisphere of the globe. I often experience that people from that part of the world still have an almost natural sense of God's presence, while our Western contemporaries, for the most part, have lost it. Therefore, their influence can be of great value to us.

In this context, I would like to point out at least two areas of attention regarding the exchange of religious personnel. First of all, the welcoming of priests and religious in Western countries must be paired with serious accompaniment. For many, arriving in Western societies that apparently offer more freedom and fulfillment, is a real culture shock for which they are not prepared. We should also keep in mind that oftentimes in the mission countries, as in our own countries, priestly formation is not always

optimal: at times, the high number of seminarians makes it impossible for each one of them to be followed with due care. Therefore, it is necessary to help these young priests understand the environment in which they live and, above all, learn to manage their freedom and, to a certain extent, the economic well-being they suddenly experience. In some Dioceses it was preferred to welcome seminarians, giving them formation *in loco* and then hosting them for a few years of ministry in the Diocese. In my opinion, a fundamental principle is that these priests should not live alone.

A second point of attention is the clear agreement between the Bishop *a quo* and the Bishop *ad quem*. This agreement should also include a limited duration of such service. We cannot impoverish the mission territories of the clergy that they themselves still need, a clergy, moreover, that has been enriched by an important pastoral experience in the Western Churches. There should not be any priests *vagantes*, who, because they are forgotten by their respective Bishops, search instead for economic well-being. Unfortunately, we have seen different cases in Africa in which a very high percentage of the local clergy carries out their service in Europe or in America, disregarding the pastoral care *in loco*. Therefore, I reiterate that the stay of priests from mission territories in Western churches must be agreed upon, carefully followed, and limited in time.

#### 4. Missionary Month of October 2019

I think this initiative that the Holy Father wanted will be an extraordinary opportunity for the Church to renew her missionary zeal, which is also the great goal of the Pontifical Mission Societies. We should reflect on the following point: How can we introduce the missionary dimension into ordinary pastoral activity, which is also the great goal of *Evangelii gaudium*?

I would now like to consider three points with respect to this initiative: its historical genesis, its theological-pastoral motivation, and, lastly, some practical aspects.

##### a. *The historical genesis*

During the World Mission Sunday *Angelus* of 2017, the Holy Father announced the Extraordinary Missionary Month of October 2019, with the purpose of “fostering an increased awareness of the *missio ad gentes* and taking up again with renewed fervor the missionary transformation of the Church’s life and pastoral activity”. This month coincides with the centenary of the Apostolic Letter *Maximum illud*, of Pope Benedict XV. This document marks a decisive boundary in the history of missionary work, for at least two reasons: it made a clear distinction between the work of evangelization and the work of colonization, and it insisted on the need to form a native clergy and



hierarchy in mission territories. The Pope's announcement was followed by two letters written by Card. Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples. These letters, addressed primarily to all the Bishops of the Catholic Church and to General Superiors, regarding the Extraordinary Missionary Month, were sent on December 3<sup>rd</sup>, 2017, and on April 8<sup>th</sup>, 2018. The second letter was sent to Bishops and Religious Superiors, as well as to the leaders of Ecclesial Movements and to the Rectors of the major Seminaries under the jurisdiction of *Propaganda Fide*. I must point out that the intention that guided the coordinators was that of promoting initiatives from the base, so as not to impose from on high already packaged projects that probably would not adapt to the local reality.

*b. The theological-pastoral motivation*

We all know that the missionary issue is very important to our Holy Father. This is not a new topic, because the Second Vatican Council and the Popes who followed have already reiterated the missionary nature of the Church. The term “nature” evidently refers not simply to a dimension, but to the essence of the Church: if she is not missionary, the Church loses her identity. The Extraordinary Missionary Month of October 2019 is part of this vision, and therefore Pope Francis, in the short quote mentioned above, makes a connection between *missio ad gentes* and the missionary of pastoral work: “with the aim of fostering an increased awareness of the *missio ad gentes* and taking up again with renewed fervor the missionary transformation of the Church’s life and pastoral activity.”

It is precisely this connection that we are all called to rediscover. At times, in fact, one can be tempted to consider the mission only as one of the Church’s many dimensions. Nevertheless, the mission is essential, and it is important important to understand the connection between ordinary pastoral activity and missionary pastoral activity. Missionary awareness is not something separated from pastoral care, but it is in some way its culmination. This is ultimately the goal of our PMS, and the Missionary Month is an extraordinary opportunity for this: to help the ordinary pastoral activity of the Church find new strength in this missionary dimension that makes it go beyond itself. If ordinary pastoral care serves to reawaken and educate in the faith, then mission is nothing but the maturing continuation of the dynamic of faith. I believe we must discover this intimate bond between faith and mission, and therefore between education in the faith and mission, because a mature faith is missionary. In *Redemptoris missio*, St. John Paul II already stated that the crisis of the mission, which is still evident today, is a crisis of faith. On the positive side, it is no coincidence that both Pope Benedict XVI and Pope Francis say that faith grows by attraction: an authentically Christian faith becomes testimony in words and action. Precisely because of this connaturality between faith and mission, we must first of all overcome our

uneasiness to speak of the mission and once again recommend the personal encounter and friendship with Jesus as the heart of the journey of faith and therefore of the mission. In this sense, the classic *missio ad gentes* is nothing more than the continuity of the experience of faith; that is, it is part of the internal dynamism of faith and leads it to ever new opportunities. Perhaps it is no coincidence that even in the pastoral activity in past centuries the term "mission" was also used in reference to the pastoral care of the faithful: popular missions, from the time of Saint Vincent de Paul up to our days, have helped to reawaken the faith and to remember that the mission is a continuous need. It is a unique dynamism that has its origin in God, who comes to us in Christ and who sends us in the name of Christ to be His witnesses.

Because of this continuity, I see no opposition between ordinary pastoral activity and missionary pastoral activity, but rather mutual enrichment. For this reason, the Missionary Month of October 2019 can be transformed into a pastoral opportunity to rediscover the beauty of our faith and thus become its heralds.

Always in line with the Council, which brought the *missio ad gentes* back as a responsibility of every baptized person (cf. AG 5), and in the wake of what has been said so far, the theme chosen for the upcoming Extraordinary Missionary Month is "Baptized and sent: the Church of Christ on mission in the world". The Holy Father has chosen this theme that contains all the essential elements that are to be taken into account when planning and living out this initiative. Baptized and sent: in baptism we received the divine life by virtue of which we are prophets, that is, heralds of the mystery of Christ, sent by Him. Christ who sends us is also the essential content of the mission: the Church does not communicate her own message, but rather communicates what she has received from Christ, namely Christ Himself. I think I correctly interpret the Holy Father when - with the same words of Pope Benedict - he says that the Church does not proselytize: the Church does not have its own ideology, it does not have its own product to sell, but announces a mystery, the mystery of Christ, and shares His divine life. The words of St. Paul to the Corinthians come to my mind in what is probably the oldest profession of faith in the New Testament and which St. Paul says to have received and made the heart of his proclamation: " For I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve" (1 Cor 15: 3 -5). Christ, who died and rose, and therefore the encounter with Him is at the heart of the Church's mission. And it is in this perspective that the theme of the Extraordinary Missionary Month ends with a reference to the world. God the Father sent his Son into the world, and the Son sends his Church into the world because He loves the world and wants to engage, attract, and purify it through His work of salvation. It is a matter of looking at the world with sympathy, to make it engage in the

mercy of the Father, so that the world may be transformed thanks to the personal encounter of men with Christ. In this sense, perhaps we must renew our conviction that the Gospel is the answer to the wounds that man carries within him because of original sin. This is the great perspective in which the Church moves and carries out her mission, especially *ad gentes*. The PMS are at the service of this missionary Church and give each baptized person the opportunity to live their faith, sharing it with others and thus experiencing that it is universal, that it binds them to so many other brothers and sisters throughout the world. Prayer, testimony, and charity are concrete ways offered by the PMS of living out a missionary and universal faith.

*c. Some practical aspects*

As I mentioned, the preparation of this initiative rests essentially on missionary animation starting from the local reality. However, we did not want to leave out certain guidelines from the Congregation and the Mission Societies. In particular, we have prepared a Guide that was already sent to all the Bishops last February. Currently, it is also available, along with other material, on the official website [www.october2019.va](http://www.october2019.va). It is a useful tool, divided into three parts: biblical-liturgical, hagiographical, and theological. In the first part, you will find suggested comments on the Mass readings for each day of the missionary month, all oriented towards the missionary theme. The second part is dedicated to canonized saints and other witnesses of the mission. In the third part you will find brief articles on fundamental missiology themes that can be an incentive for reflection and formation. All this material was provided by our National Directions, so as to give it a universal, and not only “Western”, character. In the letter we sent to the Bishops we also included a list of examples of ways to celebrate the Extraordinary Missionary Month: missionary vigils, popular missions with the youth, pilgrimages, the missionary rosary, etc. These are obviously examples that do not exhaust the possibilities of all the activities that can be organized in each Diocese. I am pleased to say that I have already come to know of many different projects related to the celebration of this great event: a Congress on missiology, an inauguration ceremony in all the Dioceses, a day dedicated to the Missionary Institutes, popular missions in the parishes, etc. So I have already noticed a strong involvement at the base. I have also asked that the great Marian shrines take this desire of the Holy Father to heart, specifically encouraging prayer for the missions.

I would finally like to mention the fact that the celebration of the Extraordinary Missionary Month will coincide with the Synod for the Amazon. This is not a mere coincidence. When he announced the Synod for the Amazon, the Pope already indicated that its purpose was to find ways of evangelizing that region. He reiterated this in his Message for World Mission Day 2019. The problems of the Amazon cannot be solved by isolating that ecclesial reality, but with a solid work of evangelization that

should permeate those cultures. The coinciding of these two events will therefore help shed light on the missionary dimension of our concern for the Amazon region.

I know that also in Canada there is great interest in the Missionary Month, strongly promoted by our English-speaking and French-speaking Directions, whom I wish to thank for their commitment. And I thank you very much for your willingness to listen and for all that you will be able to do to carry out these initiatives desired by the Holy Father.