of the Marches reached China in the Tibetan area and a little later the Spanish friars also arrived. It is not possible to imagine how much sacrifice was made by our brothers in that great country; we know only something by way of their writings.

Also today the Capuchin Friars as many other religious want to help the Chinese people to know better the Lord Jesus Christ. We know nonetheless that many are the difficulties because of the lack of a full religious freedom.

Given the current economic development the greater interest is turned toward the economic area, but it is also true that many people, today, look with interest toward the cultural and religious area.

For the missionaries this is a good opportunity to make known to the Chinese the truth of the Gospel, because the people have already intuited by now that material abundance does not carry one to true satisfaction in life; thus they have begun to seek beyond the values of material things, turning to religion.

Therefore every year, all over China, the laborers into his harvest.” (Lk 10:2)

Certainly, China today has need of missionaries, but of prepared missionaries, like the great Jesuit Matteo Ricci; a missionaries that know how to announce the Gospel and to communicate with the people.

Therefore, if some friar wishes to be a missionary in the land of the dragon, it is necessary to know that many are the difficulties: the political situation, the different culture and difficult language...and therefore, beyond courage, the “charism” of language-learning of knowing how to relate with the people is necessary.

After facing many troubles, the day of great recompense will come, so long awaited, namely that Christianity will be spread in that country, as had predicted St. John Bosco: “Beijing, in the twenty-first century, will become the center of Christianity in all of Asia.”

A Capuchin missionary
From the last meeting of the General Council

ROME, Italy – The General Council of the Order met for its tenth ordinary meeting from March 31 to April 11. Among the most important topics and decisions we point out:

The appointment of Provincial Minister and Councillors for the new Province called ‘The Province of Capuchin Friars of Piedmont’ which will have as a patron St. Ignatius of Santhià.

The approval ad experimentum of the Statutes of International Economic Solidarity and the presentation of a program for the Ratio formationis proposed by the General Secretariat of Forma-

The Commission for International Economic Solidarity was renewed, and will be composed of the following brothers: John Pfannenstiel (PR Pennsylvania), Mauro Miselli (PR Lombardy), Linus Fah (PR Switzerland), Domingo Añó Cebolla (PR Spain), H allemikael Beraki (PR Eritrea), Paul Alvares (PR Goa); The Project Managers were also appointed: Constantino Alonso Saldívar (CU Mexico-Texas), Carlos Tavares (PR Minas Gerais), Celestino Arias (PR New York-New England), Joseph Coz (PR France), Edwin Colaco (PR Karnataka), James Boner (PR Great Britain).

The JPIC Commission presented its project for this sexennium and a survey to collect information on the projects/social works of the Order. Br. John Celichowski (PR Calvary, Detroit) was appointed president of the Commission.

The Preparatory Commission for PCO VIII presented the questionnaire to be sent to all the friars of the Order.

Even before the meeting there was organized a meeting with the presidents of the four Conferences of Europe to prepare for the Chapter of Mats – Europe to be celebrated at Fatima from December 1-5, 2014.

When Br. Paolo Braghini asked some kids what they wanted to say to the Indians of the Javari Valley in the Amazon rainforest, a girl of twelve responded right away: “We’re interested in your future!” And these weren’t just words. That girl was one of three thousand students of the middle and high schools of the Diocese of Assisi – Noce-

The Javari Valley is an indigenous land located in the extreme west of the State of Amazonas, extending to the border with Peru. With its eight million hectares, it is the second largest indigenous reserve in Brazil. For the great abundance of cedar and mahogany, two of the most precious woods of the Amazon rainforest, the region is much surrounded by lumber businesses. The Javari Valley is inhabited by more than ten indigenous tribes. The current struggle of his population is the endemic presence of various forms of hepatitis, brought by invaders, and by malaria, which represents a true and

real threat to exterminate this people. The Project seeks first of all to sensitize civil society and to intervene with the Brazilian government for government policies to effectively combat this grave situation.

What I want to communicate, however, is that the “Young People for Javari” revealed to us the enormous missionary potential inherent in the young, their spontaneous generosity and their readiness to make themselves available to do something concrete for the most needy and for those who live on the periphery of the world. All this at a time when young people are often attacked and criticized for their indifference and lack of sensitivity to the real problems of the world.

“We’re interested in your future,” must also be our message to the new generations, hopefully less contaminated by a tiredness that no longer nourishes passion for the future. Their optimism revealed to us the enormous missionary potential inherent in the young, their spontaneous generosity and their readiness to make themselves available to do something concrete for the most needy and for those who live on the periphery of the world. All this at a time when young people are often attacked and criticized for their indifference and lack of sensitivity to the real problems of the world.

For a Church “going forth” in mission, as Pope Francis has asked (Evangelii Gaudium 20), the first necessary thing is to go out on the bridges that already exist, but are not yet enough traveled…

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For not a few of those present, who have for years fulfilled their service with zeal, it was a real surprise to know their proper identity, the role and tasks assigned to them. On the morning of the second day, Msgr. Michele Prattichizzo, Administrator of the Congregation for the Causes of Saints, taught on the administration of the goods – the offerings, donations, and expenses of the Causes. In his talk, and in the lively debate that followed, there was highlighted the beginning of the path of transparency desired by Pope Francis as well as the economic acts relative to the Causes having a direct relation, by way of the General Postulator and the Congregation for the Causes of Saints, with the Holy Father. The conviviality, the appreciated relationships and not least the characteristics of the place contributed to make the First Meeting of the Vice Postulators of the Order fraternal and fruitful. Leaving Frascati, many Vice Postulators asked that this initiative not be dropped but be put forth again in the future.
Capuchin Poor Clare

addressed the three petitions to the Pope

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by the Postulators Giovangiuseppe

XVI, concelebrated. Cardinal Angelo

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self as “sister and mother of all the faithful.”

Blessed Maria Angela Astorch felt her-

diffi culties and the sufferings of human-

in all.” (2 Cel 219, cf. 1 Cor 6:17, 126) To be

contemplatives is to live as mother of all people;

the contemplative person carries in her

heart and in her prayer, the joy and the hope,

the difficulties and the sufferings of humanity.

Blessed Maria Angela Astorch felt herself

as “sister and mother of all the faithful.”

From the moment when she entered within

the walls of the convent, she burned with de-

sire to give herself for the good of all believ-

ers. The contemplative is one who sees, with

spiritual eyes, is he who sees what the others
don’t see because they see with the eyes of the

flesh. To be contemplatives is to have the eyes

of God. To become an authentic contempla-
tive it is necessary to let oneself be guided by

the Spirit because only God can transform

carnal looking into a spiritual view. The true

contemplatives have no fear of using human

means to reach the Creator, because they find

God in everything. From this point it can be

understood that the task of the contemplative in

evangelization is of a spiritual nature, and is not a question of hav-
ing things to do. Contemplatives are not par-
asites on the church and society. Both have

need of contemplatives to find the right path.

Contemplatives have a prophetic mission for the Church and for the world. The true

contemplative has a heart as big as the world

and no one is removed from the cell of her

heart. This capacity to carry all in one’s heart

comes from her intimacy with God, of being

surrounded and embraced by God. A contem-

plate separates herself from all in order to

unite herself to all, not to be an isolated

person. Even though in cloister, she accom-

panies the other in various ways. Contempla-
tive prayer leads to the new reality of wound-
ed humanity. We speak of a soul that feels

itself in communion with all, with all and

with the Lord, with their joys and their pains,

their hopes and their frustrations. It brings

all into its contemplative soul. Kofi Annan

says as much on the power of prayer: “I have

not accomplished anything alone. Millions of

people in the whole world long for peace. 

Therefore I say that I must not undervalue

the power of prayer.” Contemplation is a pro-

cess that saves humanity and the contempla-
tive person is the guide toward this direction.

Prayer is the primary mission of the con-
templative life. A prayer that reaches all the

corners of the world. It is a tool that has no

boundaries. Without lessening the impor-
tance of prayer, we can add that there are oth-
er means for evangelization in the contem-
plative life. Looking at the needs of today, the

domain person desires peace, tranquili-

sity, silence, durable joy. Responding to these

needs with the grace of the contemplation of

God, contemplative persons can help other

people to meet God who is the source of all

that can satisfy the human heart. It is our task

to behave thus, communicating the beauty

that we have found in God, because the con-
templative life in itself is a life full of beauty,
happiness, and meaning. Given this we can

offer a welcome and a personal relationship

to people who suffer, who have need of com-

fort and of spiritual inspiration. The wel-

come must be free, cordial, friendly, tranquil,

and without any inferiority or superiority

complex with respect to the religious or spir-

itual situation of the person. The supreme

model of welcome is Jesus. He welcomed

and listened to all. Jesus used welcome and

personal relationship as a means of evange-

lization, as for example, the colloquies with

Nicodemus, with Zaccheus, with Simon the

Pharisee and the Samaritan Woman. After

Jesus, the apostles used this method to pro-

claim the Good News. We can help people

looking for a personal encounter with God in

a simple but authentic and contemplative way.

We can help people who want to learn to

pray, inviting them to participate in liturgical

celebrations, in prayer groups, creating and

offering spaces for prayer. We can also help

young people who want to discern their voca-
tion. This welcome needs checks, so that

it does not constitute an obstacle to the life

of prayer and to the fraternal life of the con-
templative person, of which she has need to

nourish herself, to be fed daily with the Word

of God, the Eucharist, and with adoration.

Lacking a profound interior life it is not pos-
sible to witness and to manifest to others the

love of God, his power and his mercy.

VATICAN CITY – April 27, 2014

will rest as an historical and unfor-

gettable day in the heart of the Catholic

world, when Pope Francis, in the pre-
sence of an immense crowd, canonized

two Popes: John XXIII and John Paul

II. More than 150 Cardinals and 700 bi-

shops, as well as Pope emeritus Benedict

XVI, concelebrated. Cardinal Angelo

Amato, SDB, Prefect of the Congrega-
tion for the Causes of Saints, accompa-
nied by the Postulators Giovaninzesio

Califano, OFM, and Slavomir Oder,

addressed the three petitions to the Pope

and then our Holy Father Francis pro-
nounced the Formula of Canonization with which he declared and proclaimed

Saints John XXIII and John Paul II.

In his homily, Pope Francis thus descri-

bed the new saints: “St. John XXIII and

St. John Paul II were not afraid to look upon

the wounds of Jesus, to touch his torn hands

and his pierced side. They were not ashamed of

the flesh of Christ, they were not scandalized by

him, by his cross; they did not despise the flesh

of their brother (cf. Is 58:7), because they saw

Jesus in every person who suffers and struggles.

These were two men of courage, filled with the

parthesia of the Holy Spirit, and they bore wit-

ness before the Church and the world to God’s

goodness and mercy.”