APOSTOLIC JOURNEY TO URUGUAY, ARGENTINA AND PERU



Leo XIV in

Peru

All the addresses, homilies
and words of the Holy Father

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11–16 NOV 2026

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ABOUT THIS EDITION

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Contents

- **Introduction** — 5
  Coming home
- **The journey at a glance** — 7
  11–16 Nov 2026

01 **To love a people** — 9
Wed 11 · Address

02 **Opening our hearts to today's Peru** — 20
Thu 12 · Address

03 **A symphony of communion** — 28
Thu 12 · Homily

04 **The person at the center** — 33
Thu 12 · Address

05 **Come and see** — 41
Thu 12 · Address

06 **In the same spirit of joy** — 49
Fri 13 · Greeting

07 **Mission is not improvised** — 51
Fri 13 · Homily

08 **Jesus always walks with us** — 56
Fri 13 · Greeting

09 **No mission without communion** — 59
Fri 13 · Address

10 **Limits: the condition of greatness** — 64
Fri 13 · Address

11 **Light for a world in darkness** — 72
Sat 14 · Homily

12 **Through the cross, we see heaven** 76
Sat 14 · Homily

13 **Learning to be a shepherd** 84
Sat 14 · Address

14 **Capital of friendship** 90
Sun 15 · Greeting

15 **A living, renewed inheritance** 92
Sun 15 · Homily

16 **An anchor amid the tremors** 98
Sun 15 · Angelus

17 **A Church with an Amazonian face** 102
Sun 15 · Address

18 **From fear to trust** 108
Sun 15 · Homily

19 **Believe in Peru!** 114
Sun 15 · Greeting

20 **More oases, fewer deserts** 116
Mon 16 · Greeting

21 **The time of mission continues** 123
Mon 16 · Homily

INTRODUCTION

Coming home

He reached Lima on Wednesday 11 November, the third and last stage of his apostolic journey, and as soon as he arrived he said, simply, that he felt at home. Six days between Lima, Chiclayo, Cusco and Pucallpa — from the coast to the Andes and the Amazon — in a land that Leo XIV feels deeply his own.

This book gathers everything the Holy Father said in Peru: twenty-one texts, from the address to the authorities at the Gran Teatro Nacional to the homily of the final Mass in Lima. There are the addresses and the homilies, the Angelus in Cusco, and also the impromptu words, from the balconies of the Nunciature and at so many encounters: the ones that were not on the page.

For the Augustinian Family, Peru is much more than a destination: it is the land where Father Robert — as his brothers called him until barely a couple of years ago — devoted so many years of his life to pastoral and missionary service.

At the Apostolic Nunciature in Lima, the Augustinians, the Augustinian Recollects and the Augustinian Sisters met with him in private. Amid songs, embraces and small gifts, Fray Álvaro Matías, OSA, remembers the moment they began to sing “Let us always live in unity”:

> **“When we began to sing ‘Let us always live in unity’, my heart began to race.”**
>
> FRAY ÁLVARO MATÍAS, OSA

Among the gifts was an image of Saint Ezequiel Moreno, given as an expression of the prayer of the whole Augustinian family for the Holy Father.

To the bishops of Peru he spoke of the Great Inca Road: the Church, he told them, is also called to be a road of communion and hope. It is the road travelled by Saint Toribius of Mogrovejo, whose canonization turns three hundred in 2026 and whose Jubilee Year was closed in Zaña. And to the young people he said:

> **Do not settle for living according to what others expect of you. God has created you for the purpose of accomplishing something that no one else can do in quite the same way.**

May these pages accompany you on your phone, on the road or before sleep, and help us walk together, united in one heart and one soul, turned toward God.

THE AGUSTINOSCONELPAPA.COM EDITORIAL TEAM

The journey at a glance

WEDNESDAY 11 NOVEMBER

01 **To love a people**
Gran Teatro Nacional · Lima

THURSDAY 12 NOVEMBER

02 **Opening our hearts to today's Peru**
Chapel of the Archbishop's Palace · Lima

03 **A symphony of communion**
Cathedral Basilica of Saint John the Apostle and Evangelist · Lima

04 **The person at the center**
Square in front of the Cathedral · Lima

05 **Come and see**
National Stadium of Peru · Lima

FRIDAY 13 NOVEMBER

06 **In the same spirit of joy**
Apostolic Nunciature · Lima

07 **Mission is not improvised**
Pampas de Pimentel · Chiclayo

08 **Jesus always walks with us**
Saint Óscar A. Romero Chapel · Chiclayo

09 **No mission without communion**
Shrine of Our Lady of Peace · Chiclayo

10 **Limits: the condition of greatness**
Catholic University Santo Toribio de Mogrovejo · Chiclayo

SATURDAY 14 NOVEMBER

11 **Light for a world in darkness**
Cathedral of Saint Mary · Chiclayo

12 **Through the cross, we see heaven**
Santa Cruz de Succhabamba

13 **Learning to be a shepherd**
Shrine of Saint Toribius of Mogrovejo · Zaña

SUNDAY 15 NOVEMBER

14 **Capital of friendship**
Episcopal residence · Chiclayo

15 **A living, renewed inheritance**
Saqsaywaman National Archaeological Park · Cusco

16 **An anchor amid the tremors**
Square in front of the Cathedral · Cusco

17 **A Church with an Amazonian face**
Malecón Puerto Callao · Pucallpa

18 **From fear to trust**
Villa Deportiva Regional Ucayali · Pucallpa

19 **Believe in Peru!**
Apostolic Nunciature · Lima

MONDAY 16 NOVEMBER

20 **More oases, fewer deserts**
Hermanitas de los Ancianos Desamparados · Callao

21 **The time of mission continues**
Las Palmas Air Base · Lima

01

GRAN TEATRO NACIONAL · LIMA

ADDRESS

To love a people

Meeting with the authorities, civil society and the diplomatic corps

WEDNESDAY 11 NOVEMBER

> **To love a people is to desire that everyone may live with dignity among them, to take an interest in them, and to be willing to offer something of oneself for their good.**

IMPROMPTU REMARKS TO THE STAFF OF THE GOVERNMENT PALACE

Thank you very much! Good evening, everyone.

It is a joy for me — as you can perhaps imagine — to return to Peru after some years and visit you all. First, because I feel at home. Second, because as Pope, it is an honor to come and walk alongside all men and women of goodwill: Catholics, Christians… everyone. Together, we want always to seek the good of all the people. I am deeply convinced of the great values of the Peruvian people: a spirit of community, a spirit of being together. I also believe it is very important that we always seek ways to work together, overcome our differences, and make use of dialogue, understanding and perhaps a lot of patience. May we also be convinced that it is possible to achieve a great deal if we walk together in unity. As the President requested, I gladly offer God's blessing to you, your loved ones, your families, and all the people of Peru, tonight, in these coming days and in the future.

The Lord be with you.

May the blessing of almighty God, the Father, and the Son, and the Holy Spirit come down on you today and always. Amen.

Thank you. Thank you all!

ADDRESS OF HIS HOLINESS

Madam President of the Republic,
Distinguished Authorities and Members of the Diplomatic Corps,
Ladies and Gentlemen,

I am very pleased to be back in Peru. I thank you, Madam President, for your warm words of welcome. I also express my gratitude for the kind invitation to visit this beloved land and to all those who have organized this trip, making it possible for me to meet with communities from different regions of the country.

This return visit holds a very special meaning for me. My history with Peru began long before the Lord entrusted me with the Diocese of Chiclayo. For years decades, I shared in the lives of its people, listened to their concerns,

and learned from their faith. Many opened the doors of their homes to me, shared their table with me —and, of course, some good ceviche — and made me feel like one of their own. In 2015, I received Peruvian citizenship. That act symbolized a bond that this people had been weaving into my life long before. Today I understand how much of this land remains with me and how much of my own story also belongs to you.



Today I understand how much of this land remains with me and how much of my own story also belongs to you.

Now I return as the Successor of Peter, called to serve the universal Church. In light of this responsibility, I recognize in those years a part of the journey through which the Lord was forming me as a shepherd. If I were granted the chance to relive those years, I would do so with joy, embracing both their happy moments and their difficulties. That is why I can tell you, with deep gratitude, that I am also returning to my homeland.

Peru has a history stretching back thousands of years, shaped by peoples of diverse languages and traditions. Part of that history continues to be told in Quechua, Aymara, and the languages of the Amazon. Over the centuries, other heritages have been woven into it, including the Afro-Peruvian and Asian-Peruvian traditions, which have also helped shape the country's identity. Nearly five hundred years ago, the proclamation of the Gospel opened a decisive chapter in that history. As Benedict XVI recalled, "from the encounter between that faith and the indigenous peoples, there has emerged the rich Christian culture of this continent" (*Inaugural Address at the Fifth General Conference of the Bishops of Latin America and the Caribbean*, 13 May 2007). The faith took deep root in these lands and found expression in their traditions and in countless works of charity. Suffice it to recall that the first flower of Latin American holiness bore the name *Rosa*, and that this Rosa was Peruvian.

The regions of Peru preserve their own traditions, and each contributes something distinct to national life. The unity of a people is strengthened when these differences find their place and each person contributes from their own history and convictions. Peru preserves everyday expressions of solidarity: communal work projects in which neighbors join forces to carry out a task that benefits everyone, the help families offer one another in times of difficulty, and the hospitality I have witnessed so many times. In these gestures, one discovers a way of loving one's homeland that is manifested, above all, in caring for those who live there.

To love a people is to desire that everyone may live with dignity among them, to take an interest in them, and to be willing to offer something of oneself for their good. It is a sentiment that I have come to understand better thanks to you, and which I wish to share today with those who hold public office.

Madam President, distinguished officials: this concern for the good of others is admirably embodied in public service. Pope Francis, who visited this beloved land in 2018, recalled that politics is "a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good" (*Fratelli Tutti*, 180). Democratic life brings together people of diverse convictions and aspirations, united by a shared national destiny. Institutions provide channels through which these differences can find expression and paths to understanding can be forged. Public decisions also affect those who live far from the places where they are made, and this should never be forgotten.

To understand the needs of those who are far away, we must begin by listening to them. I recall seemingly simple conversations in which the difficulties of a family or the hopes of an entire community came to light. In a country where so many languages are spoken, listening also requires ensuring that everyone can make themselves understood. Those who turn to public institutions hope to be heard, to understand the decisions that affect them, and to find someone they can turn to with confidence. Behind the files, routine paperwork, or the abstract national census number, there are real people awaiting answers on which much of their peace of mind depends.

> **To understand the needs of those who are far away, we must begin by listening to them.**

Listening requires special patience when dealing with disagreements or painful experiences. Peru, too, has gone through difficult times that have tested the ability of its people to live together in harmony. Past events deserve to be treated with justice and sensitivity, leaving room for harmony to grow and for differences to be addressed with respect. Democratic life implies recognizing that no one has all the answers and that differences do not prevent us from sharing a sincere concern for the good of the country. I would like to encourage everyone to cultivate honesty, integrity, and a willingness to engage with others — qualities that sustain trust among people and give strength to the life of institutions.

For families, peace has a very concrete meaning: going out to work without fear, caring for one's children, and returning home with peace of mind. These are simple aspirations, but no one should be deprived of them. The Church is aware of the suffering caused by violence and wishes to remain close to those who endure it, encouraging the efforts of all who work to protect the life, dignity, and rights of people through law and justice.

> **For families, peace has a very concrete meaning: going out to work without fear, caring for one's children, and returning home with peace of mind. These are simple aspirations, but no one should be deprived of them.**

Providing for one's family with dignity is also part of that everyday peace. I think of those who cultivate the land, the fishermen who go out to sea, small business owners, and those who keep cities running. Each of these jobs contributes to the life of the nation and deserves to be recognized in its dignity. Saint Paul VI taught that authentic development must promote "all people and the whole person" (*Populorum Progressio*, 14). Such development encompasses material well-being as well as the cultural, moral, and spiritual aspirations of every person. There are goods that no economic prosperity can replace: peace of conscience, the certainty of being loved, and the freedom to seek the truth and to guide one's life according to it.

“There are goods that no economic prosperity can replace: peace of conscience, the certainty of being loved, and the freedom to seek the truth and to guide one's life according to it.

The desire to seek the truth begins to manifest itself very early on, in the questions through which a child discovers the world. A school capable of embracing that search can open up horizons that once seemed distant and help the child recognize his or her own abilities. I think with gratitude of the teachers in the various regions of Peru, who accompany this discovery and pass on to their students the values of their land, so that they may learn to know and love it. But the horizons that open up in the classroom must later be matched by real opportunities. I extend a word of affection to young people, especially those seeking their first job or preparing for new responsibilities. Let us work so that they may develop their talents and generously place them at the service of others, especially those most in need.

When a person falls ill or needs ongoing care, the lives of those around them also change. Anyone who has cared for a loved one knows how much timely medical care, a friendly presence and a word of comfort mean. I think

of the elderly, people with disabilities, and those suffering from loneliness or mental health challenges. Many families quietly shoulder this burden, often with great sacrifice. I encourage the authorities to support this dedication by providing them with accessible health services and strengthening preventive medicine. Those who devote their energy to caring for others also need to find someone to care for them.

I also think of the many Peruvian women who have run soup kitchens and community meal programs, and of those who, through their professions and public responsibilities, contribute to the good of the country. May all of them be able to freely develop their abilities, participate fully in their communities, and live free from violence and any form of exploitation.

In Peru, the rivers of the Amazon, the Andean highlands, and the extensive coastline shape the lives of numerous communities and the work of their inhabitants. The use of these resources — through agriculture, fishing, or mining — requires caring for nature and respecting the communities that depend on it (cf. *Laudato Si'*, 183). Understanding each territory allows us to anticipate the risks posed by natural phenomena and better protect the population. The solidarity that Peruvians demonstrate in the face of emergencies deserves to be matched by equally committed institutions, capable of preventing disasters and acting in a timely manner when a life is in danger.

Science and technology help us anticipate many of these risks. Their advances also make it possible to improve health care and bring educational opportunities to remote communities. Artificial intelligence expands these possibilities and transforms the way we work and interact. As I noted in *Magnifica Humanitas*, these new capabilities call for discernment and a responsible orientation toward the common good (cf. n. 5). May their benefits reach everyone, and may their development remain at the service of human dignity. There must also be adequate legal safeguards to prevent potential abuses and protect people from their consequences.

Environmental protection and the responsible use of new technologies also require collaboration among nations. Due to its location in the Andes and the Amazon and its access to the Pacific, Peru maintains ties with neighboring nations and with peoples from other continents. Numerous

issues affecting the lives of its inhabitants — from environmental protection to migratory movements — are best addressed through dialogue and cooperation.

Furthermore, I think of the many Peruvians living abroad who, while building their lives in other lands, maintain their affection for their families and contribute to their communities of origin. In cities far away, the image of the Lord of Miracles continues to bring Peruvians together, who find in that devotion a way to maintain ties with their homeland. I myself have seen Rome decked out in purple! Distance does not necessarily diminish love for one's homeland; at times, it allows us to recognize more clearly how much we have received from it. Those who come to Peru also bring stories and hopes that deserve to be welcomed and respected. Their stories show that relations between countries have very concrete consequences for the lives of families.



Distance does not necessarily diminish love for one's homeland; at times, it allows us to recognize more clearly how much we have received from it.

The wars and tensions that afflict so many peoples call for patient diplomacy — diplomacy that keeps dialogue open, respects international law, and seeks agreements that protect the lives and dignity of people. Every nation has legitimate aspirations, but none can regard the fate of others as extraneous to its own concern. I encourage Peru to continue contributing to regional and international cooperation and to foster understanding even when positions seem irreconcilable. May we never give up on seeking ways to alleviate the suffering of peoples and move toward peace.

Relations between Peru and the Holy See are rooted in this spirit of cooperation. The Peruvian Constitution recognizes the Catholic Church as an important element in the historical, cultural, and moral formation of the

nation and provides for collaboration between the State and the Church, within a framework of independence and autonomy, while also respecting other religious denominations (cf. Art. 50). The Church, mindful of this recognition, wishes to continue offering the Peruvian people what it has received as its mission: to proclaim the Gospel, to accompany those who suffer, and to serve the dignity of every person. This commitment is evident in its communities, in its educational and charitable works, and in the many lay faithful who, moved by their faith, participate in the life of the country through their professions and civic responsibilities. May this relationship continue to develop with mutual respect, always seeking the good of all Peruvians.

Ladies and gentlemen: there are many ways to serve Peru. I thank those who do so through their institutions and all those who, through their daily work, contribute to the good of their communities. I have received so much from you. There are faces, conversations, and gestures of affection that, even after so many years, continue to stay with me. From the See of Peter, I wish to reciprocate such affection with my prayers and my closeness. I would also like to propose to you the Social Doctrine of the Church as a guide to enlighten and direct the efforts of all who work for the good of this nation.

At the well of Saint Rose of Lima, generations of Peruvians have placed their petitions and hopes. Today, from here, I too would like to place my prayer into that blessed well. Through the intercession of the Blessed Virgin Mary, Saint Rose, and all the saints and blessed of this land, I ask the Lord that the love of Christ may help you to recognize in every Peruvian a brother or sister, and in each one, yet another reason to love your homeland. May God bless Peru and all its people. Thank you very much.

IMPROMPTU REMARKS FROM THE BALCONY OF THE NUNCIATURE

Good evening, Lima! Good evening, Peru!

I cannot thank you enough for this warm welcome as I come home today. How wonderful it is to find you all here with such enthusiasm, such joy and so much prayer.

I am deeply grateful for all your prayers, especially during this time. Thank you!

Here in front of the Nunciature is this beautiful dove, a symbol of peace. All of us indeed want to be promoters and builders of peace. So, I sincerely ask for your prayers for peace in the world, for peace in every country. May we learn to build unity, promote reconciliation and believe deeply in peace.

Now, I have been asked to say one more thing. Some people have their windows on this side and want to sleep — and they would like a little peace.

So, the celebration can go on for a little while longer, but not all night. Otherwise, there will not be any peace tomorrow.

Now we are going to bless you and all your loved ones. A special prayer for your families. It is very important to think about families and to find ways to promote unity within our own families.

So, let us pray together as Jesus taught us.

Our Father...

The Lord be with you...

Blessed be the name of the Lord...

Our help is in the name of the Lord...

And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit come down on you and remain with you forever. Amen.

Thank you. Good night! See you tomorrow.

THE AUGUSTINIAN KEY

Peace, the tranquility of order

> **The peace of all things is the tranquility of order.**
>
> Saint Augustine, The City of God, XIX, 13, 1

When the Pope describes the everyday peace of families — going out to work without fear and coming home with serenity — he expresses in concrete language the tranquility of order of which Augustine speaks: a just coexistence, made of listening and respect.

02

CHAPEL OF THE ARCHBISHOP'S PALACE · LIMA

ADDRESS

Opening our hearts to today's Peru

Meeting with the bishops of Peru

THURSDAY 12 NOVEMBER

> **Before the tabernacle, we regain the correct perspective on our ministry. The Church does not belong to us; it belongs to Christ. We are messengers who will one day complete our journey. Only God remains!**

Your Eminences,
Your Excellencies,
Monsignors,
Dear brothers!

I am grateful for the words addressed to me on your behalf by the Most Reverend Carlos Enrique García Camader, Bishop of Lurín and President of the Episcopal Conference, together with prayers for my recovery. Some of you know that there were those "Thomases" who said, "He will not come;" "He won't be able to." But God is great, and his grace is greater than all of us. I am truly very happy to be here with you.

I thank God that on this occasion he is allowing us to continue this dialogue as brother bishops. Not many months ago, you were in Rome for the *ad limina* visit; now we are here together. I am also looking forward to the meetings I will have over the next few days in Peru. Thank you for all the work you have done to organize my visit.

Dear brother bishops, the roads that crisscross a country's landscape also run through the soul of its people. We can observe this truth in Peru. Its mountains, valleys, coastline, Amazon region and ancient trails preserve the memory of peoples who learned to come together and share their gifts.

Among these paths there is one that is very familiar to you: the Great Inca Road, that vast network which united territories, communities and cultures throughout this land. Drawing on this image, I would like to invite you to reflect on our episcopal mission, for the Church is like a path leading us to a communion and hope that crosses the mountains of indifference, the deserts of individualism and the distances that separate people. Furthermore, the motto of this visit — "Let us open our hearts!" — invites us to conversion, to communion and to mission.

But what does "opening one's heart" mean for a bishop? It means knowing the path to God so that he may walk alongside the faithful, as well as allowing God and the faithful to challenge his priorities. It is an eminently missionary journey, much like the Inca Trail, which was not built so that travelers might linger to admire its magnificent landscapes, but to reach the whole of *Tawantinsuyu*. Like the *chasquis*, who traveled the length and breadth of the empire carrying urgent messages and vital provisions, the

bishop is the messenger who bears the Good News of the Gospel, safeguards the treasure of the word of God and administers the sacraments as those indispensable gifts which are necessary to sustain the Christian life.

We may also consider that, just as this Trail is the heir to the ancient paths used by pre-Incan cultures, the bishop is a servant in his Diocese of the history of salvation that began before him and will continue after him. For this reason, “opening one’s heart” for the bishop means recognizing the path that God is already traveling with his people, the journey that still lies ahead and the direction in which we must go to continue building a future of hope for all.

Dear brothers, for the bishop, opening one’s heart also means getting to know his Diocese by entering people’s homes, accompanying the sick, meeting young people and reaching out to communities which, due to their geographical remoteness or social vulnerability, are rarely able to make their voices heard. Indeed, the shepherd is called to go out and meet everyone.

In this regard, the figure of Saint Turibius of Mogrovejo stands out in a unique way. He understood that his mission required him to be with the communities in order to focus first and foremost on Christian formation and to ensure that the Gospel could also be proclaimed in the languages of the indigenous peoples. The Catechism that was developed in communion with the bishops gathered at the Third Provincial Council of Lima, written in Aymara, Quechua and Spanish, bears witness to his missionary zeal.

We know that the Inca Trail is no easy path, for its steep ascents and narrow passes test the traveler’s endurance, though their efforts find solace in contemplating the majesty of creation. Similarly, the episcopal mission does not always follow clear paths. We encounter pastoral difficulties, social divisions, misunderstandings and decisions that can prove to be painful. Here, Saint Turibius enlightens us once more, helping us to understand that pastoral charity does not consist in avoiding problems but in remaining faithful to Christ and seeking the greatest possible good for people. Just as the hardships of the journey wind through the mountains, so too does the

Cross of Jesus weigh upon our ministry. Yet that very Cross reminds us that no toil offered out of love is in vain when it is united with the self-offering of Jesus Christ (cf. *Mt* 16:24-25).

> **Here, Saint Turibius enlightens us once more, helping us to understand that pastoral charity does not consist in avoiding problems but in remaining faithful to Christ and seeking the greatest possible good for people.**

It is important to remember that this trail is not to be walked alone. Being in the region that was home to Peru's first seminary, I think of the bishop, who transforms the journey itself into a traveling *Yachay wasi*, a "house of knowledge." As a traveling companion to his priests, he does not merely show them the way, but also shares in their struggles and aspirations, recognizes God's footprint in their lives and ensures that no one is left behind. Yet beyond the realm of imagination, the truth is that walking together fosters communion, a gift for which we must always pray: communion with the Successor of Peter, with the other bishops, with men and women religious and with the whole People of God. This is essential for faithfully traveling the Way which is Christ.

In light of this, I am heartened by the synodal process that has been undertaken in the Peruvian Church. In partnership with the People of God, I ask you to continue working steadfastly, making it increasingly possible to build a Church in which we all recognize ourselves as co-responsible and missionary disciples of the Lord. A Church in which each person lives according to their own vocation, in mutual trust, so that authority is not exercised autocratically nor is obedience mere servility.

I would now like to speak of those who have walked these lands before us. In addition to Saint Turibius of Mogrovejo, let us think of Saint Rose of Lima. Her prayer and her dedication to those in need remind us that apostolic fruitfulness depends on our union with the Lord and, consequently, on the care we take of our own spiritual life in the episcopal ministry.

From Saint Francis Solano we learn to cross borders to proclaim the Gospel. His joyful missionary spirit reminds us that the Church exists to proclaim Jesus Christ, especially to those living on the human and geographical peripheries.

Through their humility, Saint Martin de Porres and Saint Juan Macías teach us to recognize Christ in the least among us. From these saints we also learn that charity begins with a simple gesture, a listening ear. They also remind us that no person can be judged by their rank, their origins or their social status. In this regard, allow me to mention a reality that has caused us so much pain: the abuses perpetrated by members of the clergy or within the context of the Church. We must respond as Jesus would, with truth, justice, forgiveness, making amends and an ever more resolute commitment to fostering a culture of prevention and protection for the weakest in light of such crimes.

The lives of the saints — each distinct yet united by a single faith: bishops, priests and laity; Spaniards, Creoles and Mulattos — represent the unity of the Church in Peru and form a school of holiness. They continue to walk with us, here and now, along the many paths of the one Way, teaching us to be *in Illo uno unum*.

Dear brother bishops, in 2018 I was seated there in the back among you in this very place, and we received from our beloved Pope Francis a passionate exhortation to work for unity. I recall that he told us: “Do not remain prisoners of divisions that create cliques and hamper our vocation to be a sacrament of communion… That was — and is and always will be — the best way to evangelize” (*Meeting with the Peruvian Bishops*, Lima, 21 January 2018). Indeed, communion among you, among us, is the foundation of the credibility of the Gospel you proclaim.

> **Indeed, communion among you, among us, is the foundation of the credibility of the Gospel you proclaim.**

Our mission as bishops calls us to be bridge-builders, to foster dialogue, to educate others in having fruitful encounters and to help heal the wounds that divide Peruvian society. In order to be effective in this way, it is helpful to open our hearts to our brother bishops so as to cultivate trust, share our difficulties and strengthen episcopal fraternity. No bishop should feel alone on this journey. No particular Church should carry out its mission as if it were separate from that of the others. In and through communion, the bishop will be an instrument in preventing social or political polarization from weakening his prophetic and evangelizing mission.

> **No bishop should feel alone on this journey. No particular Church should carry out its mission as if it were separate from that of the others.**

Finally, dear brothers, the bishop must open his heart to the Peru of today. An ancient path retains its value when it continues to enable people to reach their destination. We must ask ourselves which paths truly lead to Christ, and we should denounce false paths. Today, Peru needs shepherds capable of listening to the questions of our time and illuminating them with the clarity of the Gospel. In this way, you will be able to accompany families, support young people, defend the life and dignity of every person, promote justice and commit to the care of creation, helping in a particular way those who suffer from poverty, exclusion, corruption, violence and a lack of opportunities.

> **An ancient path retains its value when it continues to enable people to reach their destination.**

This mission requires us to combine doctrinal fidelity with pastoral closeness; the celebration of the sacraments with a commitment to our neighbor; and the formation of consciences with a concrete witness of charity.

> **This mission requires us to combine doctrinal fidelity with pastoral closeness; the celebration of the sacraments with a commitment to our neighbor; and the formation of consciences with a concrete witness of charity.**

The Eucharist is the source and summit of our Christian life. Before the tabernacle, we regain the correct perspective on our ministry. The Church does not belong to us; it belongs to Christ. We are messengers who will one day complete our journey. Only God remains!

May we never lack the time to be with the Lord and to accompany those who need to experience the bishop's spiritual fatherhood. For the bishop, united to Christ, even amidst his limitations, is an instrument of comfort, unity and hope.

I would like to conclude with three suggestions:

First: do not cease to walk with the people.

Second: let us never cease to walk together, in episcopal communion, as witnesses to the unity we proclaim.

Third: let us never tire of opening our hearts to God, so that he may renew our vocation; to our brothers and sisters, so that divisions may be healed; and to his people, so that they may find in you the “father bishop” who is close at hand, courageous and merciful.

May the Blessed Virgin Mary, Mother of the Church, grant us this, so that all the children of this beautiful land — in the Andean highlands, in the valleys, in the Amazon, on the coast and on the islands — may find in the Church a home where they are welcomed, listened to, loved and led to Jesus Christ. Thank you very much.

03

CATHEDRAL BASILICA OF SAINT JOHN THE APOSTLE AND EVANGELIST · LIMA

HOMILY

A symphony of communion

Midday Prayer with bishops, priests, religious, seminarians and synodal teams

THURSDAY 12 NOVEMBER

> **Communion is neither complete homogeneity nor necessarily immediate consensus. Rather, it is a space in which different voices, with the help of the Spirit and under the guidance of the pastors, learn to blend without being drowned out, thereby creating harmony.**

Dear Bishops, priests,
Consecrated men and women, seminarians,
Members of the pastoral councils and synodal teams,
Dear brothers and sisters in Jesus Christ,

It is a great joy for me to be once again on Peruvian soil, close to this Church which is so dear to me. I come as a father and brother in the faith, as a shepherd who loves his flock.

I first came to Peru many years ago, sent to serve the People of God and build up his Kingdom, and to promote peace through justice, with particular concern for the weakest. I return today to encourage you to continue the work of spreading the Gospel, attentive to people's lives and needs. With this in mind, I would like us to reflect together on certain attitudes that are important for being the Church and for building a civilization of love truly grounded on the common good. The brief reading we have just heard, from the First Letter of Saint John, will guide our reflection (cf. *1 Jn* 3:23-24).

The first idea it offers us is the invitation to believe "in the name of his Son Jesus Christ" (v. 23), that is, *to look* to him as the one foundation on which to build our temple of living stones (cf. *Eph* 2:19-22). Christ is the Light, the Word and the Bread, and the Church grows wherever people live united with one another through communion with him. This is confirmed by the constant search for God that has characterized the lives of countless saints, such as the bishop, Saint Turibius of Mogrovejo, a tireless, enterprising and creative apostle, a courageous defender of the poor and a generous shepherd, ready to pour himself out for his flock. If, however, we wish to reach the source of such energy and enthusiasm, we must look to his intimate relationship with the Lord. In following him even to the cross, Turibius found the meaning, the guiding principle and the strength of his entire mission. This is where we too must find inspiration for serving the community, learning to read our history in the light of the Paschal Mystery. By contemplating the crucified and risen One, the Lord of Miracles, we will find a sure guide for our journey in the "signs" of his goodness.

> **Christ is the Light, the Word and the Bread, and the Church grows wherever people live united with one another through communion with him.**

The second value I would like to recall is *reconciliation*. In his letter, John says that it is God's will that "we love one another, just as he has commanded us" (*1 Jn* 3:23). Peru has great need of this. It needs a Church that sows love, capable of building bridges where others raise walls, capable of listening, healing and forgiving and, at the same time, ready to acknowledge its own infidelities and humbly ask forgiveness, accepting responsibility for the wounds it has caused both within the community and around it. Peru needs a Church that, clinging to the Cross, also knows how to face conflicts with charity and courage, confident that in Christ it is always possible to begin again and find unity. For, as Saint Paul says, all this is not our work alone, but "is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation" (*2 Cor* 5:18).

Only in this way will we be, in an expression especially dear to Pope Francis, true *peacemakers* (cf. *Fratelli Tutti*, 225). And this is the third point on which I would like to reflect. You have often heard me speak of the need to promote throughout the world "a peace that is unarmed and disarming" (*Message for the 59th World Day of Peace*, 1 January 2026). This is a genuine and urgent need, to which we must respond by cultivating, in every circumstance and day after day, the values of dialogue and fraternity, while avoiding every form of polarization that causes division. Peace always begins "here and now" and depends on how we behave, how we look at one another, how we respect one another and how we listen to one another. If we wish to spread peace, we must first safeguard and nurture it before God, within ourselves and among those dear to us, and then spread it in our communities and in the various spheres of social and political life.

> **Peace always begins “here and now” and depends on how we behave, how we look at one another, how we respect one another and how we listen to one another.**

In this way, we will become authentic builders of that *communion* which the family of the baptized is called to embody, so as to become ever more, in Christ, “a sign and instrument… of communion with God and of the unity of the entire human race” (*Lumen Gentium*, 1). For Christians, unity is a dimension of existence that cannot be renounced, and that requires a continual conversion of heart, both personally and communally. Through grace, Baptism makes us members of the one Body of Christ (cf. *1 Cor* 12:12-13), but it is up to us, in the dignity of our freedom, to accept or reject each day the gift we have been given. In this regard, at the Last Supper Jesus expressed the Father’s desire: “that they may all be one… so that the world may believe” (*Jn* 17:21).

The question, then, is how to act and make our being one visible, using every appropriate means and even turning our differences and wounds into opportunities to grow together in mutual esteem and forgiveness. Communion is neither complete homogeneity nor necessarily immediate consensus. Rather, it is a space in which different voices, with the help of the Spirit and under the guidance of the pastors, learn to blend without being drowned out, thereby creating harmony. This requires us to listen openly even to what does not accord with our own perception, to welcome another person’s pain without judging it and to allow ourselves to be touched by that person’s story. Only in this way can a co-responsibility take shape in our communities which makes each of us a prophet of the Good News.

And this brings us to the final aspect of our reflection: *mission*. “The Church… is by its very nature missionary” (*Ad Gentes*, 2); by its very constitution, the Church impels us to proclaim the love of God which she has received and in which she believes (cf. *1 Jn* 4:16). Therefore, dear brothers

and sisters, I urge all of you to keep the flame of this love alive, so as to bear credible and joyful witness, each according to your vocation: bishops, by recognizing as shepherds the voice of God speaking through the life of the flock, especially by listening to priests and remaining close to them; priests, by cultivating an intense love for Christ, fidelity and obedience to the Church, and accompaniment of the brothers and sisters entrusted to your care; consecrated men and women, by daily renewing the profession of your "yes" through a truly evangelical life and asking the Holy Spirit for the grace to be "born from above" (cf. *Jn* 3:3); seminarians, by cultivating the beauty and freshness of your calling, keeping your relationship with Jesus alive and caring for your interior life. And now, to you, lay members of the pastoral councils and synodal teams, I ask you to remain committed to the work you have begun. The Church needs you, your contribution and your faith.

Dear brothers and sisters, let us all unite, today and always, in the great symphony of communion whose conductor is Christ. Let us sing of the Father's love as we advance together, with hearts united and open to grace, and faithful to the commandment we have received: "that we should believe in the name of his Son Jesus Christ and love one another" (*1 Jn* 3:23). May this indeed be so, through the grace of the Holy Spirit and the intercession of Mary, our Mother.

Dear brothers and sisters, let us all unite, today and always, in the great symphony of communion whose conductor is Christ.

04

SQUARE IN FRONT OF THE CATHEDRAL · LIMA

ADDRESS

The person at the center

Meeting on the challenges and hopes for the future of the Peruvian people

THURSDAY 12 NOVEMBER

> **“Differences foster encounter and mutual enrichment. It is precisely because we are different that we create “common-unity” — community.**

Dear brothers and sisters, my beloved Peruvian people, good morning!

Thank you for being here and welcoming me with open hearts, as your brother and companion on the journey. You make me feel at home. Thank you. During these days, I wish to walk among you as John the Baptist did, bearing witness to the Light that enlightens everyone: Jesus Christ, the Son of God (cf. *Jn* 1:6-9). Let us listen to the Teacher, who is venerated in a special way in this land under the title of the Lord of Miracles, and welcome what he wishes to say to Peru in these days.

The challenges you have mentioned cannot be addressed in isolation, because the family, cultural diversity, the world of work and the condition of women are all part of the same human reality and are deeply interdependent. The Church's social doctrine offers us elements for understanding this reality: at the center of every social, economic and political organization must be the human person, created in the image and likeness of God, endowed with infinite dignity and called to live in relationship with others. On this basis, the personal, familial and social good come together as one reality.

The centrality of human dignity is the foundation for other essential principles that should guide personal, family, business and institutional decisions, such as the common good, solidarity and subsidiarity.

Human life does not begin in a vacuum. It is born of the love between a man and a woman who, giving themselves to one another, open themselves to the gift of a new life. A child is the fruit of this communion, not a product, and from the very beginning bears within the mark of the relationship of origin. This most fragile beginning is nurtured in the mother's womb, the first place of welcome, where the initial bond becomes closeness and protection. According to the Creator's plan, the human person is conceived and grows within this web of relationships. Thus, the dignity of nascent life finds its proper place in the family.

Enlightened by the Gospel and in harmony with the human sciences, the Church's Tradition affirms that the family is the first natural society, with rights of its own. This means that the family precedes every written law.

The law's role is simply to recognize and protect it, while public institutions must support the family, not replace it (cf. *Compendium of the Social Doctrine of the Church*, 214).

Certainly, as you have said, cultural changes have altered the traditional roles of men and women, who seek to develop new attitudes and ways of life in the family and in society, sometimes by mistaken paths (cf. *Aparecida Document*, 49). This situation calls us to assert with even greater conviction that God created the human person male and female (cf. *Gen* 1:27). It is in this union alone that reciprocity and complementarity are expressed, giving rise to fatherhood and motherhood, filiation and fraternity, and everyone's commitment to a better society.

Nevertheless, living the truth of our identities as male and female does not justify an unequal sharing of domestic responsibilities or the subordination of one spouse to the other. We must continue working to harmonize the roles of men and women in families and affirm that both share the responsibility for building the future of society.

Our faith offers us an understanding of the human person that helps us overcome the tensions that arise when we examine new cultural trends. Christian love teaches us that to love is to serve God and neighbor. This perspective brings out the deeper meaning of being fathers and mothers, sons and daughters, grandchildren or grandparents, fostering dialogue, patience, kindness, forgiveness and mutual service (cf. *1 Cor* 13). Deepening our understanding of this is a rich source of spirituality in the home.

Each member of the family is called to contribute, in an original and creative way, the gifts and talents he or she has received. No one is exempt from caring for others, showing gestures of closeness and affection, working responsibly, listening patiently and teaching by example. In this regard, I would like to draw attention to the many mothers who often suffer and feel alone, having to face numerous difficulties in raising their children so that they grow up healthy and become good men and women. I want to offer special thanks to these women — mothers, aunts and grandmothers — who pass on faith and sure hope to future generations with great courage through the example of their lives.

> **No one is exempt from caring for others, showing gestures of closeness and affection, working responsibly, listening patiently and teaching by example.**

We also know that many families are wounded and divided due to economic problems or emigration. Others are harmed by the intrusion of addictions, such as gambling and betting, alcoholism and drug addiction, abuse or domestic violence. God loves all families, especially those going through crises. To them I want to say: do not give in to difficulties. Look to the example of the Holy Family. It was not easy for them to build a home either. Like many of our families, they too had to maintain their faith and trust in God amid uncertainty and hardship; they had to move to another city and work to support themselves; they had to face loneliness, pain and incomprehension. Yet they also teach us that when God is present in our family, we can grow, keep going, face problems, and stand beside the Cross sharing the joy of faith together.

> **God loves all families, especially those going through crises. To them I want to say: do not give in to difficulties.**

Another very timely challenge you have mentioned is the impact of digital technology on the family. Recently, in the Encyclical *Magnifica Humanitas*, I expressed how today's technology risks replacing real human interaction, exposing family members to distractions and sometimes harmful content. In this regard, an alliance among political leaders, educational institutions and families is essential if we are to solve the problems that arise from this (cf. No. 142).

The sons and daughters of our homes are at the same time the citizens of Peru, the business owners and workers of our cities and countryside. This leads us to the world of business, which is called to be a true protagonist in building up the common good. A business is a society of persons in which capital, management and labor must be ordered toward integral human development (cf. *Compendium of the Social Doctrine of the Church*, 338). It is therefore necessary for legitimate authority to help business owners and workers by establishing a just legal framework and ensuring a reasonable balance among work, rest and family life. Fostering stability through sound human and economic relationships within families is a shared responsibility.

When we become aware of this vital interdependence, we discover that the common good is the joint achievement of a greater good (cf. *Magnifica Humanitas*, 62), so that the wealth and resources of society are not directed exclusively toward the benefit of a few, but contribute to the development of all (cf. ibid., 65).

Within this interdependence, education is a practical instrument for putting principles into practice. Educating our children today in a way that is consistent with their dignity guarantees an honest society tomorrow. In this regard, a State strengthens the foundations of a just and peaceful society when it promotes a social policy centered on the equal dignity of persons, supports families, guarantees an educational policy for the human and intellectual formation of students and pursues a labor policy that protects both the dignity of work and private initiative (cf. ibid., 168).

The centrality of human dignity also sheds light on how we understand cultural diversity. Peru is a beautiful country precisely because of its cultural, linguistic, historical and regional plurality. As we sing in a Creole waltz: “Rich mountains, beautiful lands; smiling beaches, fertile fields; snow-capped peaks, rivers and ravines — this is my Peru!” Differences foster encounter and mutual enrichment. It is precisely because we are different that we create “common-unity” — community.

Nevertheless, as in all human coexistence, historical wounds and mistrust sometimes make it difficult to understand one another. We cannot accept expressions or behaviors that classify, offend or judge people on the basis of their appearance, origin or social condition, under the pretext of certain

jokes or popular slang. Along with disarming our language by giving up hurtful words (cf. *Message for Lent*, 5 February 2026), we must also disarm our attitudes.

Aggressive attitudes are disarmed through meekness. Jesus himself tells us: "Learn from me; for I am meek and humble in heart" (*Mt* 11:29). This virtue is not weakness but an inner strength that moderates anger and resentment, transforming them into patience, dialogue and a readiness for reconciliation. Jesus showed meekness in its fullest form during his Passion, when he did not respond to insults with violence or threats. Let us pray that in the empire of the sun, *intipa imperion,* we may reflect that light, which is Christ, the "dawn from on high" (*Lk* 1:78).

> **Aggressive attitudes are disarmed through meekness.**

In this context, how can we fail to remember Saint Turibius of Mogrovejo, who spread the Gospel without imposition among diverse peoples speaking different languages, who faced the challenge of peaceful coexistence, unity and communion in Christ?

Cultural diversity can become an instrument of peacemaking when we begin to recognize those who are different as brothers and sisters deserving of respect. Unity in diversity is the work of the Holy Spirit and, at the same time, something we must cultivate and strengthen in order to be signs of unity in Christ (cf. *Acts* 2). The Catholic Church embraces the whole world within her fold and at the same time takes on the character of each place (cf. *Magnifica Humanitas*, 26). She speaks every language (cf. Saint Augustine, *Sermon* 268), as the *Catecismo Limense* demonstrated.

> **Cultural diversity can become an instrument of peacemaking when we begin to recognize those who are different as brothers and sisters deserving of respect.**

Recognition of human dignity also requires that we effectively promote the presence, respect and participation of women. Their contribution to every sphere of society and the Church is indispensable. It is sad to see that *machismo* persists, manifested in the absence of fathers from family life, in abuse and violence against women. This mentality disregards the newness of Christianity, which recognizes and proclaims that men and women possess equal dignity and responsibility (cf. Benedict XVI, *Inaugural Address to the Fifth General Conference of the Bishops of Latin America and the Caribbean,* 2007).

Women living in poverty or belonging to Indigenous and Afro-American communities are liable to suffer a double marginalization (cf. *Aparecida Document*, 454). For this reason, it pains us to see that violence against women — who could be our grandmothers, mothers, sisters or daughters — continues to be a reality that wounds all of humanity.

I would like to renew an ardent appeal, not only to my brothers and sisters in the faith but to every man and woman of good will: let us value women! Let us protect and respect girls! (cf. *Magnifica Humanitas*, 57).

The Church values the richness, talents and particular sensitivity of women, whose outstanding model is the Virgin Mary, "the New Woman and perfect Christian... summing up the most characteristic situations in the life of a woman" (Saint Paul VI, *Marialis Cultus*, 36). Indeed, the Gospel presents her as a free and strong woman, always oriented toward authentic discipleship as she accompanied the Church in her mission (cf. *Aparecida Document*, 266).

Dear brothers, dear sisters, the family, the business world, cultural diversity and the role of women thus converge in one and the same requirement: to build a society in which every person can live with dignity and contribute to

the good of all. Just structures are necessary, but they are not enough. We also need hearts that are honest in seeking the common good, so as to overcome corruption, violence and individualism (cf. *Magnifica Humanitas*, 169).

Just structures are necessary, but they are not enough. We also need hearts that are honest in seeking the common good, so as to overcome corruption, violence and individualism (cf. Magnifica Humanitas, 169).

As missionary disciples of Jesus Christ, let us make our homes schools of fraternity; our businesses communities of dignified work and social responsibility; our cultural differences opportunities for encounter; and our institutions places where women and men can participate and contribute to the common good. In this way, we can move toward a just society in which the dignity of every person is the foundation of true peace. Thank you.

After the Address:

Thank you very much! Now, sisters and brothers, I invite you to pray together with the same words that Jesus Christ taught us. Our Father…

[Blessing]

May God bless Peru!

05

NATIONAL STADIUM OF PERU · LIMA

ADDRESS

Come and see

Prayer vigil with young people and university students

THURSDAY 12 NOVEMBER

> **Do not settle for living according to what others expect of you. God has created you for the purpose of accomplishing something that no one else can do in quite the same way.**

Good evening, Lima! Callao! Carabayllo! Those from Lurín and Chosica are here too! Good evening, everyone. Someone told me that Peru needs a sign of hope; well, here today at the National Stadium, you are that sign of hope.

It is a joy for me to be here with you. Thank you for such a warm welcome. I am grateful for the words of Cardinal Castillo and for the questions which the young people put to me, as well as for the sincerity with which Joao, Emily and Sister Luzbinda have opened their hearts to us. What they have shared gives me an opportunity to reflect with you on a scene from the Gospel of Saint John.

One day, John the Baptist was with two of his disciples when he saw Jesus passing by. Pointing him out, he said: “Behold the Lamb of God!” (*Jn* 1:36). When they heard this, the two began to follow him. The Lord, realizing that they were following him, looked at them and asked: “What are you looking for?” (v. 38). What a beautiful question! These are the first words spoken by Jesus in this Gospel. I would like each of you to hear that question as though Jesus were asking you today: What are you looking for? What do you hope to find? What do you hope for in life?

Do not be in a hurry to answer. Some questions accompany us for a long time. Think about what fills you with enthusiasm, about the people you love and the dreams you would be willing to fight to achieve. Think, also, about the concerns that sometimes keep you awake at night and the things you would like to change. Jesus is interested in all these matters because he is interested in you.

There is a word that can help us understand this search: *passion*. We use it to speak of what we love deeply, what awakens our enthusiasm and moves us to give the best of ourselves. But the word also reminds us of suffering, of experiences that seem to extinguish our desire to keep going. Some young people feel lonely, even when they are surrounded by others. Others carry the pain of a loss or uncertainty about their future. At times, we ask ourselves why God allows certain things to happen, or why he seems silent when we need him most.

Let us remember, then, how John the Baptist introduced Jesus: “Behold the Lamb of God!” At the time, those disciples could not yet understand what that name meant. Later, in the light of the Lord’s Passion, they would discover its meaning: he gave his life on the cross. Jesus, too, knew the anguish and darkness of suffering. From the cross he cried out: “My God, my God, why have you forsaken me?” (*Mk* 15:34). In the midst of that suffering, Christ continued to love. He did not desire the cross; he desired our salvation. Out of love for us, he accepted it and bore it to the end. Thus, through his self-giving, that instrument of death became the place where his passionate love was revealed, a love capable of conquering death.



In the midst of that suffering, Christ continued to love. He did not desire the cross; he desired our salvation. Out of love for us, he accepted it and bore it to the end.

Dear young people, when you suffer, turn to Jesus. Do not be afraid to speak to him honestly, even when you struggle to find words for prayer. He knows our tears and the questions to which we do not yet know the answers. Seek, too, the company of those who love you: some sorrows need time and a helping hand. Faith sustains us along this path and reminds us that suffering never has the final word. Be passionate about everything that is worthwhile, about what is true, good and beautiful! Develop your talents, discover the richness of your culture and dare to undertake magnanimous projects. Pope Francis used to remind us that this “restlessness” can spur us to take our lives into our own hands and assume responsibility for a mission (cf. *Christus Vivit*, 138). Do not settle for living according to what others expect of you. God has created you for the purpose of accomplishing something that no one else can do in quite the same way.

Let us return now to the two disciples. In response to Jesus' question, they said: "Rabbi, where are you staying?" And he replied: "Come and see" (*Jn* 1:38-39). What a simple answer! Those men wanted to meet Jesus and share something of his life. The Lord did not explain in advance everything that lay ahead of them. To begin with, it was enough to accept his invitation. This is how a *vocation* begins, the second word I would like to share with you. We all ask ourselves what to do with our lives and to whom we should give the best of ourselves. There are answers we discover only when we dare to walk with Jesus. Saint Paul reminds us that God chose us in Christ before the foundation of the world (cf. *Eph* 1:4). Before we even existed, we were already loved by him!



Saint Paul reminds us that God chose us in Christ before the foundation of the world (cf. Eph 1:4)**. Before we even existed, we were already loved by him!**

At times, we wonder whether following God's will means giving up our dreams. This fear can give rise to an even more dangerous suspicion: thinking that God is depriving us of something and that, in order to enjoy life fully, we also need to experience sin (cf. *Gen* 3:5). Dear friends, I would like you to engrave in your hearts the words of Pope Benedict XVI: "evil is always poisonous" (*Homily*, 8 December 2005). Do not be deceived. How could something that harms us make us happy? God knows our deepest desires, even better than we know them ourselves. He has placed within us the desire to love and to be happy, and he wants to bring that desire to fulfillment.

As happened with the first disciples, it all begins with a simple invitation: from a friend, an experience of service or an encounter with someone whose life makes us ask what truly matters. The stories we have heard this evening began with an invitation, too. Learning to recognize the Lord's voice is essential. So, dear young people, set aside moments of silence before

the Blessed Sacrament to encounter him. Speak to him about your plans and allow his word to question you. Do not be afraid to ask him what he expects of you. He will call some to the priesthood or the consecrated life, others to marriage and to forming a family. All are called to put their abilities at the service of others.

Perhaps some of you think that you have made too many mistakes or that it is too late to begin anew. I would like to say to you: Look to Jesus. He knows your story and continues to invite you to walk with him. You do not need to have your entire future worked out before you answer him. Take the step you can take today. Trust in his love and allow him to accompany you. Often, the Lord shows us the way as we travel along it.

“

Often, the Lord shows us the way as we travel along it.

The Gospel continues with a beautiful detail: those disciples “remained with him that day” (*Jn* 1:39). Saint John even remembers the time: it was about four o’clock in the afternoon. The passing years could not erase the mark left by that encounter. They stayed with Jesus. This was how a relationship began, one that would grow as they journeyed together. So now we come to the third word I would like to entrust to you: *friendship*. Our vocation, too, grows when we learn to remain close to the Lord, to listen to him and to share our joys and worries with him. In time, those disciples would discover the full extent of his love. During the Last Supper, Jesus would say to them: “I have called you friends” (*Jn* 15:15). That same night he would speak words that would be fulfilled on the afternoon of Good Friday: “No one has greater love than this, to lay down one’s life for one’s friends” (v. 13).

This is the Friend who calls you! Cultivate that friendship through prayer, the Eucharist and listening to his word. The more we learn to love Jesus, the more capable we become of loving as he does. Our friendship with Christ also gives rise to a more authentic friendship with others, one that sincerely

seeks their good, knows how to forgive and remains faithful, especially in times of difficulty. How beautiful it is to find friends who help us grow and draw us closer to God.

> **The more we learn to love Jesus, the more capable we become of loving as he does.**

The Church is born and lives from this friendship with Christ. In her we find brothers and sisters who help us keep going. We all need someone who will listen to us, encourage us when our strength fails or simply remain at our side. So do not think that you must always appear strong, especially if you lead groups or accompany others. Allow yourselves to be cared for. Remember that Jesus, too, in Gethsemane, wanted his friends close to him in the hour of anguish (cf. *Mt* 26:38). Do not be afraid to share your sorrows with your friends and seek the support you need.

There is one final detail from the Gospel that I would like to mention. After that encounter, Andrew went to find his brother Simon and told him: "We have found the Messiah" (*Jn* 1:41), and he brought him to meet Jesus. Do the same! Think especially of those who are going through difficult times. A gesture of friendship can change the course of a life. Do not be afraid to speak about Jesus and to show through your lives how good this friendship between you and him is for you.

> **A gesture of friendship can change the course of a life.**

Dear young people, listen to Jesus' invitation and dare to follow him. Today I would like to repeat to you that the Lord "takes nothing away, and he gives you everything" (Benedict XVI, *Homily*, 24 April 2005). Trust in Christ! Trust him as

you would a true friend, one who knows you, loves you and never abandons you. That trust will deepen your friendship with him each day. Therefore, let us ask the Lord, through the intercession of the Virgin Mary and the Saints of Peru, to increase our trust in him day by day, to help us live our vocation with passion and to remain always in his friendship. Let us say together a simple prayer that will help us trust Jesus more and more each day. I invite you to repeat after me:

Jesus, I trust in you.
Jesus, I trust in you.
Jesus, I trust in you.
Come, Lord Jesus.
Come into my heart,
come into my family,
come into my community.
Come into my life soon.
Come quickly, Lord!

WORDS OF THE HOLY FATHER FROM THE BALCONY OF THE APOSTOLIC NUNCIATURE

Good evening. Thank you very much for this beautiful gathering, for this enthusiasm, because we are all seeking to be united always in Jesus Christ. Let us ask for God's blessing upon all of you, that he may help us to always be faithful, that we may open our hearts, that we may know how to listen to his word, and above all, that we may be united as sisters and brothers in Christ.

May the Lord be with you. Blessed be the name of the Lord.

Our help is in the name of the Lord.

And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down upon you.

Thank you very much. Good evening.

THE AUGUSTINIAN KEY

My love is my weight

> **My weight is my love; by it I am carried wherever I am carried.**
>
> Saint Augustine, Confessions, XIII, 9, 10

The Pope invites young people to ask themselves what they are seeking and to be passionate about what is true, good and beautiful. Augustine shows that what we love directs our whole life, and that love for Christ, the friend who calls, gives that passion its direction.

06

APOSTOLIC NUNCIATURE · LIMA

GREETING

In the same spirit of joy

Words of greeting from the balcony of the Apostolic Nunciature

FRIDAY 13 NOVEMBER

> **I give thanks to the Lord for so many blessings — for faith, for life, and for respect for the human dignity of each person.**

Good morning, good morning, good morning.

A brief greeting before leaving for the next stop on this apostolic journey. Sorry, I am speaking in Italian; here at home we speak Italian.



Sorry, I am speaking in Italian; here at home we speak Italian.

Good morning. Well, on this beautiful day, we are now ready to travel to the next stop on this visit. I am now heading to Chiclayo. And we want to continue in that same spirit of joy. I give thanks to the Lord for so many blessings — for faith, for life, and for respect for the human dignity of each person. May we live out this unity, just as we are living it here in Lima these days.

May the Lord bless all of you; may his presence in you — in your hearts and in your families — always be alive and fill you with hope, and may we continue to work together every day.

May the Lord be with you. May the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down upon you.

Have a very good day, thank you very much.

07

PAMPAS DE PIMENTEL · CHICLAYO

HOMILY

Mission is not improvised

Holy Mass at the Pampas de Pimentel

FRIDAY 13 NOVEMBER

> **Evangelizing, therefore, does not mean imposing doctrines or trusting in efficient strategies, but bearing witness to that real encounter with Jesus Christ.**

Dear brothers and sisters:

What a joy it is to return to Chiclayo! It is a blessing for me to be with you once again. Thank you for your affection, the support and your prayers, especially for my health during this time of trial which, with God's help, I am overcoming. As I look at your faces, a prayer of thanksgiving to the Lord arises in my heart for the blessing you have been and continue to be in my life and episcopal ministry. I keep you very much in my prayers. I also ask you to continue praying for me, that Our Lord Jesus Christ may grant me the grace to strengthen always my brothers and sisters in the faith.

Today's liturgy invites us to consider the urgent and binding duty of every baptized person to proclaim the Gospel. At the same time, it presents an opportunity to grow in the awareness that all Christians, whether ordained ministers or lay faithful — regardless of the degree of formation we have received in the faith — are missionary disciples. In the Apostolic Exhortation *Evangelii Nuntiandi*, Pope Saint Paul VI recalls that no baptized person can be indifferent to the task of evangelization, given that it is the Church's essential mission, her deepest vocation and her very reason for being.

In his wisdom, God willed that the Church should be "like a universal sacrament of salvation" (*Lumen Gentium*, 48). Sustained by the Holy Spirit, the Church carries forward the mission of proclaiming Jesus Christ, so that, in obedience to the missionary mandate she received from him (cf. *Mt* 28:19-20), his redemptive work may reach the ends of the earth and transform human realities according to the values of the Gospel.

Proclaiming Jesus Christ is a crucial task, and for which we often feel inadequate. As missionary disciples in the twenty-first century, how can we proclaim him today? As a family, or as a parish or diocesan community, how can we carry out the mission to evangelize? The answer is through the witness of an authentically Christian and coherent life. First, we must place Jesus Christ at the center, both of our proclamation and of our existence. Then, we must understand that coherence is not merely the fruit of our own will, but it is also a grace for which we must implore the Lord and with which we are called to cooperate through our personal commitment and effort. For he alone has the power to transform our lives and thus renew our

enthusiasm for proclaiming and handing on the faith, enabling us to help the brothers and sisters we meet along our pilgrimage to live a personal relationship with Christ and discover the joy of the Gospel.

A personal encounter with Jesus Christ — a gift that is freely given — has its focal point at the Last Supper, where, in offering his body as the bread of life and his blood as the drink of salvation (cf. *Mt* 26:26–28), he asks the Father that all his disciples may be one so that the world may believe (cf. *Jn* 17:21). The Lord awaits us above all in the Eucharist and in the word, the two "tables" that nourish us and give us life. But he also comes to us through ecclesial communion and the fraternal welcome we extend to our neighbor, where we find him present and in need. Evangelizing, therefore, does not mean imposing doctrines or trusting in efficient strategies, but bearing witness to that real encounter with Jesus Christ.

Indeed, evangelization is centered on the witness of life and closeness within the believing community. Without this witness, the explicit proclamation of Jesus Christ is not possible. As Pope Francis reminded us, evangelization is based on faith and on "the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead" (*Evangelii Gaudium*, 36), and not on persuasive speeches based on mere human wisdom or on proselytism (cf. *1 Cor* 2:1–5). It is also a task marked by joy, since the joy of the Gospel is renewed and multiplied when it is shared.

The joyful and life-giving transmission of the message of salvation calls for an attitude of humility and solicitude on our part, as well as profound respect for each person's conscience and freedom. In this task, it may help us to recover the practice of "praying together," especially in our homes, remembering that Christian families are the missionary nucleus. As "domestic Churches," they lead their members to participate actively in the life of local communities, of the larger community of the universal Church and of society as a whole.

In this regard, the reading we have heard from the Second Letter of John also helps us to consider the dimension of charity as indispensable to evangelization, because the proclamation of the faith is linked to charity and the care of those most in need. In that letter, Saint John makes an urgent appeal to fraternal love. For a baptized person, love of neighbor is at the

heart of the Christian message, the commandment received “from the beginning” (*2 Jn* 1:5). This practical, committed and respectful love also demonstrates the unbreakable bond between the proclamation of the Gospel and the effort to transform the structures of human coexistence (cf. *Magnifica Humanitas*, 30).

At the same time, charity is inseparable from truth, which is not a theory, an abstract idea or a utopia, but a person, Jesus Christ, who invites us to conform our lives to his in faithful obedience to his commandments. The harmony between charity and truth calls us to make our faith concrete, so as to spread, with renewed joy, the fragrant perfume of holiness. Let us remember that without truth, love degenerates into mere sentimentality, while truth without love becomes rigid and cold (cf. *Caritas in Veritate*, 3).

For this reason, evangelization today must face the changing conditions and dynamics involved in the transmission of the faith. In some regions of the world, this transmission has been almost entirely abandoned. Faced with this situation, we must all have the courage to take on new challenges, such as the religious indifference, materialism and selfishness that dictate everyday decisions. This commitment calls us to maintain harmony between a heart filled with love for God and neighbor and a mind anchored in the truth of the Gospel.

Dear friends, mission cannot be improvised. Indeed, we proclaim what we have encountered, the salvation we have experienced, the forgiveness of sins granted to us and the discovery of the true meaning of life, because “every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus” (*Evangelii Gaudium*, 120).



Dear friends, mission cannot be improvised.

I pray that this love may set fire to the life of each one of us, so that, as baptized persons and as a Christian community, we may go out into the world and spread to others the joy born of our encounter with the risen Lord.

May we make that joy present in our families, in our workplaces through the excellence of our professional work and in the public sphere, resisting the temptation to relegate faith to the private realm. In this apostolic commitment, the Church helps us become aware that, as living stones, we share a common responsibility for building God's temple (cf. *1 Pet* 2:5).

Dear brothers and sisters, the world is waiting for us and the mission is only beginning. Therefore, here in Chiclayo and throughout Peru, I invite you — beginning with this first celebration of our reunion at the Lord's altar — to commit yourselves to sharing the living hope that is Jesus Christ and to let the Gospel "overflow" from our hamlets, towns and cities, proclaiming to all the "glory of the Lord." May the intercession of Our Lady of Evangelization help us in the task of proclaiming the Good News to all creation (cf. *Mk* 16:15). Amen.

“Dear brothers and sisters, the world is waiting for us and the mission is only beginning.

08

SAINT ÓSCAR A. ROMERO CHAPEL · CHICLAYO

GREETING

Jesus always walks with us

Private visit to the Saint Óscar A. Romero Chapel

FRIDAY 13 NOVEMBER

> **Jesus Christ came to give us salvation and gave his life by dying on the cross so that we might have salvation and eternal life.**

Dear brothers and sisters,

To Bishop Edinson of this beloved Diocese of Chiclayo; to Father Alonso, pastor of the Parish of San José Obrero; and to all the members of this community at the San Oscar Romero Chapel, I wish you a very good afternoon.

How truly beautiful it is, indeed it is a blessing from God to be here with you. I am very grateful to God. I am also very grateful to all those — so many of you here today — who have worked together to make the dream of this new chapel dedicated to Saint Oscar Romero a reality. Thank you to everyone who has participated in this project.

At the same time, I want to thank the entire community for your prayers for my health. As you know, it has been just one month since I had to undergo surgery, and God, through his grace, has been wonderful. I know that your prayers and those of so many others have helped me recover and enabled me to be here with you today. Thank you very much.

“As you know, it has been just one month since I had to undergo surgery, and God, through his grace, has been wonderful.

Jesus Christ came to give us salvation and gave his life by dying on the cross so that we might have salvation and eternal life. But he invites us all to enter into the experience of being part of his Church — to be sisters and brothers, all united in the Church — to continue the mission he began, which he wants us to carry on. He calls all of us who are baptized, each according to our vocation — bishops, priests, consecrated persons, and also the lay faithful — to participate together in the communion that is the Church, to proclaim the Good News, to share our faith, and to continue passing on God’s love to one another, from generation to generation, among neighbors, and among family members. To share this great news that Jesus always walks with us.

Today's brief visit was squeezed in amid so many other commitments, but it was something I truly wanted to do, because it should be a sign of this closeness, of this desire to build community and to collaborate, always to cooperate, working together to continue the Church's mission.

Let us pray: I invite all of you to stand to recite the prayer that Jesus taught us. And I very humbly offer God's blessing to each one of you, to your families, and to your loved ones, because we believe and know that Jesus Christ is with us.

Let us pray: *"Our Father..."*

[Blessing]

Long live Christ!

09

SHRINE OF OUR LADY OF PEACE · CHICLAYO

ADDRESS

No mission without communion

Meeting with bishops, priests, men and women religious, seminarians, synodal teams and pastoral councils

FRIDAY 13 NOVEMBER

> **Before any service, office, profession or ministry, we are baptized. Our primary identity is that of sons and daughters of God and members of his chosen people.**

Good afternoon to you all. Thank you for this warm welcome!

I would like to thank Bishop Edinson for the words he spoke on your behalf, as well as those who have shared their testimonies with us.

I warmly greet everyone present: priests, deacons, consecrated men and women, seminarians, members of the synodal teams and pastoral councils, and all our brothers and sisters who have come from the parishes of the Diocese of Chiclayo and different regions of Peru. And I think some people have come from Ecuador, a warm welcome to you as well! Welcome to this gathering. Thank you for your presence in this shrine dedicated to Mary, our Mother, under the title of Our Lady of Peace.

Dear brothers and sisters, as I come among you today as the Successor of the Peter, I feel even more strongly the bond that unites us in Christ and in his Body, which is the Church — a mystery of communion, and the people of God journeying through history. The richness of this community is fully reflected in all of you, through the variety of your charisms and ministries. One integral dimension of the Church, promoted with great enthusiasm by Pope Francis, is synodality, which means walking together, listening, discerning and participating as co-responsible members in the mission. We therefore ask ourselves: how can we become a more synodal and missionary Church?

At the foundation lies our bond with Christ, rooted in Baptism. We all know that Baptism is the foundation of our Christian identity. Through it, we are incorporated into Christ, made children of God, members of the Catholic Church and sharers in her mission. Before any service, office, profession or ministry, we are baptized. Our primary identity is that of sons and daughters of God and members of his chosen people. As baptized persons, we all share in the priesthood of Christ and in his prophetic mission; therefore, the entire community is co-responsible for evangelization. Baptism entails a permanent vocation to listen to the word, embrace the faith, live charitably, participate in the life of the community, proclaim the Gospel and serve others, especially the poor and the outcast.

The first witness that any Christian community must give is the fraternal love that exists among its members, thereby reflecting the Most Holy Trinity (cf. *Jn* 13:34-35; 17:22-23). For this reason, communion must precede mission.

For this reason, communion must precede mission.

The communion of the Church, which makes her a sign and instrument of union with God and of the unity of the human race (cf. *Lumen Gentium,* 1), is not uniformity. Authentic communion values the diversity of cultures, vocations, charisms and ministries as a richness, and promotes them. Along these lines, authority within the Church must be exercised in the forms of service, discernment and appreciation of charisms and initiatives, since the participation of the laity is not a concession but an expression of their baptismal dignity. A synodal Church, moreover, shares the joys and hopes, the griefs and anxieties of humanity, especially of the poor and those who suffer, as the Second Vatican Council teaches (cf. *Gaudium et Spes*, 1). Listening to social and cultural realities; defending human dignity; accompanying families, young people, migrants, indigenous peoples and those living in poverty; and working for justice, peace and the common good are not optional tasks, they are requirements of our ecclesial mission.

Authentic communion values the diversity of cultures, vocations, charisms and ministries as a richness, and promotes them.

“Synodality” expresses the idea of walking together. It is a fundamental dimension of the Church, which expresses the identity of the people of God as pilgrims and as an assembly called together by the risen Lord. Brothers and sisters, I encourage you to discover ever more fully the beauty of being synodal communities. How? By seeking to ensure that everyone plays a

part, as living stones in a spiritual building (cf. *1 Pet* 2:4-5), according to the different vocations and the many gifts and ministries inspired by the one Holy Spirit (cf. *1 Cor* 12:1-31).

This requires a spirituality founded on prayer, listening to the word, participation in the Holy Mass, Eucharistic Adoration, fraternal dialogue and communal discernment. It is a communal and pastoral way of life that must be interiorized so that it can be coherently put into practice. Indeed, it is easy to speak about synodality, but putting it into practice is a challenge and requires everyone to examine their attitudes and conduct, beginning with the pastors, who are the primary servants of the community.

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For dioceses and parishes to be able to adopt this synodal style of communion, participation and mission, it is worth revitalizing the role of pastoral councils, in which some of you here are involved. Although their input is consultative, their ecclesial importance is considerable: they help the community to listen, understand reality, discern priorities and formulate more appropriate responses. I therefore urge you to ensure that every community can have its own pastoral council, whose members should also commit themselves to receiving suitable formation.

Dear friends, to close, I would like to thank each one of you for your generous dedication to the cause of the Gospel. I encourage you to persevere in this task. May Our Lady of Peace bless your efforts to ensure that the Kingdom of God takes root in this northern land and bears abundant fruit for the glory of God and the good of souls. Thank you.

Let us now return to the spirit of prayer, which is so important in our lives.

Whether we are bishops, priests, consecrated men and women, or laypeople, we must cultivate a life of prayer so that we may always remain united to Christ. Let us now pray together using the words that Jesus himself taught us.

10

CATHOLIC UNIVERSITY SANTO TORIBIO DE MOGROVEJO · CHICLAYO

ADDRESS

Limits: the condition of greatness

Meeting with the university world

FRIDAY 13 NOVEMBER

> **In the face of this mirage, which promotes the illusion of human beings perfected by cybernetics and biotechnology, Christian anthropology reminds us that a limitation is not a manufacturing defect, but rather the very condition of human grandeur.**

Brothers in the Episcopate,
Distinguished academic authorities,
Dr Patricia Campos, Vice-Chancellor of the University,
Respected political and civil authorities,
Esteemed professors, researchers and other administrative staff,
Dear students,

It is a great joy for me to return to Chiclayo and to meet with you here in the auditorium of USAT (the "Santo Toribio de Mogrovejo" Catholic University). I first thank the Lord, the God of life, for the years that he allowed me to spend on mission in the service of the Peruvian people. I also thank all of you, because during my years as Grand Chancellor of this institution, you helped me to understand that authority means service, that governance requires listening, and that education is a noble act of hope.

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I also thank all of you, because during my years as Grand Chancellor of this institution, you helped me to understand that authority means service, that governance requires listening, and that education is a noble act of hope.

This gathering invites us to recall the enduring legacy of the patron saint of this university, Saint Turibius of Mogrovejo, a renowned jurist and Archbishop of Lima, whose life was a shining example of wisdom, charity and justice. The faith he preached and the knowledge he taught must continue to be the compass that guides research in these classrooms. A university — in particular a Catholic university — is a living community where the search for truth becomes an act of love and service to the great human family (cf. Saint John Paul II, Apostolic Constitution *Ex Corde Ecclesiae*, 1-2). With

you, young people, as the protagonists, the quality of academic education is measured above all by its ability to shape you into wise, honest and mature women and men.

As you know, the world is undergoing complex cultural changes. In this context, the university is called to be a training ground for talent and a laboratory of meaning, a place where intelligence does not bow to utility, but rather serves the truth faithfully. Above all, it is called to serve Truth — with a capital “T” — who is Christ, the Savior of the world. In this way, the Catholic university works to foster the fruitful encounter between faith and reason, and between religion and science, by engaging in humble dialogue, conducting rigorous inquiry and always seeking the common good. This academic approach frees us from the temptation to produce only a skilled workforce for an exclusive and highly competitive market.

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In this context, the university is called to be a training ground for talent and a laboratory of meaning, a place where intelligence does not bow to utility, but rather serves the truth faithfully.

A progress that is indifferent to justice and the dignity of workers becomes, in fact, a mechanism of oppression and exclusion. The Catholic university therefore has a duty to remind the public and political spheres that science without a conscience ruins everyone’s life. In the same way, technology without a soul does not truly improve life. A humanistic and Christian education, however, sustains our ability to forge lasting fraternal relationships, so that we may navigate the digital age by moving beyond mere connection toward authentic relationships that foster communion. Dear friends, technology is not always neutral. At times, its forms bear the imprint, interests and ambitions of those who design and control it. For this reason, it must be studied with a clear mind and a pure heart.

> **The Catholic university therefore has a duty to remind the public and political spheres that science without a conscience ruins everyone's life.**

The most deadly risk is that of submission to the technocratic paradigm, which reduces reality to material data, considering efficiency to be the supreme value. Both professors and students are called to exercise critical thinking, and I encourage you always to seek that wisdom which neither machines nor computer programs can possess. Only in this way will technological progress be at the service of our integral development, safeguarding the dignity of every person and promoting the common good.

Faced with this mission, the example of Saint Turibius of Mogrovejo lights the way for us. In his time, when indigenous peoples were often subjected to exploitation and discrimination, he defended their human dignity with evangelical fervor. Saint Turibius learned the languages of the people he served, proclaiming the Gospel in their culture and writing a catechism for them, which was one of the first in the Americas to be written in indigenous languages. His pastoral work bears witness to how the logic of the Incarnation continues to bear fruit in every time and place through the Church's mission. Saint Turibius' great cultural work in this part of the world continues to inspire us. Indeed, today the deserts are not only the arid expanses of Lambayeque, which that holy shepherd crossed on horseback, but they are the new forms of moral and civic illiteracy that exclude the poor. A university modeled on his example is called to use scientific innovation to bridge social divides and heal society's wounds.

Thus, dear professors and students, we now turn to reflect on a central issue in contemporary thought: the human limit — that is, the human being as limit. Today, the promises of transhumanism and posthumanism are multiplying. These are ideological currents according to which, sooner or later, technology will eliminate all disease and pain, as well as aging and even death itself. Precisely because scientific progress is a supreme

achievement of human intelligence, it must not be confused with a privilege reserved for millionaires seeking immortality, while entire peoples suffer from poverty and oppression. In the face of this mirage, which promotes the illusion of human beings perfected by cybernetics and biotechnology, Christian anthropology reminds us that a limitation is not a manufacturing defect, but rather the very condition of human grandeur.

Indeed, limitations call us to solidarity and openness to the transcendent. While the myth of self-sufficiency traps us in selfishness and leads us to cast aside the weak, recognizing our fragility makes us attentive to the needs of all. Saint Turibius of Mogrovejo experienced physical limits during his grueling journeys; he fell ill, suffered from exhaustion and faced the misunderstanding of the powerful. Moreover, it was precisely through a life so sorely tested that he transformed the ecclesial and social history of an entire country. Today it is up to us to follow his example!

Dear young students, you are the “natives” of this new era. Embrace the opportunities it offers you. Contemplate them in the light of faith, which is a bright beacon in the confusion and darkness of loneliness, boredom and pain. Angela has told us this with great sincerity, showing that faith always gives hope. For it does not deceive like magic, which claims to make every problem disappear. A living relationship with God comforts us, giving meaning to our crosses, which the Lord Jesus carries with us. This is the way to live out faith as a virtue — that is, as a force that gives wisdom and strength, leading us to what is essential, as Adriano explained. Both prayer and study transform our minds to the point of changing our lives. Accepting the truth, then, becomes a conscious effort, and whether through prayer or study, reflection turns into action. Both become an opportunity to seek and discover joy at every stage of life.

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Both prayer and study transform our minds to the point of changing our lives.

In this regard, Professor Guzmán has shared with us a word that is full of meaning: sacrifice. In everyday language, this term implies renunciation, but above all it means to make sacred, and therefore it is a gesture through which our entire existence — even that which the world discards — acquires value. United with the sacrifice of Christ, who reveals the true meaning of this experience, let us open our lives, with all their struggles and hopes, to God's work. He always transforms into good whatever we place in his fatherly hands.

“In everyday language, this term implies renunciation, but above all it means to make sacred, and therefore it is a gesture through which our entire existence — even that which the world discards — acquires value.

Dear professors and academic leaders, I encourage you to discover, with wonder and passion, that your work is a lofty expression of intellectual charity. As you accompany these young people in their classes and research, offer each one a consistent witness through your lives. Be free thinkers, for whom truth takes precedence over opinion, and justice over self-interest. Together with your students, tenaciously seek wisdom so that you may share it in your daily lives, among your colleagues and within Peruvian society. As you cultivate your scientific expertise, translate it into works of social justice, especially for the benefit of the poorest, and in the care of creation, which today is so wounded by profiteering that disregards the common good.

Dear friends, I encourage you to move forward with renewed vigor in your educational endeavors. For this reason, I entrust you and your work to the intercession of the Virgin Mary, *Sedes Sapientiae*. May she, who welcomed the eternal Word into her womb, teach you to journey through this time with courage and faith. May God bless you always!

IMPROMPTU GREETING TO THE VOLUNTEERS AT THE "COLEGIO DE SAN TORIBIO DE MOGROVEJO"

Thank you very much!

There is just one thing I would like to say to you, and that is "thank you, thank you, thank you" for everything you are doing. You have given of your time and energy, and some of you have made great sacrifices to help organize this visit, alongside many other volunteers and so many other people, so that I could make this visit.

Thank you, you are all wonderful. A round of applause for all of you. Jesus came to teach us many things, but one of the most important is precisely to learn to serve, to give one's life in service to others. Not to think only of oneself, but to seek ways to put the gifts each of us has received at the service of others. Over the last few days, perhaps under conditions that have not been so easy, you have given of your time and your efforts to help – to help a great deal. So please know that you are in my prayers. In that sense, you are truly at the heart of the Church, and the service you are rendering is great and very important.

I would like to invite you all to stand up, and we will pray.

I shall give you my blessing and then I shall come around to take some photographs. Please remain where you are.

Prayer is always very important for every Christian. Let us pray together as Jesus has taught us.

Our Father...

And to Mary, our Mother, let us say:

Hail Mary...

[Apostolic Blessing]

Thank you very much!

THE AUGUSTINIAN KEY

Believe in order to understand

> **Understanding is the reward of faith. Therefore, do not seek to understand in order to believe, but believe in order to understand.**
>
> Saint Augustine, Sermon 43, 7, 9

Before the university community, the Pope speaks of the meeting of faith and reason, and of faith as a torch that gives wisdom and leads to what is essential. Augustine says the same: faith does not hinder intelligence but enlightens it and brings it to fullness.

11

CATHEDRAL OF SAINT MARY · CHICLAYO

HOMILY

Light for a world in darkness

Rite of coronation of the Immaculate Virgin

SATURDAY 14 NOVEMBER

> **Yes, a defenseless child is God's answer to a humanity plunged into darkness, yet longing for unity and reconciliation.**

Dear brothers and sisters,

With a heart filled with joy, I give thanks to God for being here with you today to celebrate our faith as we have so often done, and in the same cathedral in which I began my episcopal ministry in the service of this Diocese of Chiclayo. With gratitude for the years the Lord granted us to walk together, I now prepare, as the Successor of Peter, to crown this beautiful image of the Immaculate Virgin Mary. This gesture is particularly significant, for the crown I will place upon our Lady's head is intended to symbolize the tribute of gratitude and filial love offered to her by the Pope, together with you and the whole Church, as we acknowledge her as the loving Mother and Patroness of Chiclayo, exalted by God as Queen of heaven and earth.

As we heard in the reading from Isaiah, darkness continues to lie in wait even today and seems to envelop us completely. We feel threatened by the uncertainty of widespread violence and by the unspeakable suffering that continues to afflict so many of our brothers and sisters. Yet, despite this darkness, which so often dims our hope and weakens our trust, God's gift continues to shine before our eyes: "For a child has been born for us, a son given to us" (*Is* 9:6). This Child is Jesus Christ, the Son of God and the Son of Mary. Yes, a defenseless child is God's answer to a humanity plunged into darkness, yet longing for unity and reconciliation. He alone is the light that illumines the most hidden corners of human existence, the only light capable of rescuing us from sin and undoing its disastrous consequences in our personal and communal lives. He reveals who we truly are: sons and daughters of God, invited to share in the joy of his salvation and in the gladness of knowing that we are brothers and sisters.

With good reason we invoke the Immaculate Virgin as "Cause of our joy," for through the "yes" with which she responded to the annunciation of the Angel (cf. *Lk* 1:38), God made man, entered the history of our world. By her obedience to the Father, he makes all things new (cf. *Rev* 21:5), rescues us from the tragedy of sin and reveals to us the eternal destiny to which every man and woman is called.

My dear sons and daughters of this beloved land of Chiclayo: devotion to the Immaculate Virgin is part of the Christian roots that shape your identity and strengthen your faith. With loving care, the Mother of God has

accompanied this people for generations and continues to accompany you today. Trusting in her intercession and protection, I invite you to keep walking forward together, as one family of God. A family that longs for a world marked by love and compassion, forgiveness and the pursuit of justice. A family confident that Mary Most Holy always shows us the sure path that leads to Jesus, who is the source of abundant life and truth, and who continually offers us new opportunities.

“My dear sons and daughters of this beloved land of Chiclayo: devotion to the Immaculate Virgin is part of the Christian roots that shape your identity and strengthen your faith.

To you, our Immaculate Mother, I lift my gaze and my heart today with filial affection. At your side I learned to be the shepherd of Chiclayo. You accompanied me through its towns and cities. You taught me to meet its people and to be attentive to their needs, as you did at the Wedding Feast of Cana. To your Immaculate Heart I entrust today my life and my ministry as Successor of Peter. I also ask you to watch over and protect the People of God making their pilgrim way in these lands and to guide them always to your Son, Jesus Christ.

“At your side I learned to be the shepherd of Chiclayo. You accompanied me through its towns and cities. You taught me to meet its people and to be attentive to their needs, as you did at the Wedding Feast of Cana.

Dear brothers and sisters, before I conclude, until we meet again, I would like us to join together in reciting this prayer to our heavenly Mother:

Holy Mary, filled with the presence of God,
who throughout your earthly life humbly obeyed
the will of the Father and gave us an example of simplicity,
we beg you to continue walking with us,and to obtain for us from your Son,
Jesus Chris
t, through your maternal heart,
the gift of listening attentively to the Holy Spirit,
so that, with the help of his grace,
we may be ready to follow him faithfully,
to be builders of peace and reconciliation,
and servants of the Kingdom of God and of our brothers and sisters. Amen.

12

SANTA CRUZ DE SUCCHABAMBA

HOMILY

Through the cross, we see heaven

Holy Mass at Santa Cruz de Succhabamba

SATURDAY 14 NOVEMBER

> **When the soul wanders aimlessly, he is the way. When strength is lacking, he is your nourishment. When discouragement arises, it is he who rekindles hope.**

SPONTANEOUS GREETING TO THE FAITHFUL GATHERED AT THE PARISH OF THE IMMACULATE CONCEPTION IN SANTA CRUZ DE SUCCHABAMBA

Sisters and brothers,

With such joy, once again, I find myself with you here in Santa Cruz. It is like a great dream that the Lord has made possible: that I, a humble servant, have come this far, also as part of this pastoral visit to the Diocese of Chiclayo and to all of Peru. I am very happy to be able to meet all of you — the people of Santa Cruz and those who have come from farther away.

Through Baptism, the Lord calls us all to be his missionary disciples — from the youngest to the oldest. Those who suffer from illness or for other reasons also give us a beautiful witness to their faith through their faithfulness and their prayer. You, too, are part of the Church; we want to be close to you. We invite you to pray for one another, for me, and for all those who need God's help. And may we thus always be united. May we all walk together as the People of God, children of God, children of the same Father. Congratulations to all; I impart my blessing to you, and I will greet just a few of you because, as you know, we will celebrate Holy Mass afterward.

The Lord be with you.

(Apostolic Blessing)

HOMILY OF THE HOLY FATHER

Dear brothers and sisters: welcome to this celebration, and thank you to Santa Cruz for this warm reception!

"This is the day that the Lord has made; let us rejoice and be glad in it" (*Ps* 118:24). In this Eucharist, as I have done so many times, I come to share with you the joy of being a disciple and missionary of Christ. We are here in Santa Cruz, we are in the Department of Cajamarca; we are in the mountain range of the Peruvian Andes, amid these beautiful hills, with ravines and fertile valleys, in a land with Andean roots, where the Inca Empire flourished and which is the cradle of a profound Christian faith. Many of you have traveled long distances to be here. Some have come from rural

communities, leaving behind your families, farms and daily occupations. The journey you made is not only a passage along difficult roads, but also a pilgrimage of faith. Indeed, every step and effort express one desire. Their only desire is this: to encounter Jesus, who is venerated here, at Santa Cruz, with the image of *el Señor del Costado*, they have come to encounter Christ, listening to his word, to receive his Body and Blood and, nourished by this food, to be strengthened in hope.



The journey you made is not only a passage along difficult roads, but also a pilgrimage of faith.

The first reading, taken from the Third Letter of Saint John (cf. *3 Jn* 5-8), compiles some of the instructions given to a Christian named Gaius. After commending his well-known generosity, Saint John asks him to care of itinerant missionaries and provide for their needs, recalling that, for the sake of Christ, "they began their journey, accepting no support from non-believers" (cf. v. 7). The same marvelous work took place five centuries ago in these mountains — silent witnesses to the birth of the first Christian communities — thanks to the work of missionaries. Time and again, they came without provisions or letters of recommendation, to proclaim the name of Jesus and the love of the Lord of Miracles of Andabamba and of his Immaculate Mother.

Since the arrival of the first missionaries, from Turibius of Mogrovejo to the Martyrs of Chimbote, the seed of the Gospel has never ceased to take root and bear fruit in these lands, quietly, far from applause or great recognition. In this way, here in the Andes, faith has grown simply and genuinely, founded on the daily living of Gospel values and expressed in traditions and festivals that bring peoples and generations together. Faith has become a distinguishing mark and a way of life in which no one ever feels alone, not even in the face of adversity. We can say that the warmth and joy that characterize so many Andean regions are rooted in respect for and love of

the Lord's commandments (cf. *Ps* 112:1), and reflect "a thirst for God which only the simple and poor can know" (*Evangelii Nuntiandi*, 48). For this reason, in *Evangelii Gaudium*, Pope Francis spoke of popular piety as a powerful force for evangelization, in which "the faith, once received, becomes embodied in a culture and is constantly passed on" (no. 123). Popular piety holds essentials such as the land, honest work and the family in high regard, and offers a healthy antidote to the superficiality and consumerism that are so widespread today.

I therefore wish to honor with gratitude the memory of the many missionary priests and men and women religious who, over the centuries, have worked generously and devotedly to spread the Kingdom of God on these hills. Our prayer of thanksgiving also rises for the catechists who, often in the absence of priests and not without sacrifice, provide pastoral care for the communities, guiding their brothers and sisters in the celebration of the Liturgy of the word, preparing them for the Sacraments, visiting the sick and responding to their needs. Let us pray in a special way for those whom the Lord has already called to himself, whose memory remains alive in the communities. Without them, evangelization in these remote regions would have proven very difficult. Let us give thanks to the Lord for the countless laypeople who are committed in different ways to proclaiming the Gospel, both here and throughout the world.

In the Gospel (cf. *Lk* 18:1-8), Jesus spoke of a widow — a symbol of social disadvantage and dependence in the cultural context of that time. Defenseless and oppressed, the poor woman persistently sought justice from a judge who neither feared God nor respected anyone, and remained indifferent to her pleas. Only through her perseverance did she finally obtain justice.

As Jesus tells us, the parable reminds us above all how important it is to pray without ever losing heart. But it is also an invitation to open our eyes to the many painful situations around us. The widow's plea to the judge — "Grant me justice against my opponent" (v. 3) — is sadly still heard today, unanswered, on the lips of so many men and women. This is a matter of great concern for both the Church and society. Let us think, for example, of the suffering of those who are forced to leave their homeland in search of a better future for themselves and their families in the great coastal cities; of

the difficulties surrounding generational succession due to the declining birth rates that are emptying villages; and of the challenge of equitably distributing the land's resources.

> **As Jesus tells us, the parable reminds us above all how important it is to pray without ever losing heart.**

In the face of so many difficulties, we may be tempted to give in to discouragement, resentment or even violence. Yet this will never lead to progress and peace. The widow in the parable shows us that selfishness, injustice and evil are not overcome by brutality, but by prayer, patience and perseverance in denouncing what is wrong, by making our pleas with determination and working diligently to bring about the necessary changes, while never losing trust in God. Then, as happens at the summit of *Cerro Cotorumi*, through the cross we see the sky.

> **Then, as happens at the summit of Cerro Cotorumi, through the cross we see the sky.**

What sustains the woman in the Gospel in her tenacity is faith, as the question with which Jesus concludes the account makes clear: "And yet, when the Son of Man comes, will he find faith on earth?" (v. 8). There is a close relationship between faith, prayer and action. Where there is faith, there is prayer; and where there is prayer, there is the capacity to commit oneself to others. You who inhabit these lands know this well. Despite many difficulties, you never lost your trust in God nor, with his help, in yourselves. It is faith that makes you great in your aspirations and projects. In this

regard, I wish to commend those who, with ingenuity and an entrepreneurial spirit, strive to provide people with dignified jobs: farmers, shopkeepers, small business owners and so many others who, here day after day, put their God-given talents at the service of their communities, helping to promote authentic models of integral human development through employment (cf. *Magnifica Humanitas*, 181).

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There is a close relationship between faith, prayer and action. Where there is faith, there is prayer; and where there is prayer, there is the capacity to commit oneself to others.

Dear brothers and sisters, the Lord knows the paths you travel, your hardships, your worries and the challenges you face. He understands the hopes of the young, inspires the wisdom of the elderly and does not abandon you. When the soul wanders aimlessly, he is the way. When strength is lacking, he is your nourishment. When discouragement arises, it is he who rekindles hope. Let us ask our Lady of the Immaculate Conception never to cease protecting us beneath her mantle, and may the Eucharist we celebrate renew the faith in all of us, strengthening our commitment and dedication. And may *el Señor del Costado*, venerated with such devotion here in Santa Cruz, bless you, protect you and always inspire thoughts and gestures of unity, charity and peace.

IMPROMPTU REMARKS OF HIS HOLINESS POPE LEO XIV AT THE CONCLUSION OF HOLY MASS

Dear brothers and sisters,

Before giving the final blessing, I just want to share one more brief reflection. We have heard the words of the Gospel in which Jesus asks, “when the Son of Man comes, will he find faith on earth?” I know that if Jesus decides to come to Santa Cruz, he will find faith. Thank you for your witness. Thank you for your faithfulness to the Church. Thank you for joining us on this beautiful journey.



I know that if Jesus decides to come to Santa Cruz, he will find faith.

THE AUGUSTINIAN KEY

To pray is to desire without ceasing

> **Your very desire is your prayer; and if your desire is continuous, your prayer is continuous too.**
>
> Saint Augustine, Expositions on the Psalms, 37, 14

The widow in the parable teaches, according to the Pope, to pray without losing heart and to ask boldly for what is just. Augustine gives the key to that perseverance: continuous prayer is born of a desire that does not die out.

13

SHRINE OF SAINT TORIBIUS OF MOGROVEJO · ZAÑA

ADDRESS

Learning to be a shepherd

Prayer meeting with the Catholic community at the close of the Jubilee Year of Saint Toribius of Mogrovejo

SATURDAY 14 NOVEMBER

> **I urge you to remain united, to care for one another and never to grow accustomed to the suffering of others. There is always someone we can help, someone we can listen to, a family we can accompany.**

Dear brothers and sisters,

I am very glad to be here with you. How I have longed for this moment! As I made my way here, so many memories returned to me from the years when the Lord entrusted me with the care of this beloved diocese. One which remains especially dear to me is the night before I began my ministry as Bishop of Chiclayo.

I remember spending that night in prayer, asking the Lord, through the intercession of Saint Turibius, to grant me the grace to be a shepherd after his own heart. At the time, I did not know all that lay ahead of me or how much I would receive from you. Thank you for welcoming me with the joy and hospitality that are so characteristic of you, for your many gestures of affection and also for the delicious food you have prepared so lovingly. Even those familiar flavors have brought back memories of the happy times I spent here. Thank you for making me feel, once again, that I am home.



At the time, I did not know all that lay ahead of me or how much I would receive from you.

I am grateful to Bishop Edinson Farfán for his warm words of welcome and to those who have shared their testimonies with us. I listened to them with emotion and gratitude, recognizing in your words the faith of this people whom I always carry in my heart.

Today we bring to a close the Jubilee Year marking the third centenary of the canonization of Saint Turibius of Mogrovejo, and we do so here, at the shrine dedicated to him. Zaña offers us a summary of his life, for it was here that he surrendered his spirit to the Father while carrying out the pastoral visitation entrusted to him as Bishop of this region. His life reminds us that a shepherd's love is measured also by the physical and existential distances he is willing to travel in order to proclaim Jesus Christ.

Here in Zaña there is an empty tomb where I recently stopped to pray. The remains of Saint Turibius rested there for a short time before being transferred to Lima. As I contemplate it, I think of what remains of his passage through this land: the faith of so many communities and the dedication of those who have followed in his footsteps, bringing the Gospel to the most remote places. During my years in Chiclayo, I had the grace of encountering many of them. I especially remember my visits to Incahuasi and Kañaris, the warm welcome extended by their families and the dedication of the priests and — in a special way — the religious sisters who accompany them. I often arrived to proclaim the Gospel and returned having understood it a little better, thanks to your faith.

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I often arrived to proclaim the Gospel and returned having understood it a little better, thanks to your faith.

Zaña also preserves the memory of generations of Africans who were torn from their homes and subjected to slavery. Many endured great suffering and humiliation. Dear brothers and sisters of African descent, today I want to express my affection and closeness to you. I have had the joy of coming to know your faith, your traditions and the love with which you preserve the memory of your ancestors. Thank you for all that you contribute to the life of this Church. May the example of Saint Martin de Porres, on whom Saint Turibius himself conferred the Sacrament of Confirmation, remind you how deeply God loves you and encourage you to persevere on the path to holiness.

Dear brothers and sisters, the life of Saint Turibius also invites us to look at the needs of our own time. I know that many families in this region suffer because of crime, extortion and insecurity. I am pained at the thought of those who live in fear, of people whose honest labor is under threat and of those who continue to experience discrimination. I hold you in my prayers and ask the Lord to grant you the peace you so deeply need. I urge you to

remain united, to care for one another and never to grow accustomed to the suffering of others. There is always someone we can help, someone we can listen to, a family we can accompany.

In the letter I recently addressed to the Bishops of Latin America and the Caribbean, I recalled that Saint Turibius was a shepherd who "had first allowed the Gospel to shape his very existence" (*Letter to the Bishops of Latin America and the Caribbean on the occasion of the Third Centenary of the Canonization of Saint Turibius of Mogrovejo*, 8 September 2026). How wonderful it would be if the same could be said of each one of us! Dear priests, nourish your friendship with Jesus Christ each day, celebrate the sacraments with love and reverence, and always remain close to the people entrusted to your care. Dear parents and grandparents, continue to pass on the faith to your children and grandchildren. And you, young people, open your hearts to the Lord, who knows you and has a beautiful vocation for each of you. Let us allow his word to transform our lives and teach us to love as he loves us.

Before I conclude, I would like to return to that night of prayer with which I began this reflection. Many years have passed, and I carry so many of your faces in my memory. I remember with special affection those who have already gone to the Father's house and whom I hope to meet again one day. All of you remain firmly in my prayers.

That night I asked the Lord to teach me how to be a shepherd. Looking back on the years that have passed, I now understand that you have been part of God's answer to that prayer. For this, I want to thank you from the bottom of my heart. Thank you for your faith, your affection and all that you taught me during those years. Now that the Lord has entrusted me with the care of the universal Church, I ask him once again for the same grace, conscious of how much I still have to learn. I ask you to continue praying for me, as I know you have been doing.

That night I asked the Lord to teach me how to be a shepherd. Looking back on the years that have passed, I now understand that you have been part of God's answer to that prayer.

May the Most Holy Virgin Mary and Saint Turibius of Mogrovejo intercede for you, so that you may continue faithfully along the paths of the Gospel. May God bless all of you. Thank you.

THE AUGUSTINIAN KEY

For you a bishop, with you a Christian

> **For you I am a bishop, with you I am a Christian. The first is the name of an office accepted; the second, of grace.**
>
> Saint Augustine, Sermon 340, 1

The Pope recalls the night he asked to learn how to be a shepherd and acknowledges that the people of Chiclayo were part of God's answer. Augustine tells his faithful that ministry is a burden received, while being a Christian together with them is the grace that unites them.

14

EPISCOPAL RESIDENCE · CHICLAYO

GREETING

Capital of friendship

Impromptu greeting on leaving the episcopal residence in Chiclayo

SUNDAY 15 NOVEMBER

> **May Chiclayo always be the “capital of friendship.” And may it also be a city, a province, and a land of faith, devotion and fidelity.**

Good morning. A very good morning!

Thank you all very much for your warm welcome. We want to give thanks to God for these days. I will now impart the Lord's blessing, so that the he may strengthen you all in your faith and help you to walk together always. May Chiclayo always be the "capital of friendship." And may it also be a city, a province, and a land of faith, devotion and fidelity.

Thank you!

15

SAQSAYWAMAN NATIONAL ARCHAEOLOGICAL PARK · CUSCO

HOMILY

A living, renewed inheritance

Meeting with the faithful and representatives of popular piety

SUNDAY 15 NOVEMBER

> **Each generation receives a legacy and has the responsibility to pass it on enriched and renewed, without fear of opening new paths and using new tools.**

Dear brothers and sisters,

At the beginning of this gathering, I would first of all like to express my gratitude to God for the life and ministry of the Most Reverend Richard Daniel Alarcón Urrutia, Archbishop of Cusco, who worked so hard to make this journey possible and whom I had hoped to meet upon my arrival here. Together with all my brother bishops, I assure you of my prayers for his eternal rest, asking our Lord Jesus Christ to grant him the reward of the righteous, and to all those who mourn his death, the consolation that comes from our faith in the risen Lord.

The beauty of this place that welcomes us this morning is undeniable. *Saqsaywaman* rises toward the Andean sky like a stone altar, where the ancients climbed in search of the divine. However, our Christian faith has allowed us to understand that in reality, it is God who descends in search of his sons and daughters. God enters a willing heart, asking for a courageous and simple "yes," like that of the Virgin Mary, who changed the course of history forever.

Indeed, we began our liturgy with the antiphon: "Hail, Holy Mother, who gave birth to the King who rules heaven and earth for ever" (Roman Missal, *Common of the Blessed Virgin Mary, I, In Ordinary Time 1, Entrance Antiphon*). The Gospel we have just heard reminds us of Mary's joy in saying "yes" to the angel to become the Mother of God and to bring Jesus into the world.

Both texts invite us to consider the Virgin Mary as the one who leads us to an encounter with Christ. She awaited him as the Messiah within the setting of a devout family where her parents taught her to pray, to meditate on the word of God and to live according to the law of the Most High. Thus, being attentive to God, she was prepared for the encounter with the Lord, and was able to recognize his voice in the message of the angel, his envoy, and to accept the challenge of a unique mission for the salvation of humanity.

The Lord came to speak to her in her home in Nazareth, in an everyday setting and alongside her loved ones, in an atmosphere full of symbols she knew well, in her own language and through the signs of her culture. This is how God acts. He seeks out the most appropriate ways and moments to draw near to us, so that we may all encounter him, understand his words, be converted, and be saved. Over the course of the millennia, this mystery has

been renewed in the most diverse contexts, yet always with the Almighty's same willingness to make himself small for us, to speak to us and embrace us. One of the most beautiful ways this has happened is through popular piety.

> **This is how God acts. He seeks out the most appropriate ways and moments to draw near to us, so that we may all encounter him, understand his words, be converted, and be saved.**

In it, the memory of ancestors, the faith of families, love for Jesus Christ, trust in his Blessed Mother and veneration of the saints are expressed through music, dance, images and many other expressions typical of the history and identity of peoples. A religious festival, a pilgrimage or a procession, therefore, are not merely cultural expressions. Behind every image, song, promise and sign there is a community of hearts seeking God and a friendly voice that responds from heaven and draws near.

It is, therefore, a matter of living out the traditional practices as opportunities for encounter and for proclaiming the Lord, first and foremost in parishes, confraternities and movements. As those who have been evangelized, we are to reach out to the world and are sent to proclaim the risen Christ, ready to bear witness to the joy of knowing the Gospel and living it out in love for God and neighbor. For this reason, Pope Francis defined popular piety as "a true expression of the spontaneous missionary activity of the people of God" (Apostolic Exhortation *Evangelii Gaudium*, 122), and "the manifestation of a theological life nourished by the working of the Holy Spirit who has been poured into our hearts (cf. *Rom* 5:5)" (ibid., 125).

However, I would like to focus on another aspect of the Gospel account we have just heard, and that is the communal context in which the mystery of the Annunciation takes place. As we have mentioned, Mary matures in faith

by living in a community, and after the Annunciation, she continues to share daily life with her brothers and sisters. Her encounter with God does not isolate her or distance her from others. On the contrary, it makes her the guardian of a gift that grows within her for the good of all, including her fellow citizens and all of humanity. Faith does not separate; rather, it unites us to God and to one another.

Faith does not separate; rather, it unites us to God and to one another.

This is an important point, especially in an age like ours, which is marked by divisions, wounds, mistrust and situations that make it difficult for men and women to recognize one another as members of the same family, sons and daughters of the same Father.

In this context, religious traditions can be of great help, serving as places where people can come together in the light of faith and love. A procession can make people with different views walk together. A pilgrimage can reunite entire families. A celebration can bring a community together. A patron saint's festival can become an opportunity to reconcile, ask for forgiveness and start anew. This is a sign that can extend far beyond the boundaries of a small town or region, helping to spread a culture of coexistence, mutual care and peace throughout the world.

A pilgrimage can reunite entire families. A celebration can bring a community together. A patron saint's festival can become an opportunity to reconcile, ask for forgiveness and start anew.

That is why I invite you to make these festivals a school of fraternity and charity, where you work, pray, and have fun together — and also care for those in need — so that everyone can be joyful and united before God.

Popular traditions, with their symbols and dynamics, imbued with values of Christian communion and solidarity, are an invaluable treasure trove of good teachings, especially for the younger generations. In this regard, it is important for young people to participate in these activities and for their contributions to be welcomed and valued through listening, cooperation, and, when necessary, adaptation to the times. The future of these traditions lies not only in preserving what has been handed down, but also in passing it on in a living way. Each generation receives a legacy and has the responsibility to pass it on enriched and renewed, without fear of opening new paths and using new tools. Rather, it is important to preserve the essence of formation, for example, by introducing young people to and deepening their understanding of the history of salvation and the lives of the saints, explaining to them the Christian meaning of festive occasions, sharing the word of God with them and teaching them to celebrate the faith in the Church (cf. Francis, *Homily at Holy Mass on the Day of the Confraternities and of Popular Piety*, 5 May 2013). The goal is to transmit, through traditions, a living experience of the Christian life, which constantly grows and is renewed around the altar, where the Eucharist is the center and source of existence (cf. *Lumen Gentium*, 11).

On this journey, Mary holds a special place. Popular devotion in Peru is also profoundly Marian. Indeed, this is evident in the Vatican Gardens, where last year I blessed the mosaic depicting the various titles under which Mary accompanies this people, shares in their joys and sorrows and teaches them to hope.

Likewise, this is beautifully expressed in the hymn *Hanacpachap*, by the missionary Pérez Bocanegra, which praises and invokes the Virgin through poetic metaphors that are both theologically profound and concrete, closely tied to Andean culture and life. This hymn, together with the masterpiece at the Church of Saint Peter the Apostle of Andahuaylillas, and other examples of creative and thoughtful evangelization, shows us how every devotion finds its meaning when it brings everyone together around Jesus

and, following in his footsteps, leads them to heaven. That is why I would like to entrust a path of renewal for popular devotion to the Virgin Mary, Queen of Bethlehem, Mother and Protector of Cusco.

In a few moments, united in spirit, we will entrust this path to Our Lady and present the Golden Rose, asking her to keep us in her heart, to grant peace to this land, to give strength to those who suffer and to bestow upon all of us the grace to walk together in the love of her Son. Amen.

16

SQUARE IN FRONT OF THE CATHEDRAL · CUSCO

ANGELUS

An anchor amid the tremors

Angelus

SUNDAY 15 NOVEMBER

> **Since then, the people of Cusco and all of Peru have known that in the Taytacha they have a safe haven from any storm, an unshakable anchor amid the tremors of history.**

Dear brothers and sisters, happy Sunday!

It is a great joy for me to be here today, surrounded by your affection and lively faith that beats within this beautiful community, alongside our sick and elderly brothers and sisters, and the priests and consecrated men and women. I also remember with special affection and gratitude Archbishop Richard Alarcón, whom we entrust to Mary's loving intercession. At the same time, I am delighted to welcome the new Archbishop of Cusco, effective from 30 October this year, Monsignor Lizardo Estrada.

This morning, here we contemplate this beautiful image of the Lord of the Earthquakes, the *Taytacha*, Patron of the city of Cusco.

Today's liturgy offers us a beautiful and at the same time very demanding passage from the Gospel of Saint Matthew: the parable of the talents (cf. *Mt* 25:14-30). Those ancient coins represent everything the Lord has given us freely, including our life, faith and vocation. Yet if we want to summarize this in a single word, they symbolize his love, which he gives us so that we may make it grow in our lives and share it with others.

My thoughts are with you, dear brothers and sisters who are suffering in body and soul because of illness. In the eyes of the world — shaped by a throwaway culture and material productivity — illness is seen as a misfortune that diminishes a person's worth. What a great lie! In the light of the Gospel, when lived with faith and united to the mystery of Christ's Passion, illness is a path to growing in his love and sharing it. You are at the heart of the Church, for your suffering, when offered with love for the salvation of souls, for vocations and for peace, becomes a source of spiritual strength. Your weakness is transformed into divine strength that multiplies the gifts of love and redemption. You have been witnesses to the self-offering made by Archbishop Richard, who united his life to the Lord's Cross.

> **In the light of the Gospel, when lived with faith and united to the mystery of Christ's Passion, illness is a path to growing in his love and sharing it.**

I now address you, beloved sons and daughters consecrated to the Lord, priests, men and women religious, who have left everything behind to follow in the footsteps of the Master. We have been entrusted with the "talents" of the word of God, the sacraments, the pastoral care of the people of God and the beauty of the evangelical counsels of poverty, chastity and obedience. What an immense responsibility we carry in our hands of clay! Let us not be afraid to give our lives, to wear ourselves out for Christ. In this way, we will become visible signs of God's mercy. This is the best way to foster vocations.

> **What an immense responsibility we carry in our hands of clay! Let us not be afraid to give our lives, to wear ourselves out for Christ. In this way, we will become visible signs of God's mercy.**

Dear brothers and sisters, our eyes now turn to the blessed image of the Lord of the Earthquakes. In the year 1650, when the earth shook, sowing destruction and panic among your ancestors, it was enough for the sacred image to be carried out into the streets for the aftershocks to cease and peace to reign once more. Since then, the people of Cusco and all of Peru have known that in the *Taytacha* they have a safe haven from any storm, an unshakable anchor amid the tremors of history.

As a visible sign of my communion with your community, I would like to offer a special act of devotion today. With filial love, I am going to offer a Shroud to be placed over this image of the Lord Jesus. It is meant to be the Pope's caress for a people who know how to suffer with dignity and with Christian hope. As you behold the Lord of the Earthquakes clothed in this Shroud, remember that the universal Church is with you.

Now we turn with filial trust to the Virgin Mary. From her we learn not to be afraid, not to bury the grace we have received. With hearts full of gratitude, we recite the Angelus, entrusting to her in a special way the health of the sick and the holiness of priests and consecrated persons. May God bless you, and may the Lord of the Earthquakes always keep your lives in peace!

17

MALECÓN PUERTO CALLAO · PUCALLPA

ADDRESS

A Church with an Amazonian face

Meeting with missionaries and representatives of the Amazonian peoples

SUNDAY 15 NOVEMBER

> **“The Church admires the resilience and capacity for new beginnings of the Amazonian peoples. You are witnesses of our Lord Jesus Christ, who rather than coming down from the cross, gives his life for his people.**

Dear brothers and sisters!

I am grateful to be here with you today in Pucallpa, the “red land” in the heart of the Peruvian Amazon. I thank God and all of you, for I can feel the embrace of your diverse community. The richness of your traits and backgrounds makes this a cheerful gathering, alive with vivid colors. I also thank you for your words and songs, and for sharing today the sorrows and hopes you carry in your hearts. Following in the footsteps of Pope Francis, during his memorable visit to Puerto Maldonado, I come as a shepherd to listen to your stories and to walk alongside you. I wish to strengthen you in faith and hope, supporting you in your search for the justice and peace that this land so greatly needs. The inequalities that wound humanity and disfigure creation have a serious impact on your communities. The years I spent as a missionary and as a bishop in this beloved land of Peru taught me what it means for the Church to walk alongside humanity in order to serve the Lord faithfully. This is essential if we are to become like Jesus Christ and follow him here and now, as we await his return.

As I look upon this beautiful gathering, the words of the Apostolic Exhortation *Querida Amazonia* come to mind with renewed urgency: “I dream of an Amazon region that fights for the rights of the poor, the original peoples and the least of our brothers and sisters, where their voices can be heard and their dignity advanced” (no. 7). Sadly, the voice that rises today from these places speaks to us of wounds that remain unhealed and have, in some cases, grown worse. The cry of the earth and the cry of the poor are inseparable, exposing patterns of exploitation and economic activity that threaten the balance of creation. Protecting the Amazon rainforest cannot be separated from concern for the people who live there: indeed, integral ecology, social justice and the spiritual life go hand in hand (cf. *Laudato Si’*, 10).

> **Protecting the Amazon rainforest cannot be separated from concern for the people who live there: indeed, integral ecology, social justice and the spiritual life go hand in hand** (cf. Laudato Si', 10)**.**

The first testimony today reminds us that defending one's home can come at the cost of one's life. In recent years, many Indigenous leaders have been murdered for defending their territories. The blood of these brothers cries out to God and demands justice. The second testimony highlighted another grave problem: it is unacceptable that in many communities the right to healthcare and education is denied due to geographical isolation or institutional neglect. We are deeply concerned for the vulnerability of so many women, girls and adolescents, and by the suffering of those who experience violence and sexual abuse. Such abuse leaves deep wounds, often compounded by complicity and impunity. Corruption and arbitrary practices undermine the trust in the basic goodness of others. In this situation, the Gospel calls us all the more urgently to personal and communal conversion, offering renewed hope for healing, consolation and reparation.

> **In recent years, many Indigenous leaders have been murdered for defending their territories. The blood of these brothers cries out to God and demands justice.**

Dear friends, Pucallpa is a young city, full of energy and hope, yet in urgent need of moral and educational renewal. We must work tirelessly to ensure quality education that includes your languages and that values your

ancestral knowledge, while also preparing the younger generations to face the major challenges of our time.

Faced with the tendency to regard this vast region as a source of resources to be exploited, we are called to develop a different model, one inspired by Jesus Christ and his Gospel. In his Encyclical *Laudato Si'*, Pope Francis warned of the harmful consequences of the dominant technocratic paradigm, which tends to exploit nature and cultures for the sake of immediate economic gain for the benefit of a few (cf. nos. 106-114). We must oppose this model with perseverance and broad vision, looking instead to integral ecology as an expression of the civilization of love: an alternative vision, rooted in the Gospel and respectful of the wisdom of peoples, who recognize, in different languages, that everything in the world is deeply interconnected. You know well the damage caused by indiscriminate deforestation and the pollution of rivers and other waters through illegal mining and oil spills. These are not isolated accidents, but the consequences of the irresponsible exploitation of natural resources, which undermines the very existence of communities. Added to this is the scourge of drug trafficking, which preys on the poverty of young people, luring them with false promises of profit and uprooting them from their own culture.

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Faced with the tendency to regard this vast region as a source of resources to be exploited, we are called to develop a different model, one inspired by Jesus Christ and his Gospel.

The Social Doctrine of the Church is constantly developing and helps us read the signs of the times under the guidance of the Holy Spirit. Within it, your ancestral knowledge can encounter the rich heritage of the Church's wisdom, in order to ensure that your rights, acquired over generations, may be protected.

The Church admires the resilience and capacity for new beginnings of the Amazonian peoples. You are witnesses of our Lord Jesus Christ, who rather than coming down from the cross, gives his life for his people. Christ never abandons us. Christ is with you. The Church is with you, and you are her members. We are the body of Christ. The efforts of the Ecclesial Conference of the Amazon and the Pan-Amazonian Ecclesial Network seek increasingly to shape a Church with Amazonian traits. It is true that the laborers seem few: your Vicariate, as large as entire countries, has only twenty-five priests. I express my heartfelt gratitude to the men and women religious and the pastoral leaders of the communities, men and women laity, who with heroic fidelity safeguard the faith in the most remote places. We must support and recognize their ministerial service.

Dear brothers and sisters, you are not alone on your journey. May Mary Most Holy, Mother of the Amazon, always watch over you, your families and your communities, and bless your dreams.

Keep moving forward with courage and hope! May God bless the Amazon.

THE AUGUSTINIAN KEY

Creatures say: He made us

> **And I said to all the things that stand around the doors of my flesh: "Tell me something of my God." And they cried out with a great voice: "He made us."**
>
> Saint Augustine, Confessions, X, 6, 9

Before the Amazon rainforest, the Pope asks not to separate the care of creation from concern for the peoples who inhabit it. Augustine recalls that the beauty of creation speaks of its Creator and asks to be respected as his work.

18

VILLA DEPORTIVA REGIONAL UCAYALI · PUCALLPA

HOMILY

From fear to trust

Holy Mass in Pucallpa

SUNDAY 15 NOVEMBER

> **God, on the other hand, tells us: I trust in your abilities; I do not place limits on your life — rather, I love it. I share my goods with you and entrust them to you so that they may bear fruit for the joy I wish to share with everyone.**

Dear brothers and sisters,

It is with great joy that I celebrate the Eucharist with you today. When we gather with faith around the Lord's altar, his word enters our lives and fills them with meaning. For all of us, it is a proclamation of salvation, which is exactly what is happening today, in this very city. The Gospel we have heard presents a parable that invites us to reflect on our relationship with God.

As Jesus recounts the experience of a master with his servants, he also invites us to pay special attention, so that we may discover the true meaning of his words. What does God mean by being a master? What does it mean for a person to be a servant? These terms, which the world considers in terms of power and domination, take on a new and surprising meaning when Christ pronounces them. He speaks them deliberately to change the way we think and act. Jesus proclaims freedom to those in the world who are servants, and seeks to convert those who feel that they are masters. The one true Master invites us to change our lives, calling us all to fraternity and to transform the relationships and the society in which we live.

“Jesus proclaims freedom to those in the world who are servants, and seeks to convert those who feel that they are masters.

Let us listen, then, to what Christ tells us in the parable: “Well done, good and faithful servant,” says the master, “enter into the joy of your master” (*Mt* 25:21, 23). First and foremost, this praise reveals to us that being good and faithful means responding to God's goodness and to the trust he places in us. The work he asks of us is not a sign of oppression or of distancing himself; rather, it is a guarantee of sharing and happiness. The Lord is the first to be good to us and to entrust his goods to us. The signs of this goodness are the precious talents mentioned in the parable, which in our hands become a task and a responsibility, so that we may bear fruit through

good works. These talents make life — God's first gift — good; by using them, we practice justice, seek the truth and care for our neighbor and society. This is how we multiply the gifts we have received, using wisely what the Lord has entrusted to us.

On the other hand, however, the parable refers to a "wicked and slothful servant" (*Mt* 25:26), to whom his master says: "You knew that I reap where I have not sowed and gathered where I have not winnowed?" (ibid.). Jesus' words put us to the test. Is the master — that is, God — not good and generous toward his servants, that is, toward us? Of course he is! Yet there are those who do not trust him, viewing him as a harsh man (cf. v. 24), ruthless and exploitative. God, on the other hand, tells us: I trust in your abilities; I do not place limits on your life — rather, I love it. I share my goods with you and entrust them to you so that they may bear fruit for the joy I wish to share with everyone. The servant in the parable, then, is wicked because he considers God to be like the masters of this world, who often consider themselves to be like God. Jesus rebukes not only the servant's laziness, but above all his wicked conscience, which leads him to say to his master: "I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow" (v. 24). Thus, the parable calls us to move from fear to trust in the Lord; from feeling like his servants, as those who are far from God do, to sharing in the joy that comes from him. In other words, to become aware that we are his beloved children.

The parable told by Jesus is very relevant today, because it challenges us to consider what we are doing with the gifts God has given us — first and foremost, the gifts of life and the earth. The two are closely linked; one cannot exist without the other. The health of our lives and that of the earth we inhabit go hand in hand. Therefore, anything that harms the dignity of life destroys the beauty of the earth. Human endeavor and care for creation go hand in hand, therefore all labor exploitation is a plundering of the environment. Social peace and ecological equilibrium go hand in hand, so violence against people is violence against the earth, and violence against the earth is violence against human beings.

> **Social peace and ecological equilibrium go hand in hand, so violence against people is violence against the earth, and violence against the earth is violence against human beings.**

Dear friends, the word of Christ enters here into the drama of our history. I join my voice to that of my predecessors, Pope Benedict XVI and Pope Francis, to emphasize the painful link that exists between "the devastation of the environment and the Amazon basin, and the threats against the human dignity of the peoples living in that region" (Benedict XVI, *Address to Young People*, Meeting with Youth, São Paulo, 10 May 2007, 2; cf. Francis, Apostolic Exhortation *Querida Amazonia*, 12). Very little has been done — and very slowly at that — while the means to exploit and pollute creation have accelerated. In the face of these evils, let us not bury the Lord's gifts, for he gives us the strength to repair and heal the suffering caused by an insatiable thirst for domination. In this context, the Gospel we have heard becomes a message of salvation and hope for all people. Each and every one of us must respond to the Lord by saying, "Thank you for the talents you have given me! I want to use them for the good of all." It is likewise also up to each of us to say to our neighbor, "You are a brother or sister to me. Let us cultivate together the talents that bear fruits of a good life for this city, our country and the future of justice and peace we wish to build."

This commitment is summed up in a gesture we make during Holy Mass, when we bring to the altar the fruits of the earth and of human labor. The table that the Lord prepares draws us into an exchange of gifts that we present to God so that we may then share them with the world. In the light of the Gospel, I invite you, then, to multiply the talents the Lord has entrusted to you by cultivating three specific things.

Above all, cultivate your faith together. Be a people who celebrate God's salvation and heal the wounds of humanity. Indeed, the Church uses human words to speak God's truth; and she preaches the word of God to proclaim

the truth about the human person. Following the example of Christ, the Word made flesh, we can observe everyday reality with the wisdom that comes from the Gospel, opening up a future of righteousness for all. This mission begins in prayer and is nourished by the sacraments. The work of the whole Church is carried out in families and parishes, in the streets and schools, in hospitals and prisons. Seek to multiply the Lord's gifts everywhere, promoting communion with all men and women of good will.

Second, I encourage you to cultivate the grandeur of our humanity. This commitment applies above all to young people, who are the hope of the Peruvian people. It likewise applies to caring for children and protecting the elderly, as well as to solidarity with the poor and the oppressed. Doing good requires combating violence with charity and responding to corruption with honesty. Where people are healed, the earth flourishes, and the culture of charity alleviates moral pollution — which is the cause of every wound inflicted on creation, our common home.

Finally, in the face of every trial, always cultivate joy. Christians know that this joy does not come from wealth or power, which degrade us like a drug, deceiving the heart and leaving it in anguish. True joy comes from faith, because it is founded on God's grace, which bears fruit in our fraternal self-giving. As we go through tribulations and challenges, let us build together a happy, peaceful and free society, gazing upon the Lord Jesus, who bestows peace from his Cross, taking upon himself each of our difficulties. Let us ask him, the Redeemer, to accompany us on our journey, giving us the light of hope. May his Mother Mary, the Immaculate Virgin, always comfort and protect us.

“True joy comes from faith, because it is founded on God's grace, which bears fruit in our fraternal self-giving.

THE AUGUSTINIAN KEY

Be what you see

> **Be what you see, and receive what you are.**
>
> Saint Augustine, Sermon 272

The Pope sees in the offertory a gesture that sums up the exchange of gifts: we bring to the altar the fruits of the earth and of work, and then scatter them in the world. Augustine shows that the Eucharist makes those who receive Communion one body, sent to share what they have received.

19

APOSTOLIC NUNCIATURE · LIMA

GREETING

Believe in Peru!

Impromptu greeting from the balcony of the Apostolic Nunciature

SUNDAY 15 NOVEMBER

> **Believe in yourselves! Believe in Peru! Always believe in Jesus Christ!**

Good evening!

I am so glad to see all of you here. Thank you very much once again for this warm welcome.

How beautiful it is to be a missionary disciple, to give one's life to Jesus Christ, to proclaim the Good News of the Gospel. By your presence, you are also saying that you want to be united in the Church, united with Christ.



How beautiful it is to be a missionary disciple, to give one's life to Jesus Christ, to proclaim the Good News of the Gospel.

Let us ask for the Lord's blessing upon each one of you. If you have brought crosses, rosaries, or other devotional items, I will bless them. I bless all of you as well; a special blessing for the sick, for the elderly, and a special prayer for the young people.

Young people, you are a sign of hope. Do not lose hope! Believe in yourselves! Believe in Peru! Always believe in Jesus Christ!

Sisters and brothers: may the Lord be with you... (Apostolic Blessing)

Long live Christ!

Long live the Virgin Mary!

Long live the Catholic Church!

Good night! Thank you very much!

20

HERMANITAS DE LOS ANCIANOS DESAMPARADOS · CALLAO

GREETING

More oases, fewer deserts

Visit to the staff and residents of the “Hermanitas de los Ancianos Desamparados” care home

MONDAY 16 NOVEMBER

> **“We cannot heal bodies if we forget the medicine of grace that heals and strengthens the soul.**

GREETING OF THE HOLY FATHER FROM THE BALCONY OF THE APOSTOLIC NUNCIATURE

Good morning, Lima! Good morning, everyone!

You were just beginning a beautiful song about the prophet; all of us are called to proclaim the Good News. We are all called to proclaim that Jesus Christ has come and has saved us. May Christ, the Lord of Miracles, always be with us.

Well, in a few minutes, I will be leaving from the Nunciature to go to the celebration of Holy Mass. I want to thank all of you for your participation, your presence, and your warm welcome, and for having accompanied me during these past few days.

May the Lord always bless you. May you always be filled with faith and hope; may God's love always help you to be that beautiful sign of God's presence and closeness, especially to the little ones.

The Lord be with you.

May the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down upon you. Amen

Have a good morning, thank you very much, and see you later.

ADDRESS BY THE HOLY FATHER

Dear brothers, dear sisters, good morning.

It is a joy for me to be here with all of you today, at one of my last meetings before leaving Peru. I am grateful to Bishop Luis Alberto Barrera Pacheco, Bishop of Callao — who is celebrating his birthday today —and to Mother Hermenegilda, the director of this home, for their words of welcome. I also thank Mr José Luis and María del Carmen for sharing their testimonies with us. Thank you very much to everyone as well for the dance, for the music, and for this warm welcome. Your voices, your joyful faces and this moment

we are sharing are signs of the fraternal love that is freely given and received, which springs from an encounter with God and is expressed in the simplicity of everyday life.

This home in Callao is an “oasis of dignity” (cf. *Dilexi Te*, 51) and hope for the elderly. As you know, an “oasis” is a place in the desert where one can find vegetation, water and rest. Works of charity that assist the needy create an oasis that quenches thirst, brings comfort and renews those who live and work there, as well as those who come to visit. Places like this are multiplying throughout Peru, forming a genuine network of charitable centers where the poorest and the most abandoned are welcomed with love and respect.

I would like to thank the Little Sisters of the Abandoned Elderly for the work they do here and to recall the example of their holy foundress, Saint Teresa of Jesus Jornet e Ibars. Her motto continues to inspire many good works today: “Care for bodies in order to save souls.” Today there is a new awareness of the need to create and protect safe spaces, since “the ability to care for one another is a fundamental dimension of our humanity” (*Magnifica Humanitas*, 114).

Sadly, we know that there are situations in which bodies receive no care or assistance and souls are given no thought. People are not attended to but abandoned. The weakest and most defenseless are not protected but abused. Life is not loved and attempts are made to destroy it. We cannot remain indifferent when we know that the bodies and souls of so many of our brothers and sisters are neglected and often manipulated. Such situations are deserts of humanity, where the most fragile continue to cry out, as Jesus did on the Cross: “I thirst” (*Jn* 19:28). We must acknowledge with sorrow that many poor and abandoned people in this country continue to say to us today: “I thirst; I need to drink from the springs of love and life; I need care and protection.” What are we doing to quench this thirst?

We must acknowledge with sorrow that many poor and abandoned people in this country continue to say to us today: “I thirst; I need to drink from the springs of love and life; I need care and protection.” What are we doing to quench this thirst?

Dear brothers and sisters, today I address all of you gathered here, while also thinking of all the priests, religious, laypeople, families, associations and volunteers who work in the field of charity in this blessed land of Peru. Peru needs more oases of fraternity and fewer deserts of individualism. It needs more people who give themselves in the service of the Kingdom of God, caring for the needy and marginalized, recognizing in them the pain and suffering of Christ crucified and helping them to carry their cross, as Simon of Cyrene did. Just as body and soul must be united for a human being to exist, so too does the faith we profess need to be united with the works we perform. We must be consistent and responsible, willing to examine our consciences and ask ourselves what our true treasure is, and why so many problems and inequalities persist.

In a country that has received so much through Christian charity, why are there so few of us to pass the torch on to the new generations? The secret lies in returning to an encounter with Christ, in returning to the origins of our faith. For an oasis to bring forth life, it needs an accessible spring. That spring is found in the sacraments, catechesis, Eucharistic adoration and fraternal charity. We cannot heal bodies if we forget the medicine of grace that heals and strengthens the soul.

In this regard, I do not wish to overlook the presence in this land of Saint Martin de Porres, whose life of holiness quickly spread far beyond its borders. He knew how to care for bodies and build up souls through simple and humble gestures, imitating our Lord Jesus Christ, as reflected in the saying traditionally attributed to him: “I take care of you; God heals you.” I

would like the sons and daughters of Peru, in our own time in history, to follow the path of holiness and bring the Gospel to every corner, to every person in this beloved country and in other parts of the world, turning the arid deserts of materialism and consumerism into green pastures of solidarity and generous self-giving.

Dear brothers and sisters, I know that Peru has much to give. Let us not remain paralyzed in discussions about earthly matters of little value. We must take steps toward heavenly realities. Following Christ is worthwhile. Let us be courageous in defending children, young people and the elderly, the smallest and most needy members of society, as he did. Let us love others as God loves us. We have a great history of holiness to pass on, a beautiful present for which to give thanks and a bright future that we can continue to build together.

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We have a great history of holiness to pass on, a beautiful present for which to give thanks and a bright future that we can continue to build together.

May Our Lady of Evangelization guide you on this path. I pray for you and carry you in my heart.

Let us ask for the Lord’s blessing upon each one of you, upon the community of sisters, and upon all our loved ones and our families.

GREETING OF HIS HOLINESS POPE LEO XIV UPON RECEIVING THE KEYS TO THE CITY

At the presentation of the keys to the City of Callao:

Thank you very much for this warm welcome. It is a great joy to be here with you once again in Callao. Thank you very much. Let us ask for the Lord’s blessing upon each one of you, your families, your sons and daughters, the

little children, the sick, and the elderly. God walks with us. May we always keep that faith in our hearts.

The Lord be with you.

(Blessing)

Thank you very much and see you soon. Goodbye.

THE AUGUSTINIAN KEY

Mercy: compassion for another's misery

> **What is mercy but a certain compassion in our heart for another's misery, which compels us to help if we can?**
>
> Saint Augustine, The City of God, IX, 5

Faced with the Pope's question about what we do to quench the thirst of the poor and the abandoned, Augustine offers a precise definition of charity: to feel another's misery as one's own, and to act. It is the spirit of the oases of dignity that the Pope wishes to multiply.

21

LAS PALMAS AIR BASE · LIMA

HOMILY

The time of mission continues

Holy Mass at Las Palmas Air Base

MONDAY 16 NOVEMBER

> **“Dear brothers and sisters, my journey is coming to an end, but the mission continues. Let us remember that at the end of every Mass we are sent forth to evangelize.**

Dear brothers and sisters,

The risen Jesus is here with us today, in keeping with his promise: "And remember, I am with you always, to the end of the age" (*Mt* 28:20). He made this promise to his disciples before ascending to the Father, and we have experienced it anew. Thank you for your hospitality! Gathered here in such great numbers and with such joy around the Pope, you have borne witness to the fact that the Lord lives continually in his Church and unites her. May this witness continue to resound and bear good fruit throughout Peru!

In a world wounded by arrogance, God's word continues to teach us a new kind of strength. Indeed, the Lord tells us: "All authority in heaven and on earth has been given to me" (*Mt* 28:18). It is the power of crucified love! "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (*Mt* 28:19). The command of the one true Lord, which we heard in today's Gospel, helps us to understand the heart of the Church's mission: to perpetuate the work of Jesus Christ, through his power, which is so different from worldly powers.

Indeed, the Lord tells us: "All authority in heaven and on earth has been given to me" (Mt 28:18). It is the power of crucified love!

The missionary mandate was lived out by the first disciples and by countless Christians throughout history. That is why we are gathered here today for this celebration: we have been baptized; we have become disciples of Jesus Christ; and, day after day, we are learning to follow all that he commanded us to do. Three hundred years after the canonization of Saint Turibius of Mogrovejo, the second Archbishop of Lima, we give thanks, as Peruvians, for the gift of the Christian faith that his apostolic witness has been deeply rooted in our people. "The saints are true interpreters of Sacred Scripture. In the experience of their lives the saints

have verified the truth of the Gospel; thus they introduce us into a knowledge and understanding of the Gospel" (Benedict XVI, *General Audience*, 19 August 2009). For this reason, we can reflect on Sacred Scripture in light of the experience of Saint Turibius.

Like the first disciples on the Sea of Galilee, he received a special invitation from Jesus, but such a calling took him by surprise. Although he was a layman with a promising career in law, Turibius was called to become a shepherd of the Church. From that moment, like the Apostles, he set out to follow the Lord. He crossed this country on foot, covering hundreds and hundreds of kilometers, conscious that he was following Jesus himself as he set out to meet the Indigenous peoples. For this reason, he sought to be present in these communities, even as he was still learning their language and coming to understand their beliefs, all with the aim of discerning the quiet work of the Holy Spirit.

Once he arrived in Lima, enriched by his long journey, he stood out in his episcopal ministry for his preaching of the word of God, to which he devoted himself with particular diligence. Yet he was firmly convinced that gentleness was the only way to proclaim the "true religion," as Bartholomew de Las Casas had taught. In the First Letter to the Corinthians, Saint Paul says: "Think of us in this way, as servants of Christ and stewards of God's mysteries" (*1 Cor* 4:1). Reflecting on his own ministry, Saint Turibius observed: "While I am in this city, I do my part by preaching to them in their own language, and by announcing the Gospel to the Spaniards and those who understand me." [1] He insisted that priests learn Quechua and fought for the ordination of Indigenous people and *mestizos*, whom many members of the clergy still held in contempt.

Saint Turibius wanted Indigenous people to evangelize their own relatives, friends and neighbors. Indeed, he wanted them to choose to lay aside their ancestral beliefs freely, without coercion. This was manifest by his tireless dedication to pastoral visits, which he undertook in order to know and help his faithful and, when necessary, to correct them, instructing them in the divine word and administering the sacraments, especially Confirmation, and preaching tirelessly. He would not accept even the smallest gift from anyone. Those visits brought opposition and calumny upon him, even from

the authorities. Yet they enabled him to be and to show himself as a missionary, evangelizer, father and shepherd, with no other concern than to proclaim the divine life offered by the Good Shepherd.

“It is the Lord who judges me,” writes the Apostle Paul (*1 Cor* 4:4). And immediately he exhorts: “Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart” (*1 Cor* 4:5). These words also inspire in us a great freedom of spirit and a patient way of listening.

The only ones who cannot wait are the poor. By excluding no one and welcoming everyone, Saint Turibius took particular care of the most neglected. One of his biographers wrote: “In his flock, the Indigenous person is the one who receives the greatest care. And it is mutual: they love him as though he were their father.” [2] He distributed among the poor almost everything that was due to him and gave generously to establish hospitals for Indigenous people. Through tears, he would say to them: “O poor man, you make me rich! O man with no clothes, you clothe me! O hungry man, you feed me!” After each pastoral visit, he compiled collections of observations, complaints and petitions concerning the Indigenous population, addressed to the king, with the aim of putting an end to injustices.

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The only ones who cannot wait are the poor. By excluding no one and welcoming everyone, Saint Turibius took particular care of the most neglected.

Dear brothers and sisters, at the conclusion of my Apostolic Journey, I too wish to confirm you in faith and charity, and assure you that I will always carry you with me. Yes, the Peruvian people are my people too! Wherever we may find ourselves, by opening our hearts to God we can live out the fundamental relationship that enables every human being to reflect the

divine image. Through our bond with the Trinity, our hearts are healed and elevated by grace; and we can then open ourselves to our brothers and sisters in order to heal, love and serve them with the goodness of the Lord.

> **Dear brothers and sisters, at the conclusion of my Apostolic Journey, I too wish to confirm you in faith and charity, and assure you that I will always carry you with me. Yes, the Peruvian people are my people too!**

By his example, Saint Turibius invites us to sanctify our relationships within the Church. His life calls us to recognize ourselves as living members of one Body. He opened his heart to ecclesial communion and experienced the Church as a missionary communion; namely a communion that comes from her being the true dwelling place of the Trinity. For this reason, the Church values differences, sensitivities, and diverse perspectives within the unity of the faith. Such unity is manifested and strengthened in the Eucharist, the sacrament of unity, which was the center of Saint Turibius' life. Communion can also be expressed in synodality, thus configuring an ecclesial form of life at every level. Saint Turibius anticipated this through the councils and synods he held, in which he knew how to listen, engage in dialogue, welcome the inspirations of the Spirit and put communal discernment into practice, even including the poor in the search for truth. This helps us understand why the directives established in the sixteenth century remained in force until the end of the nineteenth century, when the Plenary Council of Latin America was held.

Brothers and sisters, Saint Turibius of Mogrovejo was an architect of the civilization of love, standing against the builders of Babel in his own time. The saints of more recent times were also protagonists of this civilization: Rose of Lima, Martin de Porres, Francis Solano and others. As we look to

them, let us gratefully rediscover the gift of being the Church of Jesus Christ and, whenever we celebrate the Eucharist, remember his promise: "And remember, I am with you always, to the end of the age" (*Mt* 28:20).

Brothers and sisters, Saint Turibius of Mogrovejo was an architect of the civilization of love, standing against the builders of Babel in his own time.

Dear brothers and sisters, my journey is coming to an end, but the mission continues. Let us remember that at the end of every Mass we are sent forth to evangelize. Therefore, go and proclaim the true God! Bear witness to what you have seen and heard. Let no one be left without knowing this Good News. Through the intercession of the Blessed Virgin Mary and the saints, may our mission always be animated by faith in the presence of the risen Lord, who gives us his peace and invites us to bring it to everyone. Amen.

WORDS OF THANKS OF HIS HOLINESS POPE LEO XIV AT THE CONCLUSION OF HOLY MASS

Dear brothers and sisters,

As my visit draws to a close, there are no words to express my profound gratitude to the Lord for the abundant gifts and graces he has poured out upon us during these days we have shared together. Thank you, Peru!

I thank the civil and religious authorities, the organizers, collaborators and volunteers, as well as the many people and communities who made this Apostolic Journey possible. I am especially grateful to everyone who joined in the events, both through the media and in person, whether on the plains, in the mountains, in the Amazon; indeed, all of Peru. Thank you!

I have felt at home, and you have reminded me that the Church truly is a family. It was here that you taught me how to be a bishop, and this time I learned a little more about serving as the Successor of Peter. I carry with me the fond memory of the smiles of the children I greeted in the streets and squares, the contagious joy of the young people, the warmth of families and the tenderness of the grandparents who never missed our events. Your songs, your vivid dances and the fragrance of incense have renewed my conviction that the mission must be brought to the ends of the earth. I came to proclaim Christ to you, and I leave with the witness of the faith and devotion that I always admired in you.

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I have felt at home, and you have reminded me that the Church truly is a family. It was here that you taught me how to be a bishop, and this time I learned a little more about serving as the Successor of Peter.

Dear brothers and sisters, renewed by the joy of our time together, though separated by distance, let us continue to pray together to Jesus, the Way, the Truth and the Life. May the intercession of the Virgin Mary and of all the saints in Heaven always accompany you. May God bless you, Peru! May Mary cover you with her mantle!

HOMILY OF THE HOLY FATHER

[1] « *Parecer que dio su señoría Ilustrísima sobre los indios de san Lázaro, el cual se envió al Consejo Real de Indias*», 14 April 1595, cited in C. García Irigoyen, *Santo Toribio,* Volume I, p. 97.

[2] V. Rodríguez Valencia, *Santo Toribio de Mogrovejo. Organizador y Apóstol de Sur – América,* Volume II, 3.



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