

Cardinal Martini:	Pope Francis:
<p><b>About sin – not to talk so much about sexual sins, more about social sins:</b> “The Church has talked a lot about sin, too much.” “Where can we find today the training and preparation for the battle against what the Bible calls sin? That doesn't mean primarily our personal weaknesses [personal sins], but the great injustices and needs of the world against which we are to fight. Jesus wants to free humanity from this distress, which is called sin, because it is not the divine will.”</p> <p>“In the past the Church probably said too much about the sixth commandment. Sometimes silence would have been better.”</p>	<p>“We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods.” (<a href="#">source</a>)</p> <p>“There is a great danger for preachers, and it is that of condemning only the morality that is—pardon me—‘below the belt.’ But other sins that are more serious, hatred, envy, pride, vanity, killing another, taking a life ... these are rarely mentioned.” “Sins of the flesh are the lightest sins, because the flesh is weak.” (<a href="#">source</a>)</p>
<p><b>On <i>Humanae Vitae</i>:</b> “I admit that the encyclical <i>Humanae Vitae</i> has also unfortunately created negative responses. Many people have distanced themselves from the Church, and the Church from the people. Major damage has occurred.” “The encyclical raised many human aspects of sexuality in a helpful way. Today, however, we have a wider horizon in which to ask questions about sexuality.” “The Pope will probably not retract the encyclical, but he can write a new one and go even further.” “Even if condoms were allowed for HIV-infected couples as a 'lesser evil', that is probably not enough. This opinion had got me into arguments. I have become <i>Cardeal da camisinha</i></p>	<p>Question: “At half a century from Paul VI’s <i>Humanae Vitae</i>, can the Church take up again the theme of birth control? Cardinal Martini, your confrere, thought that the moment had come.”</p> <p>Pope Francis: “All of this depends on how <i>Humanae Vitae</i> is interpreted. Paul VI himself, at the end, recommended to confessors much mercy, and attention to concrete situations. But his genius was prophetic, he had the courage to place himself against the majority, defending the moral discipline, exercising a culture brake, opposing present and future neo-Malthusianism. The question is not that of changing the doctrine but of going deeper and making pastoral (ministry) take</p>

[....] [“Cardinal of the Condoms”]	into account the situations and that which it is possible for people to do. Also of this we will speak in the path of the synod.” ( <a href="#">source</a> )
<p><b>On marriage:</b> “By self-giving, people open themselves to God. In all our physical encounters, we strive toward this goal. Having this goal in view is more important than asking whether this or that is permitted or a sin.” “Today no bishop or priest is unaware of the fact that physical intimacy before marriage is a fact. We have to rethink this if we wish to protect the family and promote marital fidelity. Nothing will be gained by unrealistic positions or prohibitions.” “The Bible noticeably limits itself in statements on sexuality.” “The times are long gone when the Church could talk you into having a guilty conscience.”</p>	<p><i>Amoris Laetitia</i>: “...special care should always be shown to emphasize and encourage the highest and most central values of the Gospel, particularly the primacy of charity as a response to the completely gratuitous offer of God’s love. At times we find it hard to make room for God’s unconditional love in our pastoral activity.” “...it is possible that in an objective situation of sin – which may not be subjectively culpable, or fully such – a person can be living in God’s grace, can love and can also grow in the life of grace and charity, while receiving the Church’s help to this end.”</p> <p>“This offers us a framework and a setting which help us avoid a cold bureaucratic morality in dealing with more sensitive issues. Instead, it sets us in the context of a pastoral discernment filled with merciful love, which is ever ready to understand, forgive, accompany, hope, and above all integrate.” (<a href="#">source</a>)</p>
<p><b>On the ends of marriage:</b> “Previously sexuality was seen as very limited, exclusively concerned with conception. Moral theologians have spoken of <i>finis primarius</i>, the primary goal of sex. Also in this area, the Second Vatican Council opened up a</p>	<p>“Marriage is firstly an 'intimate partner-ship of life and love' which is a good for the spouses themselves, while sexuality is 'ordered to the conjugal love of man and woman.' It follows that 'spouses to whom God has not granted children</p>

<p>much wider horizon and deliberately ascribed equal significance to the partnership and the mutual love of the partners.”</p>	<p>can have a conjugal life full of meaning, in both human and Christian terms.' Nonetheless, the conjugal union is ordered to procreation 'by its very nature.'” [here, procreation is mentioned last](<a href="#">source</a>)</p>
<p><b>On the destruction of souls who would otherwise go to hell:</b> “I hope that sooner or later God redeems everyone. [...] I can't imagine how Hitler or a murderer who has abused children can be with God. It's easier for me to think that such people are simply extinguished. [...] But perhaps in the other world God has new possibilities. [...] Yes, there is hell, but nobody knows if anyone is there.”</p>	<p>“They are not punished, [...] those who do not repent and cannot therefore be forgiven disappear. Hell does not exist; the disappearance of sinful souls exists.” (<a href="#">source</a>) (this papal quote <a href="#">has never been denied</a> by Pope Francis.)</p>
<p><b>On Islam:</b> “... we must get to know others, for example, Muslims. Many say that Muslims are in favor of a holy way, that they would all more or less want to convert us by force. That may be partly true, but it is not supported by the Qu'ran.”</p> <p>“In the first place, we Christians have to let go of widespread prejudices and of the notion of all Muslims as the enemy. Terrorists cannot claim justification for action from the Qu'ran. There are fundamentalists in both camps. [...] We can find agreement between the teachings in the Bible and the Qu'ran, just as Islam and Judaism have similar roots.”</p> <p>“Muslims believe in the Virgin Mary and Jesus</p>	<p>“If I speak of Islamic violence, I must speak of Catholic violence ... and no, not all Muslims are violent, [...] I believe that in pretty much every religion there is always a small group of fundamentalists. Fundamentalists. We have them.” “I do not believe it is right to identify Islam with violence. This is not right or true. I had a long conversation with the imam, the Grand Imam of the Al-Azhar University, and I know how they think ... They seek peace, encounter.”</p> <p>“The sacred writings of Islam have retained some Christian teachings; Jesus and Mary receive profound veneration....” “Faced with disconcerting episodes of violent fundamentalism,</p>

the Messiah [...]"	<p>our respect for true followers of Islam should lead us to avoid hateful generalisations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence.” (<a href="#">source</a>)</p> <p>“Christian terrorism does not exist, Jewish terrorism does not exist, and Muslim terrorism does not exist. [...] There are fundamentalist and violent individuals in all peoples and religions—and with intolerant generalizations they become stronger because they feed on hate and xenophobia. “ (<a href="#">source</a>)</p>
<b>God is not Catholic:</b> “You can't make God a Catholic. God is beyond all the barriers and borders we create.”	<p>“I believe in God, not in a Catholic God, there is no Catholic God.” (<a href="#">source</a>)</p>
<p><b>On religious indifference:</b> “The goal of all churches, all religions, is to do good in the world and to make the world a brighter place. And Jesus will make them better able to carry out that task. [...] Buddhism and Yoga are wonderful ways into a deeper life, [...] You will be glad you are Catholic, and you will even be glad that the other person is Protestant or Muslim. [...] Religious communities serve to build up and strengthen people and to lead them to God.”</p>	<p>“The pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings.” (<a href="#">source</a>)</p> <p>“You ask me if the God of the Christians forgives those who don’t believe and who don’t seek the faith. I start by saying – and this is the fundamental thing – that God’s mercy has no limits if you go to him with a sincere and contrite heart. The issue for those who do not believe in God is to obey their conscience.” (<a href="#">source</a>)</p>
<b>On not judging homosexuals:</b> “Among people I know there are homosexual couples, people who	<p>“If someone is gay and is searching for the Lord and has good will, then who am I to judge him?”</p>

are highly regarded and public-minded. I have never been asked, and it would never occur to me, to judge them.”	( <a href="#">source</a> )
<b>On positive aspects in homosexual relationships:</b> “The deepest concern of the Holy Scriptures, however, is the protection of the family and a healthy space for children – something now seen among homosexual couples. As a result, I am already leaning toward a hierarchy of values in these matters and basically not towards equality.”	<p>Mid-term report of 2014 Synod on the Family, as approved by Pope Francis: “Without denying the moral problems connected to homosexual unions it has to be noted that there are cases in which mutual aid to the point of sacrifice constitutes a precious support in the life of the partners.” (<a href="#">source</a>)</p> <p>“The Church furthermore affirms that unions between people of the same sex cannot be considered on the same footing as matrimony between man and woman,” (<a href="#">source</a>)</p>
<b>On <i>virī probati</i>:</b> “Perhaps not all men called to be priests have this gift [to live a celibate life]. The Church will have to think of some way to handle this. Increasing numbers of parishes are being entrusted to one priest, or dioceses are importing priests from foreign cultures. The possibility of ordaining <i>virī probati</i> – experienced men, tried and tested in faith and in dealing with others – is worth discussing, in any case.”	<p>“We have to reflect about whether the <i>virī probati</i> are a possibility. Then we also have to determine which tasks they could have, for example in far distant parishes. [...] In the Church, it is always important to recognize the right moment, to recognize when the Holy Ghost demands something. That is why I say that we will continue to reflect about the <i>virī probati</i>.” (<a href="#">source</a>)</p>
<b>On female deacons:</b> “Leadership by women in church communities is biblical; [...] In the New	<p>“And it touches on the problem of the [female] permanent diaconate. ... In effect this exists in</p>

<p>Testament we meet the deaconesses who were part of the early church until the Middle Ages. Women theologians have discovered the importance of these women for the Church in recent years.”</p>	<p>antiquity: there was a beginning. [...] there was a good Syrian theologian there and one day I asked him about this, and he explained to me that in the early times of the Church there were some “deaconesses.” [...] There are various publications on the diaconate in the Church, but it is not clear how it was. I think I will ask the Congregation for the Doctrine of the Faith to refer me to some studies on this theme [...] In addition, I would like to constitute an official commission to study the question [...]” (<a href="#">source</a>)</p>
<p><b>On female leadership in the Church:</b> “With regard to the Church leadership, however, I would like to ask for patience. It will discover more and more of women's possibilities. Things have progressed a lot and will continue to progress, especially if we treat one another as partners. It is noticeable that women everywhere are entering positions of leadership in the Church.”</p>	<p>“It is true that women are excluded from decision-making processes in the Church: excluded no, but the integration of women is very weak there, in decision-making processes. We must move forward ... because in many aspects of decision-making processes ordination is not necessary. ... For me the [female] influence on decisions is very important “ (<a href="#">source</a>)</p>
<p><b>On Luther:</b> “Luther was a great reformer. Most important is probably his love of the Holy Scriptures, out of which he created good ideas.”</p>	<p>“I think that the intentions of Martin Luther were not mistaken. He was a reformer. Perhaps some methods were not correct. [...] There was corruption in the Church, there was worldliness, attachment to money, to power...and this he protested.” (<a href="#">source</a>)</p>
<p><b>On the youth and on making a mess:</b> “If it has become more peaceful in the world of youth, then I am more disturbed by the thought that they are</p>	<p>To youth in South America: “Make a mess, but then also help to tidy it up. A mess which gives us a free heart, a mess which gives us solidarity, a</p>

<p>somewhere else in their hearts, that they are just not interested in the Church and its further development any more, ..... If it gets too peaceful in the Church, if a feeling of satisfaction takes root in society, I think of Jesus' desire to throw a flaming torch of inspiration onto the Earth.” “We can't teach young people anything. We can only help them to listen to their inner master. [....] Understanding and insight must be given to him or her from within.” “The young people will be prophets; that means they must be critical.”</p>	<p>mess which gives us hope.” (<a href="#">source</a>)</p> <p>To young people: “Listen to the cry arising from your inner selves! Even when you feel, like the prophet Jeremiah, the inexperience of youth, God encourages you to go where He sends you: “Do not be afraid, [...], because I am with you to deliver you” (<i>Jer</i> 1:8) [...] The Church also wishes to listen to your voice, your sensitivities and your faith; even your doubts and your criticism. Make your voice heard, let it resonate in communities and let it be heard by your shepherds of souls.” (<a href="#">source</a>)</p>
<p><b>On the good side of conflict:</b> “Where there is still conflict, the fire is burning and the Holy Spirit is at work.”</p>	<p>“What would a society, a family, a group of friends be like without tension and conflict? Do you know what it would be? A cemetery. Because only in dead things are there no tensions and no conflicts. When there is life, there is tension and there is conflict.” (<a href="#">source</a>)</p>
<p><b>On Proselytism:</b> What would you say to someone who doesn't believe in God? Martini: “I wouldn't try to convince him of anything, but would say to him instead that he should try living life without a belief in God, and think deeply about himself.”</p>	<p>“But what should I do with a friend, neighbor, an Orthodox person? Be open, be a friend. ‘But should I make efforts to convert him or her?’ There is a very grave sin against ecumenism: proselytism.” (<a href="#">source</a>) “Proselytism is solemn nonsense, it makes no sense.” (<a href="#">source</a>) (this claim has never been denied.)</p>
<p><b>On a poor and humble Church:</b> “Once I used to have dreams for the Church; of a Church who</p>	<p>“When the Church is humble, when the Church is poor, even when the Church confesses her</p>

<p>goes her way in poverty and humility.” “Of course some officials or bishops of the Church in our Western countries are still sitting behind walls that are too thick, either in new offices or in old palaces.”</p>	<p>wretchedness – we all experience this – then the Church is faithful.” (<a href="#">source</a>)</p>
<p><b>In favor of environmentalism:</b> “A third consideration: we should ask ourselves, <i>How am I involved in this misfortune and responsible for it? For the destruction of the environment, for global warming, for unemployment, for the radicalization of religion and of the oppressed?</i>”</p>	<p>“Climate change is a global problem with grave implications: environmental, social, economic, political and for the distribution of goods. It represents one of the principal challenges facing humanity in our day. [...] Many of the poor live in areas particularly affected by phenomena related to [global] warming, and their means of subsistence are largely dependent on natural reserves and ecosystemic services such as agriculture, fishing and forestry. (<a href="#">source</a>)</p>