

L'OSSERVATORE ROMANO

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On the seventh anniversary of his visit to Lampedusa, the Holy Father recalls the experiences of the migrants he met there

Fleeing the hell of detention camps



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'Where is your brother?'

ALESSANDRO GISOTTI

"'Where is your brother? The voice of his blood cries out to me,' God says. This is not a question addressed to others. It is a question addressed to me, to you, to each of us."

Seven years have passed since Pope Francis visited the Italian island of Lampedusa and addressed that question to all of humanity at a Mass he celebrated at the sports ground in the heart of the Mediterranean. The journey lasted only a few hours, but in some way set the stage for the Pope's Magisterium. There, at the Southern tip of Europe, Pope Francis showed what he means when he speaks of a "Church that goes forth". He visibly affirmed that reality can be seen better from the peripheries than from the centre. Amid migrants who had fled from war and misery, he made tangible his dream of a "poor Church for the poor".

On the other hand, speaking in Lampedusa about Cain and Abel, he also brought to the foreground the question of brotherhood, a fundamental question for our time

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Interview with Mr Yunus

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On the Pope's appeal at the Angelus for a global and immediate ceasefire

A Magisterium for peace and against hypocrisy

ANDREA TORNIELLI

In recent days the United Nations Security Council approved a resolution for an "immediate cessation of hostilities in all situations ... for at least 90 consecutive days" in order to guarantee humanitarian assistance to affected populations and to counteract the devastating consequences of the spread of Covid-19. With his appeal at the end of the Angelus on Sunday, 5 July [see page 8], Francis wanted to offer his support to the initiative, hoping that the global ceasefire would be observed "effectively and promptly". The Pope's initiative represents a new step on a long journey. A step made even more urgent by the crisis caused by the pandemic, whose most devastating consequences – on par with those of wars – fall on the poorest.

On Sunday, 29 March, the Pontiff had already advanced this request, in support of an appeal in this regard launched five days earlier by the UN Secretary General. Mr António Guterres had called for an "immediate global ceasefire in all corners of the world", referring to the Covid-19 emergency which knows no boundaries. Francis joined "those who have welcomed this appeal" and invited "everyone to follow it by ceasing all forms of hostility, promoting the creation of humanitarian aid routes, openness to diplomacy, and attentiveness to those who are in situations of great vulnerability".

The Pope expressed his wish that "the joint fight against the pandemic" may "bring everyone to recognize the great need to reinforce brotherly and sisterly bonds as members of a single human family. In particular, may it inspire a re-

newed commitment to overcome rivalries among the leaders of nations and the parties involved. Conflicts cannot be resolved through war! Antagonism and differences must be overcome through dialogue and a constructive search for peace".

In the weeks that followed, Francis returned twice more to deplore weapons spending. In his homily for the Easter Vigil, celebrated in Saint Peter's, he said: "Let us silence the cries of death, no more wars! May we stop the production and trade of weapons, since we need bread, not guns".

Pope Bergoglio wished to recall once again this theme that represents a constant in his Pontificate, even in the longest of the two Marian prayers which he recommended to the faithful at the end of the Rosary in the month of May: "Support

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VATICAN BULLETIN



CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Jorge Martín Torres Carbonell as Bishop of Gregorio de Laferrere, Argentina. Until now he has served as titular Bishop of Aquae in Byzacena and Auxiliary of Lomas de Zamora, Argentina (30 June).

Bishop Torres Carbonell, 66, was born in Buenos Aires, Argentina. He was ordained a priest on 18 November 1983. He was ordained a bishop on 27 February 2015, subsequent to his appointment as titular Bishop of Aquae in Byzacena and Auxiliary of Lomas de Zamora.

The Holy Father appointed Bishop Severino Clasen, OFM, as Metropolitan Archbishop of Maringá, Brazil. Until now he has served as Bishop of Caçador, Brazil (1 July).

Bishop Clasen, 66, was born in Petrolândia, Brazil. A member of the Order of Friars Minor, he was ordained a priest on 10 July 1982. He was ordained a bishop on 25 June 2005, subsequent to his appointment as Bishop of Araçuaí, Brazil. He was appointed Bishop of Caçador on 6 July 2011.

The Holy Father appointed Bishop Benjamin Phiri as Bishop of Ndola, Zambia. Until now he has served as titular Bishop of Nachingwea and Auxiliary of the Diocese of Chipata, Zambia (3 July).

Bishop Phiri, 61, was born in Chongololo, Zambia. He was ordained a priest on 14 September 1986. He was ordained a bishop on 9 April 2011, subsequent to his appointment as titular Bishop of Nachingwea and Auxiliary of Chipata.

The Holy Father accepted the resignation of Bishop Eduardo Porfirio Patiño Leal from his office as Bishop of Córdoba, Mexico. He is succeeded by Bishop Eduardo Cirilo Carmona Ortega, CORC, coadjutor of the said Diocese (4 July).

Bishop Carmona Ortega, 61, was born in Mexico City, Mexico. He was ordained a priest on 20 August 1983. He was ordained a bishop on 7 January 2004, subsequent to his appointment as Bishop of Puerto Escondido, Mexico. He was appointed Bishop of Parral, Mexico, on 27 June 2012 and coadjutor Bishop of Córdoba on 6 November 2019.

The Holy Father accepted the resignation of Bishop Francisco Cases Andreu from his office as Bishop of Islas Canarias, Spain (6 July).

The Holy Father appointed Bishop José Mazuelos Pérez as Bishop of Islas Canarias. Until now he has served as Bishop of Jerez de la Frontera, Spain (6 July).

Bishop Pérez, 59, was born in Osuna, Spain. He was ordained a priest on 17 March 1990. He was ordained a bishop on 6 June 2009, subsequent to his appointment as Jerez de la Frontera.

The Holy Father appointed as Bishop of Savannah, USA, Fr Stephen D. Parkes, from the clergy of the Diocese of Orlando, USA. Until now he has served as vicar forane of the North Central Deanery and parish priest of Annunciation Parish in Altamonte Springs (8 July).

Bishop-elect Parkes, 55, was born in Mineola, USA. He was ordained a priest on 23 May 1998. He holds a degree in Business Administration-Marketing.

RELATIONS WITH STATES

The Holy Father appointed Archbishop Claudio Gugerotti, titular Archbishop of Ravello and Apostolic Nuncio to Ukraine, as Apostolic Nuncio to Great Britain (4 July).

APOSTOLIC VISITATOR

The Holy Father appointed as Apostolic Visitor for Ethiopian faithful of Alexandrian Ge'ez rite resident in the United States and Canada Fr Tesfaye Woldemariam Fesuh from the clergy of the Metropolitan Archdiocese of Addis Abeba, Ethiopia (2 July).

PONTIFICAL COMMISSION FOR LATIN AMERICA

The Holy Father appointed Mr Julio César Caballero Moreno as office head of the Pontifical Commission for Latin America (3 July).

PONTIFICAL COUNCIL FOR PROMOTING CHRISTIAN UNITY

On 4 July, the Holy Father appointed as Members of the Pontifical Council for Promoting Christian Unity the following: Cardinal Joseph William Tobin, Archbishop

of Newark; Bishop Mario Grech, Bishop emeritus of Gozo and Pro-Secretary General of the Synod of Bishops; Bishop Paulo Cezar Costa of São Carlos; Bishop Paul Rouhana, OLM, titular Bishop of Antarados and Auxiliary of Joubbé, Sarba and Jounieh for Maronites; and Bishop Richard Kuuia Bawobw, M.Afr, of Wa.

The Holy Father appointed as Consultants of the Pontifical Council for Promoting Christian Unity Archbishop Giacomo Morandi, titular Archbishop of Cerveteri and Secretary of the Congregation for the Doctrine of the Faith, and Archbishop Giorgio Demetrio Gallaro, Bishop emeritus of Piana degli Albanesi and Secretary of the Congregation for the Oriental Churches (4 July).

NECROLOGY

Bishop César Bosco Vivas Robelo, Bishop emeritus of León, Nicaragua, at age 78 (23 June)

Bishop Julianus Kemo Sunarka, SJ, Bishop emeritus of Purwokerto, Indonesia, at age 78 (26 June)

Bishop Pierre-Antoine-Jean Bach, MEP, titular Bishop of Tituli in Proconsulari, Vicar Apostolic emeritus of Savannakhet, Laos, at age 87 (26 June)

Bishop Pedro Luis Ronchino, SDB, Bishop emeritus of Comodoro Rivadavia, Argentina, at age 92 (1 July)

Bishop Teodoro Enrique Pino Miranda, Bishop of Huajuapán de León, Mexico, at age 73 (2 July)

For our families

Holy Father's prayer intentions for the month of July

The video on the Pope's Worldwide Prayer Network for the month of July offers a journey of rediscovering the value of family and family ties. In the brief clip, made available on Thursday, 2 July, we see people occupied in their daily activities, each one immersed in the problems and difficulties that life puts before them. A mother, absorbed in her work, puts her family in second place. A father is preoccupied with bills to be paid. Their children are leading a sort of parallel life that does not mesh with their parents'. But then, a group photo of the mother, father, son and daughter evokes their need for togetherness; the family members come together and their bonds are renewed, as all the obstacles to unity flow away.

The prayer intention proposed by the Pontiff for the month of July is in fact dedicated to "Our

families". "Let us pray", Pope Francis urges, "that today's families may be accompanied with love, respect and guidance, and especially, that they may be protected by the State". Indeed, he adds, the family "ought to be protected. It faces many dangers: the fast pace of life, stress...". The Holy Father's brief reflection touches upon the daily issues of the nuclear family: "Sometimes, parents forget to play with their children. The Church needs to encourage families and stay at their side, helping them to discover ways that allow them to overcome all of these difficulties". As always,



A clip taken from the video

the film, available with translations in nine languages at www.thepopevideo.org, was created and produced by the Pope's Worldwide Prayer Network in cooperation with La Machi agency and the Dicastery for Communication.

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On the seventh anniversary of his visit to Lampedusa, the Pope recalls the experiences of the migrants he met there

Fleeing the hell of detention camps

The Holy Father commemorated the seventh anniversary of his visit to Lampedusa by celebrating Mass at Santa Marta on Wednesday, 8 July. During the ceremony, which was concelebrated by the two Undersecretaries of the Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development, Cardinal Michael Czerny, SJ, and Father Fabio Baggio, CS, and by Father Lambert Tonamou, the Dicastery's regional coordinator for Africa and Madagascar, Pope Francis invoked the protection of Mary, 'Solacium migrantium' (Solace of Migrants), one of the invocations recently added to the Litany of Loreto. The following is the English text of the Pope's homily.

The Responsorial Psalm invites us always to seek the Lord's face: "Seek the Lord and his strength; seek his presence continually" (Ps 105:4). This quest is fundamental for the life of every believer, for we have come to realize that our ultimate goal in life is the encounter with God.

To seek the face of God is an assurance that our journey through this world will end well. It is an exodus towards the Promised Land, our heavenly

ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference" (*Homily in Lampedusa*, 8 July 2013).

Hosea's words reach us today as a renewed summons to con-

– as we heard – called each of them by name. He looked them in the eye, and they in turn gazed at his face, listened to his voice and beheld his miracles. The personal encounter with the Lord, a time of grace and salvation, entails a mission: "As you go", Jesus tells them, proclaim the good news: "The kingdom of heaven is at hand" (v. 7). Encounter and mission must not be separated.

This kind of personal encounter with Jesus Christ is possible also for us, who are the disciples of the third millennium. In our effort to seek the Lord's face, we can recognize him in the face of the poor, the sick, the abandoned, and the foreigners whom God places on our way. This encounter becomes also for us a time of

think of Libya, detention camps, the abuses and violence to which migrants are subjected; I think of journeys of hope, rescue operations, and cases of rejection. "Whatever you did ... you did to me."

I remember that day, seven years ago, in the very south of Europe, on that island... A number of people told me their stories and all that they had gone through to get there. There were interpreters present. One person was telling me about terrible things in his language, and the interpreter seemed to translate well, but this person spoke so long and the translation was brief. "Well", I thought, "their language must require more words to express an idea". When I returned home that afternoon, in the re-



On the anniversary of my visit to #Lampedusa, let us pray that we might discover the face of Jesus in all people forced to flee their homeland because of the many injustices that continue to afflict our world.

(@Pontifex)



home. The face of God is our destination and the guiding star that helps us not to lose our way.

The people of Israel, as described by the prophet Hosea in the first reading (cf. 10:1-3; 7-8:12), had gone astray. They had lost sight of the Promised Land and were wandering in the desert of iniquity. Abundance, prosperity and wealth had caused their hearts to drift away from the Lord and had filled them instead with falsehood and injustice.

We too, as Christians today, are not immune to this sin. "The culture of comfort, which makes us think only of

version, a call to turn our eyes to the Lord and recognize his face. The prophet says: "Sow for yourselves righteousness; reap steadfast love; break up your fallow ground, for it is time to seek the Lord, that he may come and rain righteousness upon you" (10:12).

Our efforts to seek the face of God are born of the desire for an encounter with the Lord, a personal encounter, an encounter with his immense love, with his saving power. The twelve apostles described in today's Gospel (cf. Mt 10:1-7) received the grace to encounter him physically in Jesus Christ, the incarnate Son of God. Jesus



grace and salvation, and summons us to the same mission entrusted to the Apostles.

Today marks the seventh year, the seventh anniversary of my visit to Lampedusa. In the light of God's word, I would like to repeat what I said to those taking part in the meeting "Free from Fear" in February last year: "The encounter with the other is also an encounter with Christ. He himself told us this. He is the one knocking on our door, hungry, thirsty, naked, sick, imprisoned; he is the one seeking an encounter with us, asking our help, asking to come ashore. And lest we have any doubt, he tells us categorically: 'Truly I tell you, whatever you did to one of the least of these my brethren, you did to me'" (Mt 25:40).

"Whatever you did..." for better or for worse! This admonition is all the more timely today. We ought to use it as a basic starting point for our daily examination of conscience. Here I

ception area there was a lady – God bless her, she has since passed away – who was a daughter of Ethiopians. She understood the language and she had seen our conversation on television. She said this to me. "Listen, what the Ethiopian translator told you is not even a quarter of the torture and suffering that those people experienced". They gave me the "distilled" version. This is what is happening today with Libya: they are giving us a "distilled version". The war is indeed horrible, we know that, but you cannot imagine the hell that people are living there, in that detention camp. And those people came only with hope of crossing the sea.

May the Virgin Mary, *Solacium migrantium*, "Solace of Migrants", help us discover the face of her Son in all our brothers and sisters forced to flee their homeland because of the many injustices that continue to afflict our world.

INTERVIEW

with Muhammad Yunus

A conversation with the Nobel laureate, creator of microcredit

The project for a new world

The vaccine against Covid-19 must be declared a "global common good"

ANDREA MONDA

"Once we know where to go, going there becomes much easier". Muhammad Yunus, economist, 2006 Nobel Peace Prize laureate and the creator of modern microcredit, has rather clear ideas about what to do in a world potentially changed by the coronavirus. To begin with, to protect everyone, the entire world, from the virus with a vaccine that will be declared a "global common good". Then simply, to create a very different world.

You underlined, in harmony with the Pope, that after the Covid-19 crisis it will be necessary to find a new model. We can't go back, nothing will be like before. How do you think it is possible to make those who hold power understand this message?

I am so happy to see that Pope Francis has the same feeling as I do. Going back to the old world would be an insane action because the world that we're coming from was a very inhospitable world, a terrifying world, a world which was about to finish itself by global warming, by wealth concentration, by artificial intelligence removing human beings from jobs. At that point, everything was converging and we had only a few years left before the whole world collapsed. From the global warming side there is a very small time left before the world becomes unlivable. It is the same for wealth concentration, which is a ticking time bomb which can explode politically, socially with anger, and the same for artificial intelligence because of which people will have no job or no work for them. That's not the kind of world that we would like to go back to. That's the point. And coronavirus has done a great favour despite the fact that it made a horrible situation of the planet, but it has done a great favour to us because it stopped the machine in rushing towards death. So today we are at least not rushing anywhere. The train has stopped. We can just look around. We can get off the

train which was taking us to sure end, and now can decide where we want to go to find safety and security. Definitely we don't want to go back to the terrible situation. So that's the point of not going back. Not going back means that we have options to go someplace else.

That's what you're saying. But what if the people in the high places and decision-makers don't accept that?

Well if people want to go someplace else, decision makers will have not much of an option left. Ultimately the people have to decide where to go. That's what the democracy is all about. If public opinion becomes strong, I don't think that can be ignored. I try to encourage the young people to look at the situation and make their judgement. Teenagers are the ones who are marching on the street under the banner "Fridays for Future". They are telling the world that we are on a wrong path. They are accusing their parents for being irresponsible and pushing them into a world where they have no future. I tell them now this is your chance. You can build the world that you want. So get together and make it happen. This is a question of convincing people in general, young people in particular. If Pope Francis gives the leadership, immediately the message becomes powerful. People respect his views globally, irrespective of the religious affiliation. We remember the impact his views made during the Paris negotiations on reaching consensus on the global environmental crisis. His call to the world helped in reaching the Paris Agreement.

Pope Francis can play a very important role now. I request him to play that role firmly.

In a recent streaming lesson at the Pontifical Lateran University, you underlined that the post Covid-19 recovery is studded with opportunities, but only if it passes through a new social and environmental awareness, the use of the economy,

not as a mere science aimed at maximizing profits, but rather as a tool to achieve the happiness of individuals and the community. How can we achieve this goal?

Explain to people what this goal of creating a new world is all about: what was wrong with the old world, why we mustn't go back to the old world. People are familiar with the dangers posed in the old world but they are not aware of opportunities created by the corona crisis to escape from those dangers.

I don't think economics practiced in the world today deserves to be called a social science. There is not much social about it. Its sole concern is maximization of personal profit.

It is not concerned with the common interest of people. It is only concerned with how to accumulate the wealth of nations without concerning itself with how many or how few people get this wealth. Nor does it concern itself with the safety of the planet.

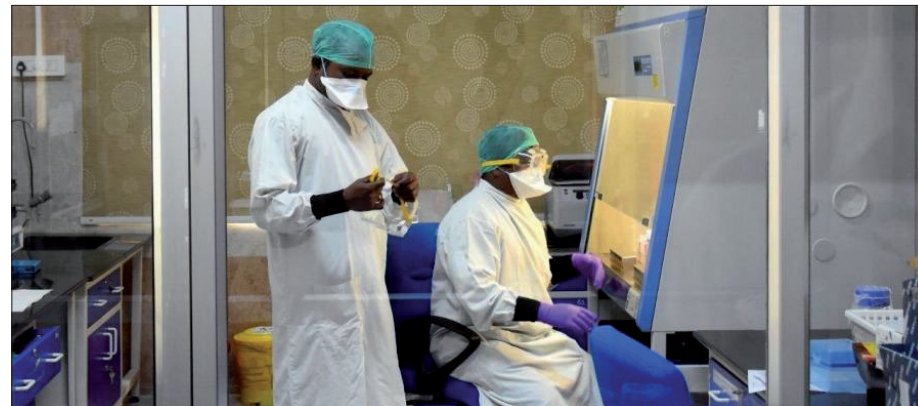
We can at best call economics a business science, not a social science. Social science must address societal problems, what is good for people, what is good for

the planet, and it has to offer concepts which make people's life better, make the planet safer.

To get to the new world we'll have to redesign economics, giving it social orientation. It will be a social consciousness driven economy. It will be an environmental consciousness driven economy.

Present economics never recognized collective interest. It is based on self-interest only. If we include collective interest into economics, suddenly economics becomes different. Then we need two different types of businesses, one for profit maximization, another for solving the common problems of people, with zero personal profit. The same person can do both kinds of businesses. We don't need two different persons to do that. In one business, he takes care of himself, and in the other business, he takes care of everybody else and the planet. I call this new business social business. This is the business dedicated to solving the problems of the people and the planet without any intention of making personal money.

This new economics will be the basis of building the new world.



A laboratory set up for the diagnosis of coronavirus (Photo: ERS, Madhav K)



You have launched an initiative for a free vaccine that is accessible to all. How do you think it is possible to subtract medical research, especially in situations like these, from the logic of profit?

We should go a little bit deeper in that question. You see, it's not correct to say that the companies are spending money to develop the vaccine. In most cases universities put in their knowledge, research and creativity, and governments pay a lot of money for that research, particularly for vaccine research. Why should the universities give up their right? Why should the government give up its right?

I am not denying companies from getting their fair return on investment. We can discuss what was the size of investment and what should be a fair return in it. They can be paid back to make the vaccine a global common good. Ownership has to be with

people not with a company. It must be an open source product so that anybody anywhere can produce it, satisfying all regulatory requirements.

If we want to bring it to people all around the world at the same time, it must be produced all over the world. Not just in one or two places that we see being planned now.

Already one company has declared that the first delivery of vaccine will be given to the United States. Another company declared that the first delivery will be given to Europe. What about the rest of the world? If you don't give the vaccine to the rest of the world there will be another trouble. It will immediately create a new mega business of producing and selling look-alike fake vaccines. Since the genuine vaccine is taking time to reach billions of people, desperation to access will lead to this situation.

the initiatives dedicated to not going back, rather than giving them to speed up the process of going back.

Resources are not a problem. Resources are already mobilized for the wrong purpose. The task is to put it behind the right cause.

We must have a new world built for us. What kind of world would that be? It is very clear that it would be a very different world than the world we are coming from. In the new world there will be no global warming. Pope Francis has already made his statement on global warming. Now, we have to make it happen. It's not just a statement coming from the Pope. Now we all have to get together and make it happen. The new world will be a world of zero-net carbon emission. That world will be a world of zero wealth concentration. This will be a world where we'll be sharing the wealth rather than monopolizing the wealth the way it is being done today. It will be a world of zero unemployment. This new world will be almost the opposite of the present world. Once we know where to go, going there becomes much easier.

For moving to the new world, we have to check which business is contributing to global warming or wealth concentration or unemployment. We set up checkpoints to stop the wrong businesses getting into the new world.

We cannot take the fossil fuel business into the new world. We tell them you have to come back with the renewable energy, if you wish to be in the energy business. If you are a pollution creating company, we tell them that you have to come back with the businesses for creating a circular economy.

Do you think this can happen?

If we make up our mind, it can happen. It's a question of making up our mind. We are facing the greatest existential challenge. When the crisis is at its deepest, we have to come up with the most daring of solutions.

Do you think that spirituality is important for this change, the strength to achieve this change?

Sure it's very important. Coronavirus has transformed everything by creating a situation where we cannot get to meet each other physically. We are made to stay behind doors in our homes and social distancing became part of our lives. While we are deprived from physical proximity this becomes a good occasion to achieving spiritual unity.

Declaration signed by 114 bishops from around the world

Against corporate abuse

In a statement released on 6 July on the website of the Catholic network 'International Cooperation for Development and Solidarity', 114 bishops from around the world have called for "mandatory supply chain due diligence to stop corporate abuse and guarantee global solidarity".

With the outbreak of Covid-19, the statement says, "humanity faces an unprecedented global crisis. In addition to the threat to public health, the economic and social disruption threatens the long-term livelihoods and well-being" of many. Particularly affected are those at the lower end of the global supply chain, many of whom are women, with "millions of workers being sent home without pay, social security or compensation", the bishops reported.

Among the signatories of the statement are Cardinal Jean-Claude Hollerich, Archbishop of Luxembourg and President of the Commission of the Bishops' Conferences of the European Union; Cardinal Charles Maung Bo, Archbishop of Yangon and President of the Federation of Asian Bishops' Conferences; and Cardinal António Augusto Dos Santos Marto, Bishop of Leiria-Fatima.

Too often, the statement continues, the "private interest of multinational companies prevails as they fail to step up in solidarity. Irresponsible companies have long been involved in various abuses, by evading taxes that could serve to build and maintain public services such as hospitals or schools, by pol-



luting our soils, water and air, or by being complicit in gross human rights violations around the world, like forced and child labour". Now more than ever, the bishops stressed, "this profit-driven system and the throwaway culture it brings needs to be challenged".

A cultural, social and legislative change is required in order to dismantle this system: "We believe the laws can succeed in bringing tangible change to communities if they also include enhanced access to judicial remedy for victims, in order to comply with states' duty to protect against corporate human rights ab-

uses such as land grabbing, the killing of human rights defenders, forced and child labour, gender-based violence, and environmental degradation and deforestation".

The bishops call on all governments to introduce mandatory due diligence in their legislation that will "improve the possibilities of affected people to claim for compensation in national civil courts". The coronavirus crisis, the statement concludes, "should be taken as an opportunity to start a just transition and to put in place a new economic system that serves people and the planet first".

'Where is your brother?'

CONTINUED FROM PAGE 1

— or perhaps, for all times.

Pope Francis' entire Pontificate turns on the axis of brotherhood. "Brothers" is precisely the first word he addressed to the world as Pope on the evening of 13 March 2013. The dimension of brotherhood is, if one may say so, in the DNA of this Pontiff who chose the name of the *Poverello* of Assisi — a man who wanted "friar", "frater", "brother", as his only title.

The way he defines his relationship with Pope emeritus Benedict XVI is also fraternal. After signing the Document on Human Fraternity, this feature of his Pontificate certainly appears more accentuated and evident to all. Yet, going back over the first seven years of Pope Francis' Pontificate, we find several milestones on the path that led the Pope and the Grand Imam of Al-Azhar, to sign the historic document in Abu Dhabi on 4 February 2019. That path now continues, because the event on Arab soil was certainly not just a point of arrival, but also a new beginning.

Returning to the "Lampedusa question", it is particularly significant that the Pope took up the same words again in another highly symbolic visit — the one he made to the Military Shrine of Redipuglia on the centenary of the beginning of the First World War. Here too, in September 2014, the dialogue between God and Cain, after the killing of his brother Abel, resonated with all its drama. "What does it

matter to me? Am I my brother's keeper?" (cf. Gen 4:9).

For Pope Francis, in that refusal to consider himself as his brother's keeper, as that of every brother, lies the root of all the evils that shake humanity. This attitude, emphasizes the Pope, "is the exact opposite of what Jesus asks of us in the Gospel.... The one who cares for his brother or sister enters into the joy of the Lord; the one who does not do so, however, who by his omissions says, 'What does it matter to me?' remains excluded". With the progression of his Pontificate, we see that the common belonging to human brotherhood is declined in all its multiform dynamism, ranging from ecumenical to interreligious soil, from the social to the political dimension. Once again the polyhedron is the figure that best represents Pope Francis' thought and action. In fact, brotherhood has many facets: as many as there are men and women, and relations between them.

Pope Francis spoke of brothers at the meeting for the Invocation for Peace in the Vatican Gardens with Shimon Peres and Abu Mazen. "Your presence", he emphasized, addressing both the Israeli and Palestinian leaders, "is a great sign of brotherhood which you offer as children of Abraham. It is also a concrete expression of trust in God, the Lord of history, who today looks upon all of us as brothers and who desires to guide us in his ways". Also in the name of brotherhood, enlivened by a common faith in Christ, was the encounter, which had been unthinkable a few years

earlier, of the Bishop of Rome with the Patriarch of Moscow — an event blessed by the Patriarch of Constantinople, brother Bartholomew I. In Cuba, Francis and Kirill signed a Joint Declaration which, in its opening words, emphasizes: with joy "we have met like brothers in the Christian faith who encounter one another 'to speak face to face'". Brotherhood is also the key word that allows us to decode one of the most powerful and surprising acts of his Pontificate: the gesture of kneeling and kissing the feet of the leaders of South Sudan summoned to the Vatican for a spiritual and peaceful retreat. "To you three, who have signed the peace Agreement", said the Pope with heartfelt words, "I ask, as a brother: remain in peace. I ask you this wholeheartedly. Let us go forwards".

So if the Abu Dhabi Declaration represents the flowering of seeds planted at the beginning and then throughout the course of his Pontificate, certainly the "epochal change" that we are experiencing, accelerated by the pandemic, makes it imperative to take responsibility for the question of human brotherhood. "Where is your brother?" That question and appeal, launched on the sunny morning of 8 July 2013 in Lampedusa, is "the" question today. The world, convinced that it can make it on its own and that it can go ahead with the selfish logic of "it has always been done like this", has instead found itself on the ground, incredulous, and powerless in the face of an invisible and elusive enemy. Now the world is struggling to

get up because it does not find the right foundation to support itself. This foundation, Pope Francis repeats to us, is brotherhood. In it are the only foundations on which to build a solid home for humanity.

The coronavirus has dramatically shown that no matter how different the levels of development among nations and income within nations are, we are all vulnerable. We are brothers and sisters in the same boat, shaken by the waves of a storm that strikes each and every one indiscriminately. "In this storm", said the Pope in the rain on 27 March in an empty Saint Peter's Square, "the façade of those stereotypes with which we camouflaged our egos, always worrying about our image, has fallen away, uncovering once more that (blessed) common belonging, of which we cannot be deprived: our belonging as brothers and sisters". This is what can awaken our somewhat anaesthetized consciences in the face of the many "pandemics", such as war and hunger, which have knocked on our doors, but which we did not care about because they could not get into the house. "There are many other pandemics that cause people to die", recalled Pope Francis during Mass at Santa Marta on 14 May, "and we don't realize it; we are looking the other way". Today, just as seven years ago in Lampedusa, the Pope tells us that we must not look the other way, because if we really consider ourselves brothers and sisters, members of one another, the other side does not exist. The other side is us.

A.G.

Remembering Capuchin Friar Francis Nadeem

A man of God

PAOLO AFFATATO

To be a “man of God” means to be ready for dialogue and listening, to feel respect and empathy, to promote peace, reconciliation and harmony in human relationships, among people of different cultures and religions. This is the legacy of Fr Francis Nadeem, a Capuchin friar who died on 3 July in Pakistan at the age of 65 after a long ordeal with dialysis and a heart attack. Nadeem, who lived in Lahore, capital of the Punjab province, was the Capuchin Provincial in the “land of the pure” and, given his invaluable dedication in the field of relations with leaders and communities of other faiths, he was called by the bishops to coordinate the episcopal Commission for Interreligious Dialogue and Ecumenism. He was at home in mosques and madrassas, and numerous Islamic religious leaders appreciated his meekness, patience, openness, pure and authentic faith, Franciscan spirit of “certain hope and perfect charity”. His work and presence were extremely helpful to Pakistani society, which was infected with the virus of fanaticism and shaken by the shift flow of hatred and religious violence.

Francis Nadeem was part of a group of some 600 Franciscans in Pakistan, including men and women religious, sisters and lay people who live “the spirit of Assisi”, a synonym for welcoming every human being. Their presence, a legacy of the missions established in the subcontinent by Capuchin friars at the end of the

19th century, is characterized by a commitment to justice and peace. It means offering, often silently, constant support to those who suffer discrimination, injustice, persecution, poverty. Franciscans, as the priest used to say, “put the Gospel into practice and live the culture and spirit of mercy, which is a common value of Islam and Christianity”. This was not simply a verbal pronouncement but the very life of the friar, as evidenced by the experience of a genuine friendship that Nadeem cultivated with Shafaat Rasool, the leader of a Sufi community in Pakistan. It was a solid and deep relationship that surpassed the confines of their different faiths to get to the roots of their common humanity. Recalling Fr Francis with emotion, Rasool explained to *L'Osservatore Romano*: “Our friendship was based on the conviction that the mystical experience, be it Christian, Muslim or of another creed, unites in the desire for and promotion of peace, the supreme universal value, because ‘peace’ is the name of God”. For both of them, he recalled, there was an event in history that constituted a principal reference point and which, *mutatis mutandis*, highlighted their relationship: the meeting between Francis of Assisi and Sultan Malik al-Kamil, which took place in 1219 in Damietta, Egypt, during the time of the fifth crusade: “The protagonists of that time rejected any rationale of subjugation, choosing the experience of encounter, recognizing in the other not an enemy to eliminate but a per-



Friar Nadeem (left)
with his friend Shafaat Rasool

son to listen to and welcome”. The friendship between the friar and the imam, in a land wounded by extremism and religious hatred, was a seed cast on a sometimes fertile, sometimes thorny soil: “Our common commitment to interfaith dialogue, understood as the relationship between men of prayer and as a powerful instrument of peace, proves that in Pakistan, a harmonious, respectful and tolerant society is a feasible reality”, Rasool observed. Francis “was always very humble and patient with me. Our relationship gradually strengthened with dialogue and frequent visits to each other. Thanks to his humility and patience it became a genuine friendship, based on spirituality. This is how we began working together for interreligious dialogue. For years we were side by side in this work, to build the common good of the country”, he emphasized, moved by his emotions.

Some 20 years ago Father Nadeem started a Committee for Interreligious Dialogue in Lahore which brought together Christian representatives of other confessions for meetings, cultural events, prayer encounters, concrete gestures of closeness between believers and leaders of various faiths. In 2006 the Capuchin friar received the Pakistan Civil Award for this laudable work, and was then called by the bishops to continue in this work. Through the years he created a virtuous network of people, Christian institutions, and Koran schools (madrassas), cultural centres and associations that identify with the message of peace and harmony. The aim of this network is to defuse the hatred, violence and prejudice circulating in Pakistani society by promoting dialogue, respect and welcoming among Muslims (who make up 90% of Pakistan's 200 million inhabitants) and the Christian and Hindu religious minorities.

By the age of 20 Francis Nadeem had already become a Franciscan friar, listening to God's call to follow in the footsteps of the *Poverello* of Assisi. His confreres appreciated him very early on, choosing him as Vice-Provincial for two triennial terms, then as Provincial for another two (the latter of which began in 2017), trusting in his “good leadership”, his humility, his capacity for listening and mediation, his evangelical spirit as a true Franciscan, and his peaceful heart which was full of God's grace.

According to the Gospel

Papua New Guinea and Solomon Islands commemorate Blessed Peter To Rot

Seventy-five years after the martyrdom of Peter To Rot and 25 years since his beatification, the Catholic Bishops Conference of Papua New Guinea and Solomon Islands (CBC PNGSI) concluded its annual General Assembly on Thursday, 2 July, with a Mass celebrating the life, example and witness of Peter To Rot, the first Blessed in Papua New Guinea's history. Bishops, men and women religious and lay people remembered him at a Mass celebrated by Archbishop Anton Bal of Mandang, the newly elected President of the CBC PNGSI; Cardinal John Ribat, MSC, Archbishop of Port Moresby; Archbishop Rochus Josef Tatamai, MSC, of Rabaul, outgoing President of the Bishops Conference; and Bishop Otto Separy of Bereina, the newly elected Vice President of the Conference.

During his homily, Archbishop Tatamai, who is a close descendant of the Blessed's family, described To Rot as a radiant example of holiness in the daily life of lay people and families, a man of courage and fortitude in his faith and in his determination to follow Jesus Christ with his life, unto death.

Archbishop Tatamai, *Agenzia Fides* reports, retraced the Blessed's life from the moment that his parents became first generation Chris-



During the beatification of Peter To Rot, 17 January 1995

tians (when the missionaries landed on Matupit Island in 1882). Peter To Rot was a second generation Christian who followed in his parents' footsteps. He was a family man, who worked hard, with discipline and obedience, to become a good teacher and catechist. He lived the life of husband and father in accordance with the teachings of the Gospel, defending the values of matrimony and resisting the traditional culture of polygamy as well as the laws of Japan's Imperial army. When religious activities were banned in March 1944, an order which Peter found unacceptable, he built an underground shelter on his property to administer the Sacraments regularly. He died a martyr, defending his Christian faith.

To Rot left behind many great examples of obedience and exemplary family life, Archbishop Tatamai said, and he lived and represented his faith even when some members of his family betrayed him. Lay people in particular, the prelate added, are challenged to carry forth his example especially in today's difficult and uncertain times, persevering in the pastoral work of teaching and catechesis. Archbishop Tatamai urged the faithful to be resilient and to continue to grow in the faith during the lockdown caused by Covid-19.

ANGELUS

After reciting the Angelus with the faithful gathered in Saint Peter's Square on Sunday, 5 July, the Holy Father made an appeal for a "global and immediate ceasefire" to guarantee "humanitarian assistance" to people living in war-torn areas that are being affected by the pandemic, echoing the United Nations Security Council's Resolution for an end to hostilities. Earlier Pope Francis had commented on the day's Gospel Reading (Mt 11:25-30). The following is a translation of his reflection, which he shared in Italian.



Global immediate ceasefire to fight the pandemic

Pope calls for implementation of UN Resolution for humanitarian aid to those affected by the virus

Dear Brothers and Sisters,
Good morning!

This Sunday's Gospel reading (cf. Mt 11:25-30) is divided into three parts: first of all, Jesus raises a prayer of blessing and thanksgiving to the Father because he revealed the mystery of the Kingdom of Heaven to the poor and to the simple; then he reveals the intimate and unique relationship between himself and the Father; and finally he invites us to go to him and to follow him to find solace.

In the first place, Jesus praises the Father because he has kept the secrets of his Kingdom, of his truth, hidden "from the wise and understanding" (v. 25). He calls them so with a veil of irony because they presume to be wise, understanding, and therefore, very often, have a closed heart. True wisdom also comes from the heart. It is not only a matter of understanding ideas: true wisdom also enters the heart. And if you know many things but have a closed heart, you are not wise. Jesus tells them that his Father's mysteries are revealed to the "little ones", to those who confidently open themselves to his

Word of salvation, who open their heart to the Word of salvation, who feel the need for him and await everything from him. The heart that is open and trustful towards the Lord.

Then, Jesus explains that he has received everything from the Father, and calls him "my Father", to affirm the unique nature of his relationship with him. Indeed, only between the Son and the Father is there total reciprocity: each one knows the other, each one lives in the other. But this unique communion is like a flower that blossoms to freely reveal its beauty and its goodness. And here then is Jesus' invitation: "Come to me..." (v. 28). He wishes to give what he receives from the Father. He wants to give us Truth, and Jesus' Truth is always free: it is a gift, it is the Holy Spirit, the Truth.

Just as the Father has a preference for the "little ones", Jesus also addresses those "who labour and are heavy laden". Indeed, he places himself among them, because he is "gentle and lowly in heart" (v. 29): this is how he describes himself. It is the same in the first and third Beatitudes, that of the humble and poor in

spirit, and that of the meek (cf. Mt 5:35): the meekness of Jesus. In this way Jesus, "meek and humble", is not a model for the resigned, nor is he simply a victim, but rather he is the Man who lives this condition "from the heart" in full transparency to the love of the Father, that is, to the Holy Spirit. He is the model of the "poor in spirit" and of all the other "blesseds" of the Gospel, who carry out God's will and bear witness to his Kingdom.

And then, Jesus says that if we go to him, we will find rest. The "rest" that Christ offers to the weary and oppressed is not merely psychological solace or donated charity, but the joy of the poor who are evangelized and are builders of the new humanity: this is solace. Joy. The joy that Jesus gives us. It is unique. It is the joy that he himself has. It is a message for all of us, for all people of good will, which Jesus still conveys today in the world that exalts those who become rich and powerful.... But how often do we say, "Ah, I would like to be like him, or like her, who is rich, has a lot of power, lacks nothing...". The world exalts those who are rich and powerful, no matter by

what means, and at times tramples upon the human being and his or her dignity. And we see this every day, the poor trampled underfoot.... And it is a message for the Church, called to live works of mercy and to evangelize the poor, to be meek and humble. This is how the Lord wants his Church, that is, us, to be.

May Mary, the humblest and highest of creatures, implore from God *wisdom of heart* for us, so that we may discern his signs in our lives and be participants in those mysteries which, hidden from the proud, are revealed to the humble.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, this week the United Nations Security Council adopted a Resolution which organizes some measures to deal with the devastating consequences of the Covid-19 virus, particularly for areas that are already theatres of war. It is a commendable request for a global and immediate ceasefire, which would allow the peace and security necessary to provide the humanitarian assistance so urgently needed. I hope that this decision will be implemented effectively and promptly for the good of the many people who are suffering. May this Security Council Resolution become a courageous first step towards a peaceful future.

I warmly greet all of you, people of Rome and pilgrims from various countries. I greet the Poles in particular: welcome! And I bless the large pilgrimage of the Radio Maria family to the Shrine of Czestochowa, which will take place next Saturday, during the centenary of the birth of Saint John Paul II, whose motto was "I am all yours, Mary". A blessing to that pilgrimage.

And I wish everyone a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

A Magisterium for peace

CONTINUED FROM PAGE 1

national leaders, that with wisdom, solicitude and generosity they may come to the aid of those lacking the basic necessities of life and may devise social and economic solutions inspired by farsightedness and solidarity". May "Mary Most Holy, stir our consciences, so that the enormous funds invested in developing and stockpiling arms will instead be spent on promoting effective research on how to prevent similar tragedies from occurring in the future".

Many times on various occasions, in preceding years, Francis had denounced the "hypocrisy" and "sin" of the leaders of those countries who "speak of peace and

sell weapons to wage these wars". Words he also repeated upon returning from his last international journey to Thailand and Japan, before the outbreak of the pandemic: "In Nagasaki and Hiroshima I paused in prayer; I met some survivors and relatives of victims, and I renewed my firm condemnation of nuclear weapons and the hypocrisy of talking about peace while building and selling weaponry".

According to an Oxfam report, in 2019 global military spending had grown to 2 billion dollars and currently there are 2 billion human beings trapped in countries war-torn and worn out by violence, persecution, famine, and now also by the emergency of the pandemic. (A.T.)

