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Friday, 13 July 2018

On ecumenical day of prayer in Bari, the Pope denounces violence in the Middle East

A weight on the conscience of nations

The roots of our souls

GIOVANNI MARIA VIAN

Perhaps the Pope's voice has never been raised with such force as now to implore peace in the Near East and in the Middle East and to denounce the dramatic situation of the Christian minorities there that risk being wiped out. And perhaps never before so numerous and authoritative were the Representatives of the other Churches who joined the Pope of Rome for the Ecumenical meeting, that had an almost synodal flavour in a city that is a gateway to the East like Bari. Here lie the relics of Saint Nicholas, the bishop who has been dear to the various Christian professions for many centuries: under the protection of the *Hodegetria*, Mother of God, "who shows us the way", that is Christ.



FOR THE POPE'S DISCOURSES IN BARI SEE PAGE 4/5

Ever since the earliest centuries, the importance of the region, as a "crossroads of civilizations and the cradle of the great monotheistic religions" has been fun-

damental to the Christian Tradition, [a fact] which Francis repeated at the beginning of the ecumenical prayer. "From the Middle East the Lord, the 'sun

from on high', came forth to visit us. From there, the light of faith spread throughout the world. There ever-fresh streams of spirituality and monasticism have their source. There ancient and unique rites are preserved, together with an inestimable patrimony of sacred art and theology. There the heritage of our great Fathers in the faith lives on", he said. It is thus a treasure which should "be preserved to the utmost of our ability, for in the Middle East, our very souls are rooted".

Yet this tormented area is overshadowed "by dark clouds of war, violence and destruction, instances of occupation and varieties of fundamentalism, forced migration and neglect. All this has taken place amid the complicit silence of many", Bergoglio stressed with some bitterness. The Middle East has thus become "a land of people who

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The Church grieves

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Sunday Angelus

Christians united for peace



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Catholic Bishops and clergy attacked in Nicaraguan Church

In Nicaragua, bishops and clergy were attacked by a group of masked men on 9 July amid escalating violence between pro-government forces and opponents of President Ortega.

Cardinal Leopoldo Brenes of Managua; his Auxiliary, Bishop Silvio José Báez; and the Apostolic Nuncio, Archbishop Waldemar Stanislaw Sommertag, were among clerics roughed-up in Diriamba, some 40 kms from Managua, as they attempted to protect Saint Sebastian Basilica from the violent mob. The prelates had rushed to Diriamba to assist local priests who had allowed frightened residents and several regime opponents to take refuge in the church. Báez and one other priest were injured; journalists were also attacked.

The people who had sought safety in the church were later released. Not long afterwards, in the southwestern city of Jinotepe, another church was attacked and looted.

Since protests against Ortega's government erupted in April, more than 250 people have died and thousands have been injured. Despite the violence, the Bishops have con-

firmed they will continue to act as mediators between the government and opposition leaders. In June, they had urged the President to call early elections in 2019. Ortega recently rejected that proposal, endorsing a 2021 ballot at the end of his term.



Cardinal Brenes (c.) and Bishop Báez (Reuters)

Pope prays for victims of Japan floods

In a telegram sent to local Church authorities and signed by Secretary of State Cardinal Pietro Parolin on Monday, 9 July, Francis expressed his heartfelt solidarity and profound grief for the victims of the floods that have inundated south-western Japan, claiming more than 200 lives and damaging countless homes and businesses. Many people are still missing. The following is the telegram.

Deeply saddened to learn of the loss of life and of the injury caused by the serious floods following the heavy rains in Japan, His Holiness Pope Francis expresses heartfelt solidarity with all those affected by this tragedy. His Holiness prays especially for the repose of the deceased, the healing of those injured and the consolation of all those who grieve. The Holy Father likewise offers encouragement to the civil authorities and all those involved in the search and rescue efforts as they assist the victims of this disaster. Upon all he willingly invokes abundant blessings.

Cardinal PIETRO PAROLIN
Secretary of State

VATICAN BULLETIN



AUDIENCES

Tuesday, 3 July

H.B. Sviatoslav Shevchuk, Major Archbishop of Kyiv-Halyč, Ukraine

Cardinal Cláudio Hummes, OFM, Prefect emeritus of the Congregation for the Clergy

Cardinal Luis Francisco Ladaria Ferrer, SJ, Prefect of the Congregation for the Doctrine of the Faith

Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity

Archbishop Filippo Iannone, O. Carm. President of the Pontifical Council for Legislative Texts

Wednesday, 4 July

Bishop Guglielmo Giombanco, Bishop of Patti, Italy

Bishop Michael Dixon Bhasera, Bishop of Masvingo, Zimbabwe

Professor Andrea Riccardi, Founder of the Community of Sant'Egidio

Thursday, 5 July

Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints

CHANGES IN EPISCOPATE

The Holy Father appointed Fr Peter Houhou as Bishop of Auki, Solomon Islands. Until now he has been Vicar General of the Archdiocese of Honiara (3 July).

Bishop-elect Houhou, 51, was born in Marau, Solomon Islands. He completed his studies in philosophy and theology at the Holy Spirit Major Seminary of Bomana, Papua New Guinea.

He was ordained a priest on 3 July 1999. He has served in parish ministry and as: parish priest-administrator of Holy Cross Cathedral.

The Holy Father appointed Fr Belmiro Cuica Chissengueti, CSSP, as Bishop of Cabinda, Angola. Until now he has been Superior General of his Congregation of the Holy Spirit in Angola (Spiritans) (3 July).

Bishop-elect Chissengueti, 49, was born in Bié, Central Angola. He studied philosophy and theology at the Christ the King Major Seminary in Huambo. He obtained a licence in law from the Pablo de Olavide University in Spain. He was ordained a priest on 5 May 1996. He has served in parish ministry and as: provincial counsellor of the Spiritan Fathers in Angola; member of the presbyteral council of the Archdiocese of Luanda; first provincial counsellor of the Spiritans in Angola; secretary of the commission for justice and peace of the Episcopal Conference of Angola and São Tomé; episcopal vicar of São Pedro and provincial superior of the Spiritan Fathers in Angola.

The Holy Father accepted the resignation of Bishop Aloysius Paul D'Souza of Mangalore, India (3 July).

The Holy Father appointed Fr Peter Paul Saldanha as Bishop of Mangalore. Until now he has been lecturer of dogmatic theology at the Pontifical Urbaniana University in Rome (3 July).

Bishop-elect Saldanha, 54, was born in Kinnigoli, India. He studied philosophy and theology at the Saint Joseph's Interdiocesan Seminary in Jeppu. He obtained a doctorate in theology at the Pontifical Urbaniana University, Rome. He holds a diploma in depth psychology and formation. He was ordained a priest on 6 May 1991. He has served in parish ministry and as: lecturer, formator and vice rector at Saint Joseph's Interdiocesan Seminary in Jeppu, India; adjunct spiritual father at the Pontifical Urban College 'de Propaganda Fide' in Rome; consultant to the general secretariat of the Synod of Bishops and *Adiutor Secretarii Specialis* of the Fourteenth Ordinary General Assembly of the Synod of Bishops.

The Holy Father accepted the resignation of Bishop Francis J. Kane, titular Bishop of Sault Sainte Marie in Michigan, from his office as Auxiliary of the Archdiocese of Chicago, USA (3 July).

The Holy Father accepted the resignation of Bishop George J. Rassas, titular Bishop of Reperi, from his office as Auxiliary of the Archdiocese of Chicago, USA (3 July).

The Holy Father appointed as Auxiliary Bishops of the Archdiocese of Chicago:

– Fr Ronald A. Hicks from the clergy of the said Archdiocese, assigning him the titular episcopal See of Munitiana. Until now he has served as vicar general (3 July);

– Fr Mark A. Bartosic from the clergy of the said Archdiocese, assigning him the titular episcopal See of Naratcata. Until now he has served as director and chaplain of "Kolbe House" in Cook County jail and parish priest of Assumption Parish in Chicago (3 July);

– Fr Robert G. Casey from the clergy of the said Archdiocese, assigning him the titular episcopal See of Thuburbo maius. Until now he has served as parish priest of Saint Bede the Venerable Parish in Chicago (3 July).

Bishop-elect Hicks, 50, was born in Chicago, USA. He holds a degree in philosophy. He served as a volunteer with the Nuestros Pequeños Hermanos Foundation (NPH), working with orphans and abandoned children for a year. He holds a Doctor of Ministry degree. He was ordained a priest on 21 May 1994. He has served in parish ministry and as: faculty member at Saint Joseph College Seminary; regional director of the NPH in Mexico and El Salvador; member of the faculty and then dean of formation at the University of Saint Mary of the Lake Seminary in Mundelein.

Bishop-elect Bartosic, 57, was born in Neenah, USA. He holds a degree in drama and worked with the Shakespeare Theatre Group. He was ordained a priest on 21 May 1994. He has served in parish ministry and as: administrator of Saint Agnes of Bohemia in Chicago; vicar forane of the "Deanery IV-C".

Bishop-elect Casey, 50, was born in Chicago, USA. He holds a degree in English literature. He was ordained a priest on 21 May 1994. He has served in parish ministry and as: associate director and then director of the "Casa Jesus", a preparatory

program in Chicago for candidates to the priesthood from Mexico and Central America; member of the Priests' Placement Board.

The Holy Father accepted the resignation of Bishop Jeremias Antônio de Jesus of Guanhães, Brazil (4 July).

The Holy Father accepted the resignation of Bishop Claude-Joseph Azéma, titular Bishop of Murcona, from his office as Auxiliary of the Archdiocese of Montpellier, France (5 July).

EASTERN CHURCHES

The Holy Father accepted the resignation of Bishop Vartan Waldir Boghossian, SDB, of the Eparchy of San Gregorio de Narek en Buenos Aires for Armenians, and from his office as Exarch of Latin America and Mexico for Armenians, Brazil (4 July).

The Holy Father appointed as Bishop of the Eparchy of San Gregorio de Narek en Buenos Aires for Armenians, Argentina, and Exarch for Latin America and Mexico for Armenians, Brazil, Fr Pablo Hakimian from the clergy of the same Eparchy. Until now he has served a second term as parish priest of the Cathedral of Buenos Aires for Armenians (4 July).

Bishop-elect Hakimian, 64, was born in Cairo, Egypt. He holds a specialization in pastoral theology. He was ordained a priest on 14 August 1981. He has served in parish ministry and as: patriarchal administrator of the Eparchy of Iskanderiya for Armenians, Egypt.

The Holy Father appointed Fr Marián Andrej Pacák, CSSR, as Eparchial Bishop of the Eparchy of Saints Cyril and Methodius of Toronto for Slovaks, Canada. Until now he has served as chaplain at the Redemptoristine Nuns Monastery of the Most Holy Trinity of Vranov nad Topľou-Lomnica, Slovakia (5 July).

Bishop-elect Pacák, 45, was born in Levoča, Slovakia. On 16 August 1991 he entered the Congregation of the Redemptorist Fathers. He was ordained a priest on 12 July 1998. He holds a licence in moral theology from the Alphonsian Academy in Rome. On his return to Slovakia he was appointed treasurer of the Redemptorist vice-province. He attended various courses in canon law.

APOSTOLIC NUNCIO

The Holy Father appointed Archbishop Michael A. Blume, SVD, titular Archbishop of Alessano, as Apostolic Nuncio in Hungary. Until now he has served as Apostolic Nuncio in Uganda (4 July).

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Papal events suspended in July

The Wednesday General Audiences are suspended for the entire month of July. They will resume in the month of August in the Paul VI Hall.

The only public appointment will be the Sunday Angelus.

The morning Masses with groups of faithful at the *Domus Sanctae Marthae* are suspended for the months of July and August. They will resume in September.

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Cardinal Tauran passes away

President of the Pontifical Council for Interreligious Dialogue and Camerlengo

Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue and Camerlengo of the Holy Roman Church, died on Thursday, 5 July, in Hartford, USA, where he was undergoing treatment. He was 75 years old. Upon learning the news, Pope Francis sent a telegram to the Cardinal's sister, Geneviève Dubert, expressing his condolences. A similar telegram was also sent by Cardinal Secretary of State Pietro Parolin. The following is a translation of the Holy Father's telegram, accompanied by a biography of the late Cardinal.

Upon learning the sad news of the death of your brother, His Eminence Cardinal Jean-Louis Tauran, I wish to express my condolences and my union in prayer with the members of your family and with all those affected by this loss. Cardinal Jean-Louis Tauran, whom I entrust to God's mercy, has left a profound mark on the life of the universal Church. He entered the diplomatic service of the Holy See, and exercised with competence, among others, the post of Secretary for Relations with States. Appointed by Pope Benedict XVI as head of the Pontifical Council for Interreligious Dialogue, he was an advisor who was listened to and appreciated, particularly because of the relations of trust and esteem he had established with the Muslim world. Because of his spirit of service and his love for the Church, I had appointed him Camerlengo of the Holy Roman Church. I cherish a touching memory of this man of profound faith who courageously served the Church of

Christ to the end despite the burden of illness. May the Lord welcome his servant in the peace and joy that never ends! As a pledge of comfort, Madam, I send the Apostolic Blessing to you and to all your family, to the College of Cardinals, and to all those close to the deceased Cardinal, to the pastors and faithful of the Archdiocese of Bordeaux, as well as to all those who will participate in the celebration of his funeral.

FRANCISCUS PP.



When on the evening of 13 March 2013 he pronounced to the world the "habemus Papam" for the election of Francis, French Cardinal Jean-Louis Tauran already bore signs of the illness that led him to his death.

He was born on 5 April 1943 in Bordeaux, where he graduated in classical studies from the *Michel Montaigne* high school. After two years in the Major Seminary of the Archdiocese, he was sent to Rome as a student of the Pontifical French Seminary. Between 1964 and 1965, as part of a French intercultural exchange initiative, he fulfilled France's obligatory military service by teaching in a Catholic college in Lebanon. Jean-Louis Tauran was ordained a priest on 20 September 1969. He began his priestly ministry as parish vicar of *Sainte-Eulalie* in the city renowned

for its red wine. He also began attending courses in canon law at the Catholic Institute of Toulouse. In 1973 he returned to Rome again as a student of the Pontifical Ecclesiastical Academy, completing his studies and earning a degree in canon law from the Pontifical Gregorian University.

He entered the Holy See's diplomatic service in March 1975 and was assigned to the Apostolic Nunciature in the Dominican Republic where he worked until 1979 when he was transferred to the Pontifical representation in Beirut. He remained on Lebanese soil until July 1983, when he was called to the Vatican by the Council for the Public Affairs of the Church and assigned a portfolio dealing primarily with relations with international organizations. From 1984 to 1988 he followed the work of what was then the Conference for Security and Cooperation in Europe, among other things participating in the Stockholm Conference on Disarmament (1984), the Budapest Cultural Forum (1985) and the Vienna Follow-up Conference (1986). In 1988 he was appointed Undersecretary of the Council for the Public Affairs of the Church, which a few months later took the name of Section for Relations with States of the Secretariat of State. Two years later, he was promoted to Secretary for Relations with States and raised to the dignity of Archbishop. On 1 December 1990 Saint John Paul II appointed him titular Archbishop of Telepte and Secretary for Relations with States. He received his episcopal ordination in Saint Peter's Basilica on the Solemnity of the Epiphany in 1991. An expert on Middle Eastern issues, he played a

leading role in Pope Wojtyła's peace strategy, particularly with regard to Iraq.

In the Consistory of 2003, the same Pontiff created him Cardinal Deacon of Sant'Apollinare alle Terme, appointing him the following 24 November Archivist and Librarian of the Holy Roman Church. He participated in the Conclave of April 2005 which elected Benedict XVI who in 2007 appointed him President of the Pontifical Council for Interreligious Dialogue and the Commission for Religious Relations with Muslims associated with it. He served as Cardinal Protodeacon from 21 February 2011 until 12 June 2014 at which time he opted for the presbyteral order with the elevation *pro hac vice* of his title.

In 2013, he participated in the Conclave that elected Pope Francis, and from the Loggia of the Vatican Basilica, as Protodeacon, he announced to the world the unprecedented name chosen by the Successor of Peter, imposing upon him the Pallium during the solemn ceremony marking the beginning of Bergoglio's Petrine ministry on 19 March.

The following 25 June, the Pontiff appointed him member of the Pontifical Commission for Reference on the Institute for Works of Religion (IOR), and the following September he took over his position as President of the Pontifical Council for Interreligious Dialogue. Pope Francis appointed him Camerlengo of the Holy Roman Church and on 9 March 2015, Cardinal Tauran took the oath of office for that post in a solemn ceremony in the presence of the Pope.

A refined diplomat in the service of the Holy See, in his 13 years as

Secretary for Relations with States he was entrusted with delicate missions and led Vatican delegations to numerous international conferences. A cultured intellectual, for four years he served as Archivist and Librarian of the Holy Roman Church. But in a world scarred by the emergence of fundamentalist terrorism, it was above all in his 11 years at the helm of the Pontifical Council for Interreligious Dialogue that Jean-Louis Tauran put all his skills to use to promote the message affirmed in the Second Vatican Council Decree *Nostra Aetate*, that "Men expect from the various religions answers to the unsolved riddles of the human condition" (n. 1) and religion must not, therefore, give rise to hatred, conflict and war. Because, he loved to repeat, dialogue is always possible and for this reason it must be promoted *malgré tout*. And, the Christian is called to offer consistent witness even in difficult times, especially in a world where evermore violence is perpetrated in the name of God.

Up until his very last days as head of the Dicastery, the Cardinal worked to foster dialogue with believers of all faiths: meeting them personally in Rome or, as his health permitted, traveling to countries in the wake of the Popes or as Head of Holy See Delegations. He traveled to many countries with a Muslim majority and made an historic visit to Saudi Arabia just last April. He also maintained cordial relations with the leaders and followers of the primary Asian religions (Buddhists, Hindus, Jainists, Sikhs) and of the traditional African faiths. The late Cardinal was a member of the Council of the Second Section of the Secretariat of State; of the Congregations for the Doctrine of the Faith, for the Oriental Churches and for Bishops; of the Pontifical Commission for Vatican City State; of the Supreme Tribunal of the Apostolic Signatura; and of the Administration of the Patrimony of the Apostolic See.

Cardinal Tauran's funeral was celebrated in the Vatican Basilica on Thursday morning, 12 July, by Cardinal Dean Angelo Sodano in the presence of Pope Francis who then presided at the *ultima commendatio* and *valedictio*.

VATICAN BULLETIN

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DICASTERY FOR COMMUNICATION

The Holy Father appointed as Prefect of the Dicastery for Communication Mr Paolo Ruffini. Until now he has served as director of the television network of the Italian Episcopal Conference – TV2000 (5 July).

CARDINAL TAKES POSSESSION

On Sunday, 1 July, Cardinal Sergio Obeso Rivera, Archbishop emeritus of Jalapa, took possession of the Title of San Leone I, Via Prenestina, 104, Rome.

NECROLOGY

Bishop Anacleto Sima Ngua, Bishop emeritus of Bata, Equatorial Guinea, at age 82 (1 July)

In Bari the Pontiff's appeal for peace in the Middle East

Listen to the cry of children

"In the Middle East for years, an appalling number of young people mourn violent deaths in their families and see their native land threatened, often with their only prospect being that of flight. This is the death of hope... May humanity listen - this is my plea - to the cry of children". This was the Holy Father's appeal at the conclusion of the ecumenical day of prayer for peace in the Middle East held in Bari on 7 July. The following is the English text of the discourse he delivered from the esplanade of the Basilica of Saint Nicholas.

Dear Brothers and Sisters,

I am most grateful for this graced moment of sharing. As brothers and sisters, we have helped one another to appreciate anew our presence as Christians in the Middle East. This presence will be all the more prophetic to the extent that it bears witness to Jesus, the Prince of Peace (cf. *Ls* 9:5). Jesus does not draw a sword; instead, he asks his disciples to put it back in its sheath (cf. *Jn* 18:11). Our way of being Church is also tempted by worldly attitudes, by a concern for power and profit, for quick and convenient solutions. Then too, there is the reality of our sinfulness, the disconnect between faith and life that obscures our witness. We sense our need for renewed conversion to the Gospel, the guarantee of authentic freedom, and our need to do so urgently, as the Middle East endures a

has won over human hearts down the centuries because it is bound not to the powers of this world, but to the unarmed power of the cross. The Gospel invites us to daily conversion to God's plan; it invites us to find our safety and consolation in him alone, and to make him known to everyone despite all obstacles. The faith of the lowly, so deeply rooted in the Middle East, is the wellspring from which we can draw water to drink and to be purified. This is always the case whenever we return to our origins and go as pilgrims to Jerusalem, the Holy Land or the shrines of Egypt, Jordan, Lebanon, Syria, Turkey and the other holy places in the region.

Encouraged by one another, we have engaged in fraternal dialogue. It has been a sign of our need to pursue encounter and unity without being afraid of our differences. So it is with peace: it too must be cultivated in the parched soil of conflict and discord, because today, in spite of everything, there is no real alternative to peacemaking. Truces maintained by walls and displays of power will not lead to peace, but only the concrete desire to listen and to engage in dialogue. We commit ourselves to walking, praying and working together, in the hope that the art of encounter will prevail over strategies of conflict. In the hope that the display of threatening signs of power will yield to the power of signs: men and women of good will of different beliefs, unafraid of dialogue, open to the ideas of others and concerned for their good. Only in this way, by ensuring that no one lacks bread and work, dignity and hope, will the cries of war turn into songs of peace.

night of agony. As in the agony of Jesus in the garden of Gethsemane, it will not be flight (cf. *Mt* 26:55) or the sword (cf. *Mt* 26:52) that will lead to the radiant dawn of Easter. Instead, it will be our gift of self, in imitation of the Lord.

The Good News of Jesus, crucified and risen out of love, came from the Middle East and

continue to frustrate people's aspirations! Let there be an end to using the Middle East for gains that have nothing to do with the Middle East!

War is the scourge that tragically assails this beloved region. The poor are its principal victims. Let us think only of war-torn Syria, especially the Daraa region, where bitter conflicts have started again, displacing a large number of people who are now subjected to terrible suffering. War is the daughter of power and poverty. It is defeated by renouncing the thirst for supremacy and by eradicating poverty. So many conflicts have been stoked too by forms of fundamentalism and fanaticism that, under the guise of religion, have profaned God's name - which is peace - and persecuted age-old neighbours. Violence is always fueled by weapons. You cannot speak of peace while you are secretly racing to stockpile new arms. This is a most serious responsibility weighing on the conscience of nations, especially the most powerful. Let us not forget the last century. Let us not forget the lessons of Hiroshima and Nagasaki. Let us not turn the Middle East, where the Word of peace sprang up, into dark stretches of silence. Let us have enough of stubborn opposition!

Enough of the thirst for profit that surreptitiously exploits oil and gas fields without regard for our common home, with no scruples about the fact that energy market now dictates the law of coexistence among peoples!

To blaze paths of peace, let us turn our gaze instead to those who beg to live with others as brothers and sisters. May every community be protected, not simply the majority. Let the way to the right of common citizenship be opened in the Middle East, as the path to a renewed future. Christians too are, and ought to be, full citizens enjoying equal rights.

With deep anguish, but with constant hope, we turn our gaze to Jerusalem, a city for all peoples, a unique and sacred city for Christians, Jews and Muslims the world over. A city whose identity and vocation must be safeguarded apart from various disputes and tensions, and whose status quo demands

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East and West united in prayer for peace

United in prayer for peace in the Middle East, a land which for decades, has been ravaged by conflict: 19 Patriarchs and representatives of Catholic, Orthodox and Protestant Churches and ecumenical communities from the region accepted the Pontiff's invitation to join him for an ecumenical day of prayer on Saturday, 7 July, in the southern Italian city of Bari, home to the relics of Saint Nicholas, the holy Bishop from Myra beloved by Christians of all denominations.

The Pope arrived by helicopter Saturday morning and was accompanied to the Basilica of Saint Nicholas by Archbishop Francesco Caccucci of Bari-Bitonto. Welcomed by the rector, Giovanni Distanto, the Pope greeted the Church leaders one by one, accompanying them into the crypt where they spent some time in prayer and veneration before the Saint's relics. After prostrating himself before the reliquary in a moment of intense prayer, the Pope lit a caravel lantern fashioned in the shape of two boats united by the figure of Saint Nicholas and a single flame signifying the unity of faith of Catholics and Orthodox.

Later, the Pope and Church leaders were taken by bus to the seaside promenade for an encounter with some 70,000 faithful to pray for peace in the Middle East, and especially in Syria where recent estimates from the Catholic Near East Welfare Association (CNEWA) show that nearly half of the country's 2.2 million Christians have fled the seven-year conflict.

It was a moment, the Pope said, to "give a voice to those who have none, to those who can only wipe away their tears. For the Middle East today is weeping, suffering and silent as others trample upon those lands in search of power or riches". Following the prayer meeting, the Pope and his guests returned to the Basilica of Saint Nicholas, the heart of the day's encounter and the only church on whose altar the Latin Mass and the Divine Liturgy of the Orthodox may be celebrated. The growing number of Orthodox pilgrims wishing to venerate the Saint's relics, in fact, led to the creation in 1966 of a place for Orthodox worship in the crypt but it was later deemed insufficient to accommodate the throngs of faithful.

The Pontiff and Church leaders then met for two and a half hours of closed door discussions while many faithful remained outside the Basilica in prayerful support of their reflections. Upon the conclusion of their discussions, in a gesture of ecumenical fraternity, the Pope, Patriarchs and other Church leaders appeared at the door of the Basilica and released 20 doves into the air as a sign of peace and hope for the Middle East.

Before returning to the Vatican by helicopter in the afternoon, the Pope made a brief visit to Bari's Cathedral and to the Archbishop's residence where he and his guests were treated to lunch.



The indifference that kills

Introductory words at the Prayer Meeting

"We desire to lift up our voices in opposition to this murderous indifference. We want to give a voice ... to those who can only wipe away their tears. For the Middle East today is weeping, suffering and silent as others trample upon those lands in search of power or riches", Pope Francis said during his introductory remarks at the ecumenical prayer meeting in Bari for peace in the Middle East on Saturday morning, 7 July. The following is the English text of his discourse.

Dear Brothers,

We have come as pilgrims to Bari, this window open to the Near East, carrying in our hearts our Churches, our peoples and all those living in situations of great suffering. We are saying to them, "We are close to you". I thank you from my heart, dear brothers, for coming here so generously and willingly. I am also profoundly grateful to all our hosts in this city of acceptance and encounter.

The Holy Mother of God sustains us as we journey together. Here in Bari she is venerated as *Hodegetria*: the one who shows us the way. Here lie the relics of Saint Nicholas, the Oriental Bishop whose veneration crosses seas and bridges boundaries between Churches. May Nicholas, the wonder-worker, intercede to heal the wounds that so many people bear within them. Here, as we contemplate the horizon and the sea, we feel drawn to live this day with minds and hearts turned towards the Middle East, the crossroads of civilizations and the cradle of the great monotheistic religions.

From the Middle East the Lord, the "sun from on high" (*Lk* 1:78), came forth to visit us. From there, the light of faith spread throughout the world. There ever-fresh streams of spirituality and monasticism have their source. There ancient and unique rites are preserved, together with an inestimable patrimony of sacred art and theology. There the heritage of our great Fathers in the faith lives on. This tradition is a treasure to be preserved to the utmost of our ability, for in the Middle East our very souls are rooted.



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leave their own lands behind. There is also the danger that the presence of our brothers and sisters in the faith will disappear, disfiguring the very face of the region. For a Middle East without Christians would not be the Middle East", the Pontiff warned, stressing the historically undeniable reality that Christianity is intrinsic to this part of the world.

brothers and sisters in the faith will disappear, disfiguring the very face of the region. For a Middle East without Christians would not be the Middle East.

This day begins with our prayer that God's light may dispense the darkness of the world. We have already lit, before Saint Nicholas, the "one-flame lamp", a symbol of the one Church. Today, as one, we want to kindle a flame of hope. May the lamps we will place be so many signs of a light that continues to shine forth in the dark. Christians are the light of the world (cf. *Mt* 5:14) not only when everything is bright around them, but also when, in dark moments of history, they refuse to be resigned

to the encircling gloom but instead feed the wick of hope with the oil of prayer and love. For when we lift up our hands to heaven in prayer, and we stretch out our hands to our brothers and sisters without seeking our own advantage, then the fire of the Spirit, the Spirit of unity and of peace, is kindled and leaps into flame.

Let us pray as one, begging the Lord of heaven for that peace which the powerful of our world have not yet been able to find. From the waters of the Nile to the Jordan Valley and beyond, through the Orontes to the Tigris and the Euphrates, may the plea of the Psalm resound: "Peace be upon you!" (122:8). For all our suffering brothers and sisters, and for our friends of every people and creed, let us say again and again: *Peace be upon you!* With the Psalmist, let us offer this prayer in a special way for Jerusalem, the holy city beloved

CONTINUED ON PAGE 7

The roots of our souls

The Pope invoked peace for the region, repeating that "indifference kills, and we desire to lift up our voices in opposition to this murderous indifference", the voices too of those "who can only wipe away their tears" while others trample upon the region "in search of power or riches". Bergoglio's assertion gained strength after his long dialogue with the Representatives of the other Christian churches in the Basilica of Saint Nicholas. "Let there be an end to the few profiting from the sufferings of many! No more occupying territories and thus tearing people apart! No more letting half-truths continue to frustrate people's aspirations! Let there be an end to using the Middle East for gains that have nothing to do with the Middle East!", he exclaimed, once again condemning fundamentalism and fanaticism which, "under the guise of religion, have profaned God's name", the race to rearm, the thirst for profit and the excessive power of the energy market.

The Pope requested that minorities be protected, and that Jerusalem, the holy city *par excellence* be protected from disputes and tensions. Jerusalem, "whose status quo demands to be respected" according to the decision of the international community and the request of the Christian communities, Humanity must listen to the "cry of children" so that, just as after the days of the flood, hope may return and the Middle East become "an ark of peace".

G.M.V.

To participants in the Vatican Observatory's summer course

Look beyond the stars

If the task of the scientist is to know the universe, that of the man of faith is to acknowledge "the First Cause of everything, hidden from tools of measurement": this was expressed by Pope Francis to participants in the Vatican Observatory's Summer Astrophysics Course, whom he received in audience on Thursday, 14 June, in the Clementine Hall. The following is the English text of the Pope's discourse.

Dear Friends,

I offer a warm welcome to all of you, the professors and students of this summer course organized by the Vatican Observatory. Coming from many countries and cultures, you bring with you many different areas of expertise. You remind us that diversity can be united by a common goal of study, and that the success of that work depends on precisely this kind of diversity. By working together, from the variety of your backgrounds, you can help develop a common understanding of our universe.

Your topic this year concerns variable stars in the light of new, large astronomical surveys that are themselves the result of collaborative efforts by many nations and teams of scientists. As will become apparent in this course, only such teamwork can make sense of all these new data.

As our understanding of this vast universe gradually grows, so does our need to learn how to manage the flood of information we receive from so many different sources. Perhaps the way you yourselves manage such a torrent of data can offer hope to all those people in our world who feel overwhelmed by the information revolution of the internet and the social media!

Before all this information, and the vastness of our universe, we may be tempted to think of ourselves as small and insignificant. This fear is nothing new. More than two thousand years ago, the Psalmist could write: "When I see your heavens, the work of your hands, the moon and the stars which you arranged, what is man that you should keep him in mind, mortal man, that you care for him?" He then went on to say: "Yet you have made him little less than a god; with glory and honour you crowned him" (*Ps* 8:4-6).

Whether as scientists or believers, it is always important to start by admitting there is much that we do not know. But it is equally important never to stop at a complacent agnosticism. Just as we should never think we know everything, we should never fear to try to learn more.

To know the universe, at least in part; to know what we know and what we don't know, and how we can go about learning more; this is the task of the scientist. There is another way of seeing things, that of metaphysics, which acknowledges the First

Cause of everything, hidden from tools of measurement. Then there is still another way of seeing things, through the eyes of faith, which accepts God's self-disclosure. Harmonizing these different levels of knowledge leads us to understanding, and understanding – we hope – will make us open to wisdom.

The "glory and honour" of which the Psalmist speaks can also be understood in terms of the joy of intellectual work such as your own study of astronomy. It is through us, human beings, that this universe can become, so to speak, aware of itself and of its Maker. This is the gift, and the accompanying responsibility, given to us as thinking, rational creatures in this cosmos.



Pope Francis with Bro. Consolmagno, SJ, Director of the Vatican Observatory

On the other hand, as human beings, we are more than thinking, rational beings. We are persons, with a sense of curiosity that drives us to know more; we are creatures, who work to learn and share what we have learned for the pure joy of doing so. And as people who love what we do, we can find in our love for this universe a foretaste of that divine Love which, in contemplating his creation, declared that it was good.

Dante famously wrote that it is love that moves the sun and the stars (cf. *Paradiso*, XXXIII, 145). May your work likewise be "moved" by love: love of truth; love of the universe itself; and love for one another as you work together amid your diversity.

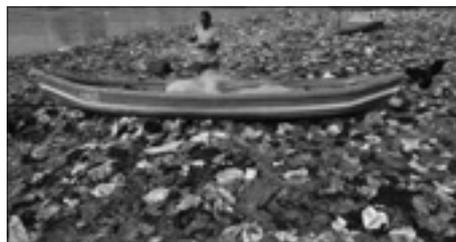
With these prayerful sentiments, I cordially invoke the Lord's abundant blessings on you and upon your work.

Thank you.

Safeguarding seafarers and oceans

Cardinal Turkson's Message for Sea Sunday

A pressing call to safeguard the world's oceans and to protect the dignity and rights of seafarers who are often forced to live months in the confined spaces of a vessel, far from family and friends: this is the appeal made by Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Human In-



tegral Development, in his message for Sea Sunday which was celebrated in parishes around the globe on 8 July.

Recalling the some 1.2 million seafarers who labour in the little-known maritime industry, often under difficult and demanding circumstances, Cardinal Turkson noted that they "play a significant role in our global economy by transporting from one corner of the world to another, 90% of all the goods we use in our daily life".

Outlining some of the challenges that the people of the sea face daily, the Cardinal pointed out that many

seafarers are denied shore leave and onboard ship visits.

With the mechanization and automatization of many vessels and port systems, he noted, "the turnaround time in the ports is reduced to the minimal, leaving the crew with inadequate personal time to rest and relax". And although the introduction of the International Ship and Port Facility Security Code (ISPS) might have improved maritime security, he stressed that it has "proved to be particularly challenging for seafarers. In numerous ports, crews are finding it increasingly difficult to get permission to go ashore, either because of company policy or because of restrictive and discriminatory regulations imposed by governments". Additionally, "many of our chaplains and ship visitors are denied entering into ports" or prevented from going aboard "vessels to provide material and spiritual welfare to seafarers who reach shore after weeks at sea".

Cardinal Turkson deplored these facts as "contradicting the spirit of the Regulation 4.4 of the Maritime Labor Convention (MLC)" which entered into force on 20 August 2013 with the aim of improving the overall wellbeing of seafarers.

Even though the scourge of piracy he observed, has improved over previous years, he called for increased vigilance in maritime security. The root cause of violence such as piracy, he stressed, "is always related to political instability and it is often linked to the fishing industry. Illegal, unreported and unregulated fishing has deprived many coastal states of their natural marine resources" which has created a situation "of extreme poverty on land, making it easy for unscrupulous individuals to transform desperate and unemployed fishers into pirates".

He appealed to "governments and ship owners to put into place all the necessary mechanisms to protect the life of the people at sea and to minimize the economic cost".

Furthermore, the abandonment of vessels and crews, Cardinal Turkson stressed, is an ongoing challenge for the maritime industry. Citing one newspaper report, he said more than 1,300 seafarers were abandoned between 2012 – 2017 "for different reasons, in foreign ports far away from home, often with unpaid salaries and without food and fuel provisions for the vessel. Once abandoned, the seafarers are left [by] themselves to struggle for food, salaries, immigration status and many more issues unless they are assisted by a welfare organization".

He expressed "sincere gratitude to all Stella Maris chaplains and volun-

Mass for Migrants marking fifth anniversary of the Holy Father's visit to Lampedusa

Solidarity is the only response

"Before the challenges of contemporary movements of migration, the only reasonable response is one of solidarity and mercy. A response less concerned with calculations, than with the need for an equitable distribution of responsibilities, an honest and sincere assessment of the alternatives and a prudent management". Pope Francis emphasized this in his Homily in Saint Peter's Basilica on Friday, 6 July, commemorating the fifth year since his visit to Lampedusa, Italy. The following is the English text of the Pontiff's homily.

"You who trample upon the needy, and bring to ruin the poor of the land... Behold the days are coming... when I will send a famine on the land... a thirst for hearing the words of the Lord" (Amos 8:4, 11).

Today this warning of the prophet Amos is remarkably timely. How many of the poor are trampled on in our day! How many of the poor are being brought to ruin! All are the victims of that culture of waste that has been denounced time and time again. Among them, I cannot fail to include the migrants and refugees who continue to knock at the door of nations that enjoy greater prosperity.

Five years ago, during my visit to Lampedusa, recalling the victims lost at sea, I repeated that timeless appeal to human responsibility: "Where is your brother? His blood cries out to me", says the Lord. This is not a question directed to others; it is a question directed to me, to you, to each of us (Homily, 8 July 2013). Sadly, the response to this appeal, even if at times generous, has not been enough, and we continue to grieve thousands of deaths.

Today's Gospel acclamation contains Jesus' invitation: "Come to me, all who labour and are heavy laden, and I will give you rest" (Mt 11:28). The Lord prom-

ises refreshment and freedom to all the oppressed of our world, but he needs us to fulfil his promise. He needs our eyes to see the needs of our brothers and sisters. He needs our hands to offer them help. He needs our voice to protest the injustices committed thanks to the silence, often complicit, of so many. I should really speak of many silences: the silence of common sense; the silence that thinks, "it's always been done this way"; the silence of "us" as opposed to "you". Above all, the Lord needs our hearts to show his merciful love towards the least, the outcast, the abandoned, the marginalized.

In the Gospel we heard, Matthew tells us of the most important day in his life, the day Jesus called him. The Evangelist clearly records the Lord's rebuke to the Pharisees, so easily given to insidious murmuring: "Go and learn what this means, 'I desire mercy, and not sacrifice'" (9:13). It is a finger pointed at the sterile hypocrisy of those who do not want to "dirty the hands", like the priest or the Levite in the parable of the

Good Samaritan. This is a temptation powerfully present in our own day. It takes the form of closing our hearts to those who have the right, just as we do, to security and dignified living conditions. It builds walls, real or virtual, rather than bridges.

Before the challenges of contemporary movements of migration, the only reasonable response is one of solidarity and mercy. A response less concerned with calculations, than with the need for

taking into account that of others in an ever more interconnected world. It is to this world that the young look.

The Psalmist has shown us the right attitude to adopt in conscience before God: "I have chosen the way of faithfulness, I set your ordinances before me" (Ps 119:30). A commitment to faithfulness and right judgement that all of us hope to pursue together with government leaders in our world and all people of good



an equitable distribution of responsibilities, an honest and sincere assessment of the alternatives and a prudent management. A just policy is one at the service of the person, of every person involved; a policy that provides for solutions that can ensure security, respect for the rights and dignity of all; a policy concerned for the good of one's own country, while

will. For this reason, we are following closely the efforts of the international community to respond to the challenges posed by today's movements of migration by wisely combining solidarity and subsidiarity, and by identifying both resources and responsibilities.

I would like to close with a few words in Spanish, directed particularly to the faithful who have come from Spain.

I wanted to celebrate the fifth anniversary of my visit to Lampedusa with you, who represent rescuers and those rescued on the Mediterranean Sea. I thank the rescuers for embodying in our day the parable of the Good Samaritan, who stopped to save the life of the poor man beaten by bandits. He didn't ask where he was from, his reasons for travelling or his documents... he simply decided to care for him and save his life. To those rescued I reiterate my solidarity and encouragement, since I am well aware of the tragic circumstances that you are fleeing. I ask you to keep being witnesses of hope in a world increasingly concerned about the present, with little vision for the future and averse to sharing. With respect for the culture and laws of the country that receives you, may you work out together the path of integration.

I ask the Holy Spirit to enlighten our minds and to stir our hearts to overcome all fear and anxiety, and to make us docile instruments of the Father's merciful love, ready to offer our lives for our brothers and sisters, as the Lord Jesus did for each of us.

Indifference that kills

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of God and wounded by men, for which the Lord continues to weep: *Peace be upon you!*

Let there be peace! This is the cry of all those who are Abel today, a cry that rises up to God's throne. For their sake, we have no right, in the Middle East or anywhere else in the world, to say, "Am I my brother's keeper?" (Gen 4:9). Indifference kills, and we desire to lift up our voices in opposition to this murderous indifference. We want to give a voice to those who have none, to those who can only wipe away their tears. For the Middle East today is weeping, suffering and silent as others trample upon those lands in search of power or riches. On behalf of the little ones, the simple ones, the wounded, and all those at whose side God stands, let us beg, "*Let there be peace!*" May the "God of all consolation" (2 Cor 1:3), who heals the broken-hearted and binds up every wound (cf. Ps 147:3), hear our prayer today.

Listen to the cry of children

CONTINUED FROM PAGE 4

to be respected, as decided by the international community and repeatedly requested by the Christian communities of the Holy Land. Only a negotiated solution between Israelis and Palestinians, firmly willed and promoted by the international community, will be able to lead to a stable and lasting peace, and guarantee the coexistence of two states for two peoples.

Hope has the face of children. In the Middle East, for years, an appalling number of young people mourn violent deaths in their families and see their native land threatened, often with their only prospect being that of flight. This is the death of hope. All too many children have spent most of their lives looking at rubble instead of schools, hearing the deafening explosion of bombs rather than the happy din of playgrounds. May humanity listen – this is my plea – to the cry of children, whose mouths proclaim the glory of God (cf. Ps 8:3). Only by wiping away

their tears will the world recover its dignity.

With this concern for the children – let us not forget the children! – we will shortly let our desire for peace take wing by releasing some doves. May the longing for peace rise higher than any dark cloud. May our hearts remain united and turned to heaven, as in the days of the Flood (cf. Gen 8:11), in expectation of a fresh twig of hope. And may the Middle East no longer be an *ark of war* lying between continents, but an *ark of peace* that welcomes peoples of different backgrounds and beliefs. Beloved Middle East, may you see dispelled the darkness of war, power, violence, fanaticism, unfair gains, exploitation, poverty, inequality and lack of respect for rights. "May peace be upon you" (Ps 122:8) – all together: "May peace be upon you" – may justice dwell within your borders, and may God's blessing come to rest upon you. Amen!



Following the Angelus on Sunday, 8 July, the Holy Father offered a prayer of thanksgiving for the ecumenical meeting for peace in the Middle East which took place the previous day in Bari, Italy, describing the encounter as “an eloquent sign of Christian unity”. Earlier, in his reflection on the Sunday Gospel, he spoke about Mother Teresa of Calcutta as an “example of our times”, stressing that this “small” woman had “revolutionized charity work in the Church”. The following is a translation of the Holy Father’s reflection which he offered in Italian.

At the Angelus the Pope recalls the ecumenical day in Bari

Christians united for peace in the Middle East

Dear Brothers and Sisters
Good Morning!

Today’s Gospel passage (cf. Mk 6:1-6) narrates the story of when Jesus returns to Nazareth and begins to teach in the synagogue on a Saturday. Ever since he had left it and begun preaching in the nearby hamlets and villages, he had never again set foot in his country. He has returned. Therefore, the whole town must have been there to listen to this son of theirs, whose fame as a wise master and powerful healer had by now spread throughout Galilee and beyond. But what could have stood out as a success, turned into a resounding rejection, to such an extent that Jesus could not perform any mighty work but only a few healings (cf. v. 5). The dynamics of that day are reconstructed in detail by Mark, the Evangelist: At first the people of Nazareth listen [to him] and are astonished; then perplexed, they ask themselves “Where did this man get all

this?”, this wisdom? and in the end they take offence, recognizing him as the carpenter, Mary’s son whom they had seen grow up (cf. v. 2-3). Thus Jesus sums it up with the expression which has become proverbial: “A prophet is not without honours, except in his own country” (v. 4).

We may ask ourselves: why do Jesus’ fellow townsmen go from astonishment to disbelief? They make a comparison between Jesus’ humble origins and his current abilities: he is a carpenter; he did not study and yet he preaches better than the scribes and he performs miracles. And instead of opening up to the reality, they take offence. According to the people of Nazareth, God is too great to humble himself to speak through such a simple man! It is the scandal of the Incarnation: the unsettling event of a God made flesh who thinks with the mind of a man, works and acts with the hands of a man, loves with a human heart, a God who struggles, eats and

sleeps like one of us. The Son of God overturns every human framework: it is not the disciples who washed the feet of the Lord, but it is the Lord who washed the feet of the disciples (cf. Jn 13:1-20). This is a reason for scandal and incredulity, not only in that period, but in all ages, even today.

The radical change Jesus brought about commits his disciples of both yesterday and today to a personal and community [self] examination. Indeed, even in our day it can happen that we harbour some prejudices that prevent us from seeing reality. But, today, the Lord asks us to adopt an attitude of humble listening and docile expectation because God’s grace often manifests itself in surprising ways that do not match our expectations. Together, let us think about Mother Teresa of Calcutta, for example. A minute sister – no one took her very seriously – who went around the streets to gather up the dying so that they could have a dignified death. With prayer and her work, this tiny sister performed wonders! A small woman revolutionized charity work in the Church. She sets an example for our times. God does not conform to human prejudices. We must make an effort to open our heart and mind to welcome the divine reality which comes to encounter us. It is a case of having faith: lack of faith is an obstacle to God’s grace. Many people who have been baptized live as though Christ did not exist. They repeat the gestures and the signs of faith but these do not correspond to a true bond with Jesus’ person and his Gospel. Each Christian – all of us, each of us – is called to deepen this fundamental belonging, and try to bear witness to it with a consistent conduct in life, always motivated by charity.

Through the intercession of the Virgin Mary, let us ask the Lord to melt the hardness of hearts and the narrowness of minds so that we can be open to his grace, to his truth and to his mission of goodness and mercy which is addressed to all, with no exception.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, yesterday in Bari, with the Patriarchs of the Churches of the Middle East and their Representatives, we experienced a special day of prayer and reflection for peace in that region. I give thanks to God for this meeting which was an eloquent sign of Christian unity and in which the People of God participated with enthusiasm. I thank my Brother Church Leaders and those who represented them: I was truly edified by their attitude and by their testimony. I thank the Archbishop of Bari, humble brother and servant, the assistants and all the faithful who accompanied us and supported us with prayer and their joyful presence.

Today is “Sea Sunday” which is dedicated to seafarers and fishermen. I pray for them and their families, as well as for the chaplains and the volunteers of the Apostleship of the Sea. I offer a special thought to those who experience humiliating working conditions at sea and to those who work to free the seas from pollution.

I cordially greet you all, people of Rome and pilgrims! I greet the faithful from Poland with a special thought for those taking part in Radio Maria’s great annual family pilgrimage to the Sanctuary of Czestochowa. I greet the altar servers from the Philippines and their families; the young people from Padua, the group of students and teachers from Brescia and the scouts from Pont-Saint-Martin, Val d’Aosta. And I see Brazilian flags.... I greet the Brazilians and take courage! There will be another time! I wish you all a Happy Sunday. Please do not forget to pray for me. Have a good lunch and *Arrivederci*.

Safeguarding seafarers and oceans

CONTINUED FROM PAGE 6

teers who, from Malta to South Africa, from the United Kingdom to the United States of America for months and months, have and are still providing material, spiritual, legal and psychological support to several crews of abandoned vessels”.

He called “for the full implementation of the amendments to the MLC 2006, requiring that a financial security system be put into place in order to ensure that ship owners provide compensation to seafarers and their families in the event of abandonment.

Referring to the environmental impact of pollution on the oceans, Cardinal Turkson recalled Pope Francis’ affirmation in *Laudato Si’*: “There is an urgent need to develop policies so that, in the next few years, the emission of carbon dioxide and other highly polluting gases can be drastically reduced, for example, substituting for

fossil fuels and developing sources of renewable energy” (n. 26).

Like all types of transportation that use fossil fuels, “vessels produce carbon dioxide emissions that significantly contribute to global climate change and acidification”, the Cardinal noted. “Besides carbon dioxide, ships also release a handful of other pollutants that contribute to the problem”.

He emphasized his Dicastery’s support for “efforts made by the International Maritime Organization (IMO), to prevent and significantly reduce marine plastic pollution from the shipping sector and in curbing greenhouse gas emissions from ships, as it implements other regulations that will mandate cleaner-burning fuels at sea”.

Cardinal Turkson concluded his message by invoking “the Blessed Mother, *Star of the Sea*, to extend her maternal protection to the people of the sea and guide them from the dangers of the sea to a secure port”.