Migrants are the symbol of all those rejected by society

Mass on the sixth anniversary of the Holy Father’s visit to Lampedusa

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**Ambassador of Bulgaria**

At the Angelus with the faithful in Saint Peter’s Square on Sunday morning, 7 July, Pope Francis shared a catechesis inspired by the day’s passage from the Gospel of Luke regarding the mission that Jesus entrusted to 72 disciples. After reciting the Marian prayer, the Pontiff appealed to the international community to ensure "that humanitarian corridors may be organized in an extensive and concerted fashion for the neediest migrants". The following is a translation of the Holy Father’s reflection, which he shared in Italian.

**Humanitarian Corridors for the neediest**

**The Holy Father’s Appeal after the Marian prayer**

Dear Brothers and Sisters

Good morning!

Today’s Gospel passage (cf. Lk 10:1-5, 17-20) presents Jesus who sends 72 disciples on mission, in addition to the 12 Apostles. The number 72 likely refers to all the nations. Indeed, in the Book of Genesis 72 different nations are mentioned (cf. 10:1-32). Thus, this conveyance prefigures the Church’s mission to proclaim the Gospel to all peoples. Jesus says to those disciples: "The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest!" (Lk 10:2).

This request by Jesus is always valid. We must always pray to the “Lord of the harvest”, namely, God the Father, that he send labourers into his field which is the world. And each of us must do so with an open heart, with a missionary attitude; our prayer must not be limited only to our needs, to our necessities, a prayer is truly Christian if it also has a universal dimension.

In sending out the 72 disciples, Jesus gives them precise instructions which express the characteristics of the mission. The first, as we have already seen, is pray, the second: go; and then: carry no purse, no bag--; say, ‘Peace be to this house’ – remain in the same house... do not go from house to house... heal the sick in it and say to them, ‘The kingdom of God has come near to you’. And if they do not receive you, go out into the streets and take your leave (cf. vv. 2-10). These imperatives show that the mission is based on prayer; that it is itinerant; it is not idle; it is itinerant; that it requires separation and poverty; that it brings peace and healing, signs of the closeness of the Kingdom of God; that it is not proselytism but proclamation and witness; and that it also requires frankness and the evangelical freedom to leave while highlighting the responsibility of having rejected the message of salvation, but without condemnation and cursing.

If lived in these terms, the mission of the Church will be characterized by joy. And how does this passage end? The 72 “returned with joy” (cf. v. 17). It is not an ephemeral joy, which flows from the success of the mission; on the contrary, it is a joy rooted in the promise that – as Jesus says: “your names are written in heaven” (v. 20). With this expression he means inner joy, and the indestructible joy that is born out of the awareness of being called by God to follow his Son. That is, the joy of being his disciples. Today, for example, each of us, here in the Square, can think of the name we received on the day of Baptism: that name is “written in heaven”, in the heart of God the Father. And it is the joy of his gift that makes a missionary of every disciple, those who walk in the company of the Lord Jesus, who learn from him to unreservedly expend themselves for others, free of oneself and of one’s possessions.

Together let us invoke the maternal protection of Mary Most Holy, that she support the mission of Christ’s disciples in every place; the mission to proclaim to all that God loves us, wants to save us, and calls us to join his Kingdom.

After the Angelus the Holy Father continued:

Dear brothers and sisters, even though several days have passed, I invite you to pray for the poor, defenseless people who were killed or wounded in the air attack that struck a migrant detention centre in Libya. The international community cannot tolerate such grave acts. I pray for the victims: that the God of peace welcome the deceased unto himself and support the wounded. I hope that humanitarian corridors may be organized in an extensive and concerted fashion for the neediest migrants. I also remember all the victims of the massacres that were recently carried out in Afghanistan, Mali, Burkina Faso and Niger. Let us pray together. [moment of silence]

I offer a cordial greeting to all of you, people of Rome and pilgrims! I greet the students from Saint Ignatius High School in Cleveland, USA, the young people from Basiasco and Margago, and the priests taking part in the course for formators, sponsored by the Sacerdos Institute of Rome. I greet the Eritrean community of Rome: dear brothers and sisters, I pray for your people! And I greet the many Polish people who are up here in front!

I wish everyone a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch. Arrivederci!
Holy Father grants plenary indulgence for air travellers

For the Laurentian Jubilee Year

In celebration of the centenary of the proclamation of Our Lady of Loreto as the Patron Saint of Aviation, “the Holy Father has conceded the Laurentian Jubilee for all air travellers, both military and civilian, and for all those pilgrims to the Shrine of the Holy House from every part of the world.” The plenary indulgence will be available to “the faithful who will pass through the Holy Door to seek the gift of indulgence will be available from every part of the world”. The plenary indulgence will be available to “the faithful who will pass through the Holy Door to seek the gift of indulgence will be available from every part of the world”.

The indulgences, explained Archbishop Fabio Dal Cen, Papal Delegate to the Shrine of Our Lady of Loreto, “will help us to spiritually live the grace of the Jubilee year in order to build together the great house of the world for the Glory of God and the peace of all mankind.”

Archbishop Dal Cen made the announcement during a signing ceremony held on Friday morning, 21 June, to ratify a Technical Agreement between the Shrine’s Papal Delegation and the Italian Air Force regarding the organization of Jubilee events. The year of celebration will open on 8 December 2019, Feast of the Immaculate Conception, and conclude on 10 December 2020. Secretary of State Cardinal Pietro Parolin will preside at the opening of the Holy Door.

Theme for the 2021 World Meeting in Rome

Family love: a vocation and a path to holiness

“Family love: a vocation and a path to holiness” is the theme chosen by the Holy Father for the next World Meeting of Families, which will be held in Rome from 23-27 June 2021. On the fifth anniversary of the Apostolic Exhortation Amoris Laetitia and three years after the promulgation of Gaudete et Exsultate, the aim is to emphasize family love as a vocation and a way to holiness, and to understand and share the profound and redeeming significance of family relationships in daily life. To this end, the Meeting proposes a re-reading of Amoris Laetitia in the light of the call to holiness spoken of in Gaudete et Exsultate.

Ecclesiastical and family love reveals the precious gift of a life together where communion is nourished and a culture of individualism freedom and waste is averted: “The aesthetic experience of love is expressed in that ‘gaze’ which contemplates other persons as ends in themselves” (Amoris Laetitia, 128), and at the same time recognizes in other people their sacred family identity as a husband, wife, father, mother, son, daughter, grandfather or grandmother.

As marriage and family shape a concrete experience of love, they demonstrate the great significance of human relationships in which joys and struggles are shared in the unfolding of daily life as people are called towards an encounter with God. This journey, when lived with fidelity and perseverance, strengthens love and strengthens the vocation to holiness that is possessed by each individual person and expressed in conjugal and family relationships. In this sense, Christian family life is a vocation and a way to holiness, an expression of the “most attractive face of the Church” (Gaudete et Exsultate, 9).

Congregation for the Causes of Saints

Promulgation of Decrees

On 5 July, the Holy Father received in audience Cardinal Angelo Becciu, Prefect of the Congregation for the Causes of Saints. During the audience, the Supreme Pontiff approved the favourable votes cast by the members of the Congregation and extended to the Universal Church the liturgical worship of Blessed Bartholomew of the Martyrs, OP (in the world: Bartolomeu Fernandez), Archbishop of Braga, born in Lisbon, Portugal on 3 May 1574 and died in Viana do Castelo, Portugal on 16 July 1590, inscribing him in the book of Saints (equivalent canonization). In the same audience the Holy Father authorized the Congregation to promulgate Decrees regarding:

– the miracle attributed to the intercession of the Venerable Servant of God Fulton Sheen, titular Archbishop of Newport, Bishop of Rochester, born 8 May 1885 in El Paso, Illinois, USA, and died on 9 December 1959 in New York, USA;
– the heroic virtues of the Servant of God Elias Hoyek, Patriarch of Antioch for Maronites, Founder of the Congregation of Maronite Sisters of the Holy Family, born in Helsinki, Lebanon on 4 December 1843 and died in Bkerke, Lebanon on 24 December 1931;
– the heroic virtues of the Servant of God Giovanni Vittorio Ferro, C.S., Archbishop of Reggio Calabria-Rovigno, born in Costigliole d’Asti, Italy on 13 November 1901 and died in Reggio Calabria on 18 April 1950;
– the heroic virtues of the Servant of God Angel Riesco Garbayo, titular Bishop of Limiaux, Auxiliary Bishop of Tudela, Founder of the Institute of Apostolic Missionaries of Charity, born in Bercianos de Vidreres, Spain on 9 July 1902 and died in La Bañeza, Spain on 9 July 1972;
– the heroic virtues of the Servant of God László Kornilowicz, diocesan priest, born in Warsaw, Poland on 5 August 1834 and died in Lodz, Poland on 26 September 1845;
– the heroic virtues of the Servant of God Angelo Porcari, OP (in the world: Franciscos de Fuentes), Founder of the Congregation of the Dominican Sisters of Saint Catherine of Siena, born in Intramuros, Philippines in 1847 and died in Manila, Philippines on 24 August 1871;
– the heroic virtues of the Servant of God Eissen-Pierre Morlanne, lay Founder of the Congregation of the Sisters of Maternal Charity, born in Metz, France on 26 May 1773 and died there on 7 January 1862.

VATICAN BULLETIN

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PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

The Holy Father appointed as Secretary of the Pontifical Council for Interreligious Dialogue Fr Indunil Janakaratne Kodithuwakku, Bishop of Laski, Poland, as Apostolic Nuncio in Austria with the presentation of his Letters of Credence to H.E. Mr Alexander Van der Bellen, President of the Republic.

NECROLOGY

Bishop Joseph Bolangay Edgwaana Ediba Tsasame, Bishop emeritus of Bujala, Democratic Republic of Congo, at age 98 (6 July).

Bishop Luceo Stravio di Francesco, Bishop emeritus of Adria-Rovigo, Italy, at age 76 (6 July).

Bishop Salvatore Angerami, titular Bishop of Tirreni Concordiae and Auxiliary of Naples, Italy, at age 62 (7 July).
The Heart of the Church’s Mission

Audience with the Pope’s Worldwide Prayer Network

“The heart of the Church’s mission is prayer”, Pope Francis emphasized this in an address to the delegations of the Pope’s Worldwide Prayer Network, the Apostleship of Prayer, whom he received in audience in the Paul VI Hall on Friday morning, 26 June, on the occasion of the international meeting to mark the 175th anniversary of the network’s founding. The following is a translation of the Holy Father’s discourse, which he delivered in Italian.

Dear Brothers and Sisters,

Thank you for this visit! I welcome this opportunity to renew my thanks to you for your commitment to prayer and to the apostolate in favour of the mission of the Church. I thank you for the testimonies, which I have read, otherwise I would not have understood the one in Chinese! And thus I will respond, more or less, or continue to take up all of your reflections. Your service is more necessary than ever, as it emphasizes the primacy of God in people’s lives, fostering communion in the Church.

1. Fr. Matteo, who works in Tanzania, has offered us interesting information about the version of Click to Pray in Chinese. It is nice to know that, aside from their difficulties of a different nature, the Chinese can feel truly united in prayer, finding in it valid support in knowing and in witnessing to the Gospel. Prayer always kindles feelings of fraternity, breaks down barriers, goes beyond borders, creates invisible but real and efficient bridges, opens horizons of hope.

2. Maria Dominique told us about the mission of the Apostleship of Prayer in France, where this organization sprang up 175 years ago. We understand from her testimony that prayer intentions render Jesus’ mission in the world concrete. Through her prayer network and the intentions that she entrusts to it each month, the Church speaks to the hearts of the men and women of our time. All of us, pastors, consecrated and lay faithful, are called to immerse ourselves in the concrete matters of the people who are next to us, above all by praying for them, sharing in prayer their joys and their sufferings. This is how we will respond to the call of Jesus who asks us to open our hearts to brothers and sisters, especially to those who are tried in body and in spirit. It is important to speak about our brothers and sisters, but there are two ways to speak of brothers and sisters: to bless brothers and sisters; namely, to speak well of brothers and sisters, or otherwise to gossip, to speak ill of them. Idle talk—in this sense—is something bad; it is not Jesus’ way. Jesus never gossiped. But speaking, yes. And prayer is speaking to Jesus about our brothers and sisters, saying: “Lord, for this problem, for this difficulty, for this situation...”. And this path leads to union, to community. Instead, speaking ill of others is a path to destrukction.

3. It is good, on this day of the Solemnity of the Sacred Heart of Jesus, to remember the foundation of one mission, as Bettina (from Argentina) did. It is a mission of compassion for the world, which we could say a ‘journey of the heart’, feelings of compassion, and also to explore my own heart in order to change my heart in this relationship with the heart of Jesus.

4. The testimony of Sister Selm (from Ethiopia) with the young people of the Eucharistic Youth Movement helps us to contemplate the Holy Spirit’s action in that land. It is important to help the new generations to grow in friendship with Jesus through the intimate encounter with him in prayer, in listening to his Word, approaching the Eucharist in order to be a gift of love to our neighbour. Personal or community prayer spurs us to expand ourselves in spreading the Gospel and urges us to seek the good of others. We must offer young people occasions of inner reflection, moments of spirituality, schools of the Word, so that they may be passionate missionaries in various settings. In this way they will discover that praying does not separate them from real life, but helps them to interpret existential events in the light of God. Teach children how to pray. It saddens me when I see so many children who do not even know how to make the sign of the Cross, “Make the sign of the Cross”, and they do this [making a vague gesture]. They do not know how to pray. Because they immediately reach Jesus’ heart, immediately Jesus wants them. And teach young people that prayer is a great journey in order to move forward in life. Thank you, Sister, for what you do. Thank you.

5. I enjoyed hearing Diego’s (from Guatemala) message, in promoting the encounter between grandparents and grandchildren in prayer for peace in the world and for the great challenges that mankind faces today. In the Pope’s Prayer Network different generations meet: we should think how grandparents can set an example for young people, by showing them how to take the path of prayer. The wisdom of the elderly, their experience and capacity to ‘reason with the heart’. Someone might say: “But Father, we reason with the head!”. No, it is not true: we reason with the head and with the heart; it is an ability that we must develop. And these experiences of the elderly are a precious lesson in order to learn a fruitful methodology in the prayer of intercession. This is a great prayer, that of intercession: “Lord, I ask you for this, I ask you for that...”. Intercessory prayer is what Jesus does in heaven, because the Bible tells us that Jesus is before the Father and intercedes for us; he is our intercessor, and we must imitate Jesus; we must be intercessors. Throughout history, the greatest men and women of God have been great intercessors like Jesus, Peter, Dominic...

6. Lastly, a thank-you to Fr. Antonio (from Portugal) for his testimony. He told us how the Apostleship of Prayer, by entering the digital world, brings elderly and young people close, helping them in their new vitality to the traditional apostolate of prayer. It is essential that the Church’s mission adapts to the times and uses the modern tools that technology places at our disposal. It is a matter of entrance, of the modern-day Areopagi in order to proclaim the mercy and goodness of God. It is important to be attentive, however, to use these means, especially the Internet, without becoming slaves to the means. It is essential to think beyond barriers to a network that catches us, instead of ‘catching fish’, that is, attracting souls in order to lead them to the Lord.

I renew to each one of you my gratitude and encouragement to continue your work in the Church’s mission.
The art of shared space

Interview with Daniel Libeskind

Daniel Libeskind has this simple and direct approach, hellish white marble surface, which says a great deal about his inner freedom. He animates that allows him to travel through life with lucidity, despite being one of the world’s most celebrated architects. The designer of many works, such as the Jewish Museum in Berlin and the Ground Zero Memorial in New York, was more than happy to speak with L’Osservatore Romano on such weighty topics as the relationship between art and spirituality, between beauty and pain. But it is the first topic of conversation, he wished to speak about his life and its enduring love — music — which is deeply immersed with art and with architecture per se.

Your first artistic passion was music. Some people think music is the most spiritual of the arts. Is this true in your opinion?

Yes, I believe that music is really the basis of architecture and of art in general. When you listen to music and its rhythm, then there is the body that moves through space. So, I think music is definitely the foundation of architecture. Even if one follows the construction of the Parthenon. We can see that the thinning floor of Athenaeum was first of all a dance before it exploded into a palace, a memorable place to build on. In my view music is the foundation of architectural thinking.

Architecture is an extension of music, for both of these. One of the most obvious ones is that music has no space and music has no time. And thus music and architecture seems to be the same. But I would say that architecture itself is structured by a material sense of space. And so I come to it directly because I used to be a violin performer, and I don’t feel that I’ve given up music; I’ve simply transformed it to another instrument, which is architecture.

First and foremost, is there a relationship between art and spirituality?

Of course, I believe that there is a spiritual connection between music and the world. If there were no connection there would be no music. This is what I mean when I say that music is a conduit between the artist and the universe.

Music to the world. If there were a relationship between art and spirituality, between beauty and pain. But music and its rhythm came before any execution of space, of building. First there is the sound, the rhythm, and then there is the body that moves through space.

Architecture is an extension of the human body that moves through space. And so architecture itself is structured by the acoustic phenomenon pre-cedes the visual phenomenon. Even though partially hidden, man can still see that the world does not stay the same. In the American which we see today, the rhythm of the government against immigrants, against people who are unaccomplished, is a rhetoric which would never have allowed me to come to this country. Because my parents were not educated enough.

We came because of my father’s only surviving sister — who immigrated in America — who was not. But we could not qualify today as immigrants to this country, because this government seems only well-educated and successful people. But yes, I think we have to see that the world does not stay the same, that dangers really surround the world, and America is not immune to negative changes, which I have seen coming into a country that was very much more and more antirealistic, antireligious decisions are taken by this government. Yes, I think it’s not the same America which is an America which is going in different ways.

Another very profound statement is that music is the emerging effort to compete with the beauty of flowers, and nature, reconciling. What is the relationship between art and nature?

There is a truth, or defin-itively, to the impossible asymmetry of these activities, namely art and music. The Chagall quote speaks to the fact that you can’t copy different worlds.

When I visited the Jewish museum in Berlin, which you designed, I remembered a statement by the German Cardinal Josef Ratzinger: that beauty wounds; the wound inflicted by beauty jolts the human conscience, changing the depth of the human soul and the wake of art and experience, you cut away dimensions both of art and of the human soul. So, a fantastic statement, yes.

As a Polish Jew who moved to New York, what do you think of the 9/11 today? Is the ele-ver more with regard to perhaps put on a hospital of long tradition in-quired by the values of openness and unison?

Well, you can say that things don’t stay the same. In the America which we see today, the rhetoric of the government against immigrants, against people who are unaccomplished, is a rhetoric which would never have allowed me to come to this country. Because my parents were not educated enough.

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I currently reinterpreted the American novelist Maryanne Bobbie. She says that America is dominated by the power of fear. What do you think about this?

This is nothing new to me. I grow up in Poland under communism and under state-sponsored antirealism. I speak Polish. I remember the universal fear that was a dark shadow on the entire society before. And when I came back to Poland after the changes, I saw a new people, a new generation was born in the name of Poland. So yes, I agree the shadows of fear are nothing everywhere in the world and across the United States. I agree. Do you agree with Northrop Frye’s definition of the Bible as the “Great Code” in art and literature?

In some way it is, because who would we be without those stories, those moments which are embedded in those texts? But I wouldn’t say it’s a code, because code implies a kind of materialism which absorbs the present into the future. I would say it’s not a code but a series of deep metaphors, which are always at work. And in that sense yes, I think the biblical heritage of western society is definitely the ultimate ground which makes sense of the issues of who we are, who we are, who are we going, or what is the meaning of things?
Ladies and Gentlemen, it is cause for joy and also hope to meet you at this Summit where you have arranged an occasion that is not limited to just yourselves, but that also evokes the work you perform jointly with lawyers, consultants, prosecutors, defence attorneys and officials, as well as your populations with the desire and sincere wish to guarantee that justice and, particularly, social justice, may extend to everyone. Your noble and onerous mission requires devoting yourselves to the service of justice and the common good with the constant calling to ensure that the rights of the people, especially those of the most vulnerable, are guaranteed. In this way, you help guarantee that democracy does not exist in name only, but that it can also be shaped into concrete actions that safeguard the dignity of all its inhabitants.

In order for a political and economic system to develop healthily, it needs to guarantee that democracy does not exist in name only, but that it can also be shaped into concrete actions that safeguard the dignity of all its inhabitants.

To participants in the Pan-American Judges’ Summit

To devalue Social Rights is to justify inequality

On Tuesday afternoon, 4 June, in the Casina Pio II, Pope Francis addressed participants in the Pan-American Judges’ Summit on Social Rights and Franciscan Doctrine, sponsored by the Pontifical Academy of Social Sciences, and added his signature to the final document of the two-day conference. The “Rome Declaration” expresses deep concern over the deterioration of national and international human rights systems and, in particular, for the degradation of the universal exercise of economic, social and cultural rights. The following is a translation of the Holy Father’s discourse, which he delivered in Spanish.

“The live nowadays in immense cities that show off proudly, even arrogantly, how modern they are”. Citizens – that are proud of their technological and digital revolution – offer wellbeing and innumerable pleasures for a happy minority, housing is denied to thousands of our neighbours, our brothers and sisters in the most sublime and primary need of human life” (cf. apostolic exhortation Evangelii Gaudium, 243), capable of opening pathways to current and future generations, seeing the conditions to overcome the dynamic of exclusion and segregation, so that injustice does not have the last word (cf. Encyclical Letter Laudato Si’, 55, 154). Our populations demand this type of initiative that can help to abandon every passive or spectator or attitude, as if present and future history should be determined or reconquered by others. We are experiencing a historical period of change in which our peoples’ soul is at stake. A time of crisis – the Chinese character for crisis symbolizes risks, dangers and opportunities, it is ambivalent, and this is very wise – a time of crisis in which a paradox is occurring: on the one hand there is an excellent regulatory development, and on the other, a deterioration of the actual enjoyment of globally enshrined rights. It is like the beginning of nominalisms; they always begin this way. Moreover, each time and with greater frequency, societies are adopting de facto anomous forms, especially with respect to laws that regulate Social Rights, and they do so with varied argumentation. This anomie, for example, is based on lack of balance, on the impossibility of generalizing benefits or on their programmatic rather than their operative nature. I am concerned to note that voices are being raised, especially from some “doctrinaries” who try to “explain” that Social Rights are now “old”, outdated and have nothing to offer our societies. In this way, they confirm anomie and social policies that lead our people into the acceptance and justiﬁcation of inequality and unworthiness. Injustice and the lack of tangible and concrete opportunities behind such mass analysis that is incapable of stepping into the feet of another – and I say feet, not shoes, because in many cases these people do not have them – is also a way of generating violence: silent, but in any case violent. Excessive nominalistic, sectarianism regulation always results in violence.

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“..."the link in the chain of a new program of popular movements..." (cf. Encyclical Letter Laudato Si’, 55, 154). This requires the efforts of the highest authorities and, naturally, of judicial powers, in order to bridge the gap between legal recognition and its practice. There is no democracy with hunger, nor justice in inequity. How can the nominal equality of many of our statements and actions does nothing but disguise and reproduce real and underlying inequity, revealing that we are faced with a potentially artificial order. The paper economy, the democracy of words and the concentrated multimedia can create a bubble that influences all views and options from dawn to dusk (cf. Roberto Andrés Gallardo, Derechos sociales y doctrina franciscana, 14). An artificial order that virtually expresses equality but which in practice expands and increases the rationale and structures of exclusion-expulsion because it prevents contact and a real commitment with the other. It prevents concreteness or assuming responsibility for the concrete.

Not everyone begins from the same point when they think of social order. This challenges us and forces us to think about new paths to ensure that equality before the law does not degenerate into a propensitity for injustice. In a virtual world of changes and fragmentation – we are in the virtual age – Social Rights cannot simply be exhortatory or nominal designations, but rather a beacon and a compass for our society because “the health of a society’s institutions has consequences for the environment and the quality of human life” (Laudato Si’, 148).

We are called to provide lucid diagnosis and decision-making ability in response to conflict; we are called to not allow ourselves to be overcome by inertia or by a sterile attitude such that we simply see it, deny it or nullify it and continue on as if nothing had happened. They wash their hands of it and resolve it by transforming it into ‘the link in the chain of a new program of popular movements’” (World Meeting of Popular Movements, 28 October 2014). It seems that constitutional guarantees and ratified international Treaties do not have universal value in practice.

“Naturalized social injustice” – that is, as something natural, and therefore invisible – which we recognize with the help of a “some people are making noise on the streets” and are quickly labeled as dangerous and prohibited. The operations of up silencing a story history of postponements and neglect. Allow me to say this: this is one of the greatest obstacles faced by the social pact and which debilitates the democratic system. In order for a political and economic system to develop healthily, it needs to guarantee that democracy does not exist in name only, but that it can also be shaped into concrete actions that safeguard the dignity of all its inhabitants.
To participants in the Pan-American Judges’ Summit

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dismantle all the arguments against their implementation, and this by means of the application or of the creation of legislation capable of lifting people and institutions from recognizing their dignity. The regulatory vacuum, of adequate legislation as well as its poor accessibility and implementation, is in motion vicious circles that deprive people and families of the guarantees necessary for their development and wellbeing. These vacancies are generators of corruption and their primary and principle victims are the poor and the environment.

We know that the law is not merely legislation or regulations, but also a procedure that shapes obligations, that in a certain sense, transforms them into ‘makers’ of rights each time they come face-to-face with people and reality. And this is an invitation to mobilize the collective judicial imagination with the aim of rethinking institutions and confront the new social realities we are experiencing (cf. Horacio Corti, Derechos sociales y doctrina francesiana, 106). In this sense, it is very important that the people who appear in your offices and at your desks feel that you have arrived there before them, that you were the first to draw them close to understand them in their particular situations, but above all that, in their full citizenship and their potential, you recognize them as agents of change and transformation. Let us never lose sight of the fact that in the first place, the popular sectors are not a problem but rather an active part of the face of our communities and nations. They have every right to participate in the search for and in the construction of inclusive solutions. ‘Political and institutional frameworks do not exist simply to avoid bad practice, but also to promote best practice, to stimulate creativity in seeking new solutions and to encourage individual or group initiatives’ (Laudato Si’, 177).

It is important to ensure that from the very beginning of professional training, legal practitioners can make real contact with the realities that they will one day serve, getting to know them first-hand and understanding the injustices against which they will one day have to act. It is also necessary to identify all the means and mechanisms so that young people from situations of exclusion or marginalization can come to the forefront, and that in a certain sense, understand them in their particular situations, but above all that, in their full citizenship and their potential, you recognize them as agents of change and transformation. Let us never lose sight of the fact that in the first place, the popular sectors are not a problem but rather an active part of the face of our communities and nations. They have every right to participate in the search for and in the construction of inclusive solutions. ‘Political and institutional frameworks do not exist simply to avoid bad practice, but also to promote best practice, to stimulate creativity in seeking new solutions and to encourage individual or group initiatives’ (Laudato Si’, 177).

This reminds us that in many cases, the defence or prioritization of Social Rights over other types of interests will lead you to clash against not only an unjust system, but also a mighty communications system of the powers that be which will often distort the scope of your decisions, cast doubt on your honesty and also on your rectitude. They can even put you on trial. It is an asymmetrical and erosive battle in which, in order to win, you must maintain not only strength but also creativity and sufficient elasticity. How often judges – both men and women – have to face in isolation walls of defamation and dishonour, if not slander!

Certainly great integrity is required to overcome these. “Blessed are those who persecuted righteousness’ sake, for theirs is the kingdom of heaven”, Jesus said (Mt 5:10). In this regard, I am happy that one of the objectives of this meeting is the establishment of an American Permanent Board of Judges in Defence of Social Rights, which has among its objectives overcoming the isolation of the judiciary by offering moral support and assistance in order to revitalize the practice of your mission. True wisdom is not acquired by a mere accumulation of data – this is ‘encyclopedia’ – but by a deep understanding which leads to overload and confusion in a kind of environmental pollution, but rather, by reflection, dialogue and generous encounter among people, that adult and healthy discussion that enables us all to grow (cf. Laudato Si’, 47).

In 2015, I told the members of Popular Movements: you have an “essential role, not only by making demands and lodging protests, but even more basically by being creative. You are social poets: creators of work, builders of housing, producers of food, above all for people left behind by the world market”. (World Meeting of Popular Movements, Santa Cruz de la Sierra, 9 July 2015). Esteemed magistrates, you have an essential role; allow me to tell you that you too are poets, you are social poets when you are not afraid to take on the protagonists in the construction of the justice system based on values, justice and the primacy of the dignity of every human being (Nicola Vargas, Derechos humanos y doctrina francesiana, 230), above any other type of interest or justification.

I would like to conclude by saying to you: “Blessed are those who hunger and thirst for righteousness; blessed are the peacemakers” (Mt 5:6). Thank you.

In a video message for the prayer intention for the month of July, Pope Francis calls for prayers “that those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word”. Indeed, “decisions made by judges influence the rights and property of citizens”, he continues, and thus “their independence should keep them safe from favoritism and from pressures that could contaminate the decisions they have to make”. The video shows a court in session: a judge hears two opposing sides before rendering his decision and striking the gavel. As the images scroll by, Pope Francis urges judges to follow Jesus’ example and to imitate him by never negotiating the truth.

Translated into nine languages, the video was prepared for the Pope’s Worldwide Prayer Network by La Machi agency, which produced and distributed it in collaboration with Vatican Media, which recorded it.

The video can be viewed at https://thepopevideo.org.

Prayer intention for the month of July

Justice in the World

In a video message for the prayer intention for the month of July, Pope Francis calls for prayers “that those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word”. Indeed, “decisions made by judges influence the rights and property of citizens”, he continues, and thus “their independence should keep them safe from favoritism and from pressures that could contaminate the decisions they have to make”. The video shows a court in session: a judge hears two opposing sides before rendering his decision and striking the gavel. As the images scroll by, Pope Francis urges judges to follow Jesus’ example and to imitate him by never negotiating the truth.

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Audience with the Pope’s Worldwide Prayer Network

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sincere gratitude for your valuable work, which flows from a heart truly attentive to others. The Apostleship of Prayer, with its Worldwide Network of prayer for the Pope and in communion with him, reminds us that the heart of the Church’s mission is prayer. Be mindful: the heart of a prayer is just that – prayer. We can do so many things, but without prayer it does not work. The heart is prayer. I encourage you to persevere with joy in knowing the importance and necessity of your work. You help people to have a spiritual gaze, to see the reality that surrounds them in the light of faith, in order to recognize what surrounds itself in working in them it is a great gaze of hope! Thank you very much!

I would also like to thank the Society of Jesus. “Blessed are the peacemakers” (Mt 5:9). It is said that Jesuits are intellectuals, thinkers.... But the Jesuits are men who pray, and this is great. And then, in a special way, I would like to thank Fr Fornos for his dedication and creativity: thank you, brother!

In a video message for the prayer intention for the month of July, Pope Francis calls for prayers “that those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word”. Indeed, “decisions made by judges influence the rights and property of citizens”, he continues, and thus “their independence should keep them safe from favoritism and from pressures that could contaminate the decisions they have to make”. The video shows a court in session: a judge hears two opposing sides before rendering his decision and striking the gavel. As the images scroll by, Pope Francis urges judges to follow Jesus’ example and to imitate him by never negotiating the truth.

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Let us pray that priests, through the modesty and humility of their lives, commit themselves actively, above all, to solidarity with those who are most poor. Let us say all together: “Let us pray”, And let us recite the prayer silently.

Let us pray that all those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word. Let us pray...

[Our Father and blessing]
Environmental education in the Amazon region, priestly and episcopal ministry among indigenous peoples, and the prevention of sexual abuse are among the pastoral programmes for which the Subcommittee on the Church in Latin America of the United States Conference of Catholic Bishops (USCCB) recently approved funding. Following its 11 June meeting, the Subcommittee earmarked a total of $3.5 million to fund 215 grants in support of the pastoral work of the Church in Latin America and the Caribbean. Other areas of funding include lay leadership training, catechesis, seminarian and religious formation, prison ministry, and youth and family ministries.

“The Collection for the Church in Latin America is one tangible expression of the reality that we are one Church with one mission”, said Bishop Octavio Cisneros, Auxiliary of Brooklyn, speaking on behalf of the Subcommittee. “Through the generosity of Catholics in the United States, communities throughout Latin America will be able to grow closer to Christ”, Bishop Cisneros added.

In a video available on the USCCB website, Bishop Eusebio Elizondo, Auxiliary of Seattle, explains on behalf of the Subcommittee that “Catholics in Latin America and the Caribbean face many challenges when it comes to living and sharing their faith especially in light of the lack of resources, trained ministers, pastoral agents and the challenging environment”. However, Bishop Elizondo observes, “the light of Christ continues to shine through and show us hope.”

Bishop Elizondo explains that funds from the US Bishops’ Collection for the Church in Latin America “empower the faithful of these regions to deepen their faith and to share it with each other and the world in spite of the circumstances.” For example, he says, “in the Diocese of San Miguel, El Salvador, the youth of Holy Family Parish are regularly exposed to violence and drug activity. In response the parish designed a youth in leadership programme to help the youth living in these high vulnerability areas to cultivate a culture of solidarity and peace within their neighbourhoods.”

Other projects to be funded include support and education programmes for rural lay communities in their defence of the environment, programmes for rural lay communities in their defence of the environment in the Diocese of El Alto, Bolivia; expansion of child and youth protection training programmes to prevent sexual abuse and build safe environments in the Dioceses of Campinas, Brazil, including the training of approximately 1,000 seminarians, teachers, and school staff throughout the diocese. Funds will be provided for education and formation of youth leaders in Guarapuava communities throughout rural Paraguay, and support will be offered to the Paraguayan Conference of Bishops’ Indigenous Ministry, as it celebrates its 50th Anniversary. The grant will fund efforts to promote the Indigenous peoples in Paraguay so that they can better serve these marginalized communities. Funding will be provided to educational programmes led by the Loyola Center in Ayacucho, Peru, to engage young people, adults, and the general population around the goals of the upcoming Amazon Synod and their importance to the local population. Youth outreach will be funded in the Diocese of Paramaribo in Suriname to assist in the formational and spiritual development of young people, culminating in a diocesan youth festival.

Faith and imagination: an interview with Daniel Libeskind

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This reminds me that the rocker Bruce Springsteen, who was raised Catholic, says that all the images, the stories he learned from the Bible as a child influenced him and his art throughout his life. Do you, who are Jewish, read the Bible?

Of course I read it. It’s the best book, the most read book. But I don’t only read the Bible. I read the New Testament; I read the Koran; I read the Talmud. Because those texts are important in realizing what we have in common, what are the divisions that have been created, and which of these texts is able to penetrate into the truth of human life.

Pope Francis is trying to make dialogue between the great religions. Do you think it’s possible for the religions to make an alliance for peace?

I think what Pope Francis is doing is fantastic. I think there is no other way. That it’s only through the fact that we realize that there is something greater than the ideologies and the theologies that have been sort of spouted by all sorts of extremists. There is a rootedness of humanity … there is a common hope to unify people in peace. Without this belief, what is the meaning of this world? It would have no meaning. So yes, I think what Pope Francis is doing is tremendously important and relevant, particularly in this troubling time.

In his preaching, Pope Francis tells teachers, educators to draw creativity from young people. The Pope’s attention to the creative dimension is based on his belief that the human brain is a creative brain; that the image of God is the image of creativity. Do you agree that every man has an artistic, creative dimension?

Yes, there is no doubt about it. In my recent book called Edge of Order, I write in the beginning that everybody can be an architect. Everybody already is an architect. The minute they open their eyes they are already experts about space, about light, about proportions, about the body. So yes, I deeply agree that creativity lies at the centre of our common tradition, and that nurturing creativity particularly of young people, showing that the world is an open wonder, that we should be astonished by this vast wonder of the world: that is really the creativity that is, I think, necessary to overcome the cynicism and the scepticism which is foisted upon the young by the old. We concentrate so much today on shadows and chimeras. But life is so fantastic; it’s so beautiful; it’s so profound that we often just are blinded by the news media instead of looking at the eyes of the neighbour.

In big cities today people live in apartments that may seem like symbols of the great solitude that is widespread in the western world today. Can one return to the dimension of the “home” within the “village”, and if so, how?

It’s true. As Robert Musil long ago pointed out, we are born in a white room and we die in a white room of a hospital. And this is a destruction reality of what the world is about. I think we really have to concentrate on what I would call the shared space, shared common space, the so-called public space. Because without the public space, without a connection of the people who might be condemned to live their lives in a small white room, or a small dark room ... without a connection life itself falls apart. To me the beginning is to create a kind of a living space, a living room where people can share a common space. And that’s particularly true of big cities, which are beginning to become more and more private. And become more and more gated communities, for the rich and for the poor as well. So I think that’s the key, to create a city that is equitable, that overcomes the tremendous income inequality and spiritual inequality, and creating a sense of “togetherness”. To me that’s the beauty, really, of the city, of architecture. And that might be in some way a return, an unexpected return from a house to a home.

Inside the Jewish Museum, Berlin © Helmut Curf

Aid to the Churches of Latin America from US Bishops

Solidarity between North and South

This article is available in PDF format from the L'Osservatore Romano website.
**On the relationship between Christian witness and respect for nature**

**A hidden ecological gem in Washington DC**

**FR JOHN LUKE GREGORY, OFM**

Last November, in the role of secretary, I accompanied the Custos on his Canonical Visit to our friary in Washington. During the visit, and at dinner, I was surprised that I had not suspected even existed to come to light. As a member of the Custodial Commission for Justice, Peace and the Integrity of Creation, I was delighted to discover a hidden ecological gem.

Over the centuries religious orders were pioneers and masters in the cultivation of gardens and plants for medicinal use; they were known and commended for being expert beekeepers for the production of honey and wax for candles and other commodities. As Fr Greg Friedman, OFM points out in his article published in *Holy Land Magazine*, it is hardly surprising that the Friars of the Custody in Washington in 1897 bought land and a small farm in Washington DC, and began to grow many varieties of vegetables and fruits.

The Franciscan friary in Quincy Street is well known, not only for the beautiful replicas of the Holy Places it contains, but also for the daily availability of the Friars in administrating the Sacrament of Confession and reconciliation to the many faithful who visit the church.

However, it may be that few know of the urban agriculture development in the friary which has existed for many decades, indeed, before it became as fashionable as it is today. Fr David Wash, OFM, who entered the friary in the 1980s, recalls that the agricultural cultivation by the community was in decline. There were fewer Friars to do this kind of work. Fr Simon McKay, OFM, a font knowledge of the history of the friary, noted: “at one time there were as many as 60 lay brothers working the friary and gardens.” In 1970 the greenhouse, once productive, was almost unused and the heating system disconnected. The barn of the farm, known as the “seed cellar,” so large as to house a horse and a carriage, was covered with plants and debris, so much so that it completely disappeared from sight and probably from memory.

Fortunately, not everything has been lost. A small association of volunteer laborers and gardeners was founded at the Franciscan friary, which began with great enthusiasm for the restoration of the agricultural farm, once so productive. The manager, Fr Louis Moulis, found the greenhouse with an area of 120 by 50 feet (around 350 m²) in a dilapidated state. Repairs began by generous volunteers. The Amish community also contributed by producing wooden frames for the renewal of the interior of the green-house. Two temperature zones have been created. The first zone to facilitate the growth of vegetables to be planted; the second to cultivate the tropical plants preserved in and around the friary during the summer months. The palms and bananas for the garden and friary were bought by the Friars from Egypt.

It is worthy to note that since 2014, this agricultural project has produced about 10,000 kilos of vegetables, equal to 10 tons.

The products are used in the friary kitchen and also to feed the poor who seek help from the various religious houses in the area. The project has stimulated ecological interest by young and old alike. Today many groups from schools visit the Franciscan agricultural project. Surely this is very positive and encouraging signal for the future.

Another aspect of this marvelous agricultural-urban miracle is represented by the 35 beehives that thrive in the gardens of the friary and produce 180 pounds (almost 60 kg) of honey. The interest in beekeeping has caused so much interest and attention that the Friars have opened a small voluntary part-time school to teach the art of bee-keeping.

Certainly the gardening work is a lot of work to do, because there are plans to re-populate the friary’s orchard and improve the care of the eight hectares of natural pasture land. The whole ideology of the project is really inspiring, it shows what can be done for ecology even within a big city like Washington DC. I would venture to say that these generous volunteers have much to teach many.

Our monastery is situated in the heart of the city of Rhodes. We are surrounded by hotels, cafes and even the Casino is near! We are observed by locals and tourists alike from all angles. The tourists can see us working in the garden and we thought that we could show a good example of what can be done to economize and care for the world around us in a small and simple way. When the economic crisis began to take effect in Greece, mindful of the ecological teachings of our beloved Father St Francis and of our second beloved Father Pope Francis, here in Rhodes we turned one of our flower patches into a vegetable garden.

We asked the iron-smith to create two large containers to make compost and then under the banana trees we fenced off an area and our kind parishioners supplied us with four chickens, a cockerel, a duck, a turkey and a goose with a crooked neck! (She was born that way and probably she would not have survived, and yet, she is still a champion egg-layer!) They soon settled in and not only do they produce an abundance of eggs for our own use but also enough to take fresh eggs to the refugee centre. Thanks also to these wonderful fowl; they also supply manure that goes into the compost bins that is then used in the vegetable patch. It is an all round win-win situation. We have sound-proofed the hen house so that our neighbours and tourists are not disturbed at 4:30 am! The cockerel has a very loud voice. Thus we can all live in harmony.

As Franciscans, ecology and the love of nature is at the forefront of our charismata. Pope Francis with his letter *Laudato Si’* confirms that we are moving in the right direction. Yes, in both cases in this article we are a relatively small agricultural project, but it goes to show what can be achieved even within a built up area if we put our minds to it.

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**Investigation into the 1983 disappearance of Emanuela Orlandi**

**Tombs hold no human remains**

On Thursday morning, 11 July, the tombs of two 19th-century princesses were unsealed in the Vatican State’s Teutonic Cemetery in accordance with ongoing investigations into the whereabouts of Emanuela Orlandi, who disappeared in Rome in 1983, then a teenager. The operation was the result of a petition by Orlandi family members, believed Emanuela’s body within the territory of the Vatican State. Following the operations, the Holy See reiterated its closeness to and support for the Orlandi family, particularly for Emanuela’s mother.

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**Immunity waived for Nuncio in France**

Alessandro Giottis, Director ad interim of the Holy See Press Office, confirmed on Monday, 8 July, that the Holy See has waived diplomatic immunity for Archbishop Luigi Ventura, Apostolic Nuncio in France, with regard to the criminal procedure concerning him. The action was taken in conformity with the Vienna Convention of 1961.

The move to waive diplomatic immunity “is an extraordinary gesture that confirms the will of the Nuncio, expressed from the beginning of the matter, to cooperate fully and impartially with the French judicial authorities in charge of the case”, Giottis said in a brief statement. He explained that the Holy See had waited the preliminary phase of the procedure – “in which Archbishop Ventura freely participated” – before making the decision. The move is a formal notification of the end of that phase at the end of June, and communicated the decision to waive immunity to French authorities during the first week of July.
Migrants are the symbol of all those rejected by society

“Migrants are first of all human persons”, and they have become “the symbol of all those rejected by today’s globalized society”, Pope Francis emphasized these words on Monday morning, 8 July, in Saint Peter’s Basilica as he celebrated Mass on the sixth anniversary of his 2013 visit to Lampedusa. The following is the English text of the Holy Father’s homily.

Today the word of God speaks to us of salvation and liberation.

Salvation. During his journey from Beersheba to Haran, Jacob decides to stop and rest in a solitary place. In a dream, he sees a ladder; its base rests on the earth and its top reaches to heaven (cf. Gen 28:10-22). The ladder, on which angels of God are ascending and descending, represents the connection between the divine and the human, fulfilled historically in Christ’s incarnation (cf. Jn 1:51), which was the Father’s loving gift of revelation and salvation. The ladder is an allegory of the divine action that precedes all human activity. It is the annunciation of the Tower of Babel, built by men with their own strength, who wanted to reach heaven to become gods. In this case, however, it is God who constructs it; it is the Lord who reveals himself, it is God who saves. And Emmanuel, God-with-us, fulfills the promise of mutual belonging between the Lord and humanity, in the sign of an incarnate and merciful love that gives life in abundance.

Faced with this revelation, Jacob makes an act of trust in the Lord, which becomes a work of recognition and adoration that marks a key moment in the history of salvation. He asks the Lord to protect him on the difficult journey he must make, and says: “The Lord shall be my God” (Gen 28:21).

Echoing the words of the patriarch, we repeated in the Psalm: “O my God, I trust in you”. He is our refuge and our strength, our anchor in times of trial. The Lord is a refuge for the difficult journey he must make, He asks the Lord to protect him on the difficult journey he must make, and says: “The Lord shall be my God” (Gen 28:21).

On this sixth anniversary of the visit to Lampedusa, my thoughts go out to those “least ones”, who daily cry out to the Lord, asking to be freed from the evils that afflict them. These least ones are abandoned and cheated into dying in the desert; these least ones face the waves of an unforgiving sea; these least ones are tortured, abused and violated in detention camps; these least ones are tossed about and washed up on the shores of those who would exclude: the least ones, who would otherwise stay behind and would experience only grinding poverty on earth, without glimpsing in this life anything of heaven’s brightness.

Brothers and sisters, this is a tremendous responsibility, from which no one is exempt if we wish to fulfil the mission of salvation and liberation in which the Lord himself has called us to cooperate. I know that many of you, who arrived just a few months ago, are already assisting brothers and sisters who have come even more recently. I want to thank you for this most beautiful example of humanity, gratitude and solidarity.