

L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

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Friday, 19 July 2019

Marking half a century since the first lunar landing

Pale Lamp of our Dreams: Apollo after 50 Years



Image credit: NASA/JSC

“Even as the politics and economics of space exploration have evolved, the basic motivation for why we humans wish to go to the Moon remains fundamentally unchanged”, notes Br Guy Consolmagno SJ, Director of the Vatican Observatory, as

mankind marks the 50-year anniversary of the first lunar landing by the astronauts of the Apollo 11 mission. Indeed, “no matter where we go, even to the ends of the Earth or beyond, we find the face of God. The greater the range of human activity,

the greater God’s scope is revealed. The more we learn about creation, the more we appreciate the greatness of its Creator”.

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Pope to ILO Conference

Defend the dignity of
workers and of work

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Cardinal Nichols at Westminster

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professional clerics

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Msgr Camilleri on persecution

Persecution is an attack
on human dignity

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Dozens of religious among those arrested in US protest

Catholic Day of Action for Immigrant Children

The gathering of citizens to participate in a “Catholic Day of Action for Immigrant Children” resulted in the arrests of some 70 participants in Washington, D.C. on Thursday, 18 July. Both lay and religious from around the United States had gathered at the Russell Senate Office Building on Capitol Hill to share in an act of peaceful protest. The demonstration was organized in response to the “images of immigrant children detained in cages, separated from family members, and living in unsanitary, unhealthy conditions” which “have outraged the nation in recent days”, as explained on the website of the Ignatian Solidarity Network. Religious participants included members of the Sisters of Mercy, the Bon Secours Sisters, the Dominican Sisters of Grand Rapids, Jesuits, Franciscan friars, among

others. During the protest, which drew some 200 supporters, several participants could be seen lying on the floor of the rotunda, their bod-

ies forming the shape of a Cross; others wore signs with pictures of migrant children who had died while in US custody.



Arrests being made at the Russell Senate Office Building in Washington, D.C.
(Photo credits left and right: Reuters; centre: AFP Getty Images)

VATICAN BULLETIN



NEW DIOCESE

The Holy Father has raised the Territorial Prelature of Cristalândia, Brazil to the rank of diocese, changing the borders between the new diocese and the Diocese of Miracema do Tocantins. At the same time he appointed Bishop Wellington Tadeu de Queiroz Vieira as its first bishop. Until now he has served as Prelate of Cristalândia (10 July).

Bishop de Queiroz Vieira, 51, was born in Tocantinópolis, Brazil. He was ordained a priest on 8 December 1996. He was ordained a bishop on 4 February 2017, subsequent to his appointment as Prelate of the Territorial Prelature of Cristalândia.

METROPOLITAN CHURCH

The Holy Father has raised the Ecclesiastic Province of Florencia, Colombia, to a Metropolitan Church, assigning to it the Dioceses of Mocoa-Sibundoy and San Vicente del Caguán as suffragans (13 July).

The Holy Father appointed Bishop Omar de Jesús Mejía Giraldo of Florencia as the first Metropolitan Archbishop of Florencia (13 July).

Archbishop Giraldo, 53, was born in El Santuario, Colombia. He was ordained a priest on 16 November 1991. He was ordained a bishop on 29 June 2013, subsequent to his appointment as Bishop of Florencia.

CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Paul Lortie of Mont-Laurier, Canada (10 July).

The Holy Father appointed Bishop Valdir Mamede as Bishop of Catanduva, Brazil. Until now he has served as titular Bishop of Naissus and Auxiliary of Brasília, Brazil (10 July).

Bishop Mamede, 57, was born in Silvianópolis, Brazil. He was ordained a priest on 21 May 1988. He was ordained a bishop on 16 March 2013, subsequent to his appointment as titular Bishop of Naissus and Auxiliary of the Archdiocese of Brasília.

The Holy Father accepted the resignation of Bishop Bernardino Marchiò of Caruaru, Brazil (10 July).

The Holy Father appointed Bishop José Ruy Gonçalves Lopes, OFM Cap., as Bishop of Caruaru. Until now he has served as Bishop of Jequié, Brazil (10 July).

Bishop Gonçalves, 51, was born in Feira de Santana, Brazil. He was ordained a priest on 5 December 1993. He was ordained a bishop on 7 September 2012, subsequent to his appointment as Bishop of Jequié.

The Holy Father accepted the resignation of Bishop Thomas Matthew Burns, SM, of Menevia, Wales (11 July).

The Holy Father accepted the resignation of Bishop Miklós Beer of Vác, Hungary (12 July).

The Holy Father appointed as Bishop of Vác Fr Zsolt Marton from the the clergy of the said diocese. Until now he has served as Rector of the Central Seminary of Budapest (12 July).

Bishop-elect Marton, 53, was born in Budapest, Hungary. He holds degrees in philosophy and theology. He was ordained a priest on 20 June 1998. He has served in parish ministry and as: teacher; secretary to the Bishop of Vác; notary at the Diocesan Tribunal; prefect of studies at the Central Seminary of Budapest; dean of the Deanery of Vác.

The Holy Father accepted the resignation of Archbishop Gyula Márfi of Veszprém, Hungary (12 July).

The Holy Father appointed Bishop György Udvardy as Archbishop of Veszprém. Until now he has served as Bishop of Pécs, Hungary (12 July).

Archbishop Udvardy, 59, was born in Balassagyarmat, Hungary. He was ordained a priest on 15 June 1985. He was ordained a bishop on 21 February 2004, subsequent to his appointment as titular Bishop of Marazanae and Auxiliary of the Archdiocese of Esztergom-Budapest. He was appointed Bishop of Pécs on 9 April 2011.

The Holy Father appointed Bishop Otto Separy as Bishop of Bereina, Papua New Guinea. Until now he has served as Bishop of Aitape, Papua New Guinea (16 July).

Bishop Separy, 61, was born in Kubila, Papua New Guinea. He was ordained a priest on 19 June 1991. He was ordained a bishop on 30 October 2007, subsequent to his appointment as titular Bishop of Pupiana and Auxiliary of Aitape. He was appointed Bishop of Aitape on 9 June 2009.

The Holy Father appointed as Bishop of Srikakulam, India Fr Vijaya Kumar Rayarala, PIME. Until now he has served as Regional Superior of the Pontifical Institute for Foreign Missions in India (16 July).

Bishop-elect Rayarala, 49, was born in Khammam, India. He holds a licence in biblical theology. He was ordained a priest on 29 August 1998. He has served in parish ministry and as: vocational animator at Saint Xavier's Institutions; associate director and then director of the Lepers' Rehabilitation Centre in Bombay; member of the College of Consultors of the Diocese of Eluru.

The Holy Father appointed as Auxiliary Bishop of Cebu, the Philippines Fr Midyphil B. Billones from the clergy of the Diocese of Jaro, assigning him the titular Episcopal See of Tagarata. Until now he has served as Rector of Saint Joseph Regional Seminary in Jaro (16 July).

Bishop-elect Billones, 50, was born in Panay, the Philippines. He holds a Master's and a doctorate in theology. He was ordained a priest on 2 October 1995. He has served in parish ministry and as: member of the Presbyteral Council; deputy chancellor; president of the Commission for Youth; notary of the Third Diocesan Synod; deputy rector and then director of human formation at Saint Joseph Regional Seminary in Jaro; president of the diocesan commission for the laity.

The Holy Father accepted the resignation of Bishop John Kirby of Clonfert, Ireland (16 July).

The Holy Father appointed as Bishop of Clonfert Fr Michael Duignan from the clergy of the Diocese of Elphin. Until now he has served as diocesan secretary and chancellor and diocesan vicar for education (16 July).

Bishop-elect Duignan, 49, was born in Rooskey, Ireland. He holds degrees in philosophy and theology and a doctorate in dogmatic theology. He was ordained a priest on 17 July 1994. He has served in parish ministry and as: chaplain to Sligo Regional College; professor of theology and religious education.

NEW EXARCHATE

The Holy Father has established the Apostolic Exarchate for Ukrainian Catholics of Byzantine Rite residing in Italy and appointed as Apostolic Administrator *sede vacante* of the said Exarchate Cardinal Angelo De Donatis, Vicar General of His Holiness for the Diocese of Rome (11 July).

ORIENTAL CHURCHES

The Synod of Bishops of the Patriarchal Church of Antioch for Syrians has elected Bishop Youhanna Jihad Battah as Archbishop of Damascus. Until now he has served as Bishop of the Patriarchal Curia (12 July).

CONTINUED ON PAGE 4

New Director and Deputy Directors appointed

The Holy Father has appointed Mr Matteo Bruni as Director of the Holy See Press Office, effective 22 July.

Mr Bruni, 42, was born in Winchester, UK. He is married and has one daughter. He holds a degree in foreign languages and foreign modern and contemporary literature from La Sapienza University, Rome. Bruni has worked at the Holy See Press Office since 2009, initially organizing journalists' accreditations and then as Coordinator of the Accreditation Department. In 2013, he was tasked with organizing and accompanying the press on papal flights during Apostolic Journeys outside Italy. In 2016, he was appointed Coordinator of the Holy See Press Office Media Operations and Accreditations.

The Holy Father appointed Mr Sergio Centofanti and Mr Alessandro Gisotti as deputy directors of the Editorial Directorate of the Dicastery for Communications, effective 22 July. Until now Mr Gisotti has been serving as interim Director of the Holy See Press Office.

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ANGELUS

Do not allow yourself to "get carried away by egotistical insensitivity" because the "capacity for compassion has become the touchstone of Christians, indeed of the teachings of Jesus". Reflecting on the day's Gospel passage during the Angelus in Saint Peter's Square on Sunday, 14 July, Pope Francis recalled that "if you do not feel compassion before a needy person, if your heart is not moved, it means that something is not right": it has "hardened" and "turned to ice". The following is a translation of the Holy Father's reflection, which he shared in Italian.

Dear Brothers and Sisters,
Good morning!

Today the Gospel presents the well-known parable of the "Good Samaritan" (cf. Lk 10:25-37). When questioned by a doctor of the law on what is necessary to inherit eternal life, Jesus invites him to find the answer in the Scriptures, and says: "You shall love your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself" (v. 27). There were, however, different interpretations of who was intended as "neighbour". In fact, that man also asks: "And who is my neighbour?" (v. 29). At this point, Jesus responds with the parable, this beautiful parable – I invite all of you to take up the Gospel today, the Gospel of Luke, Chapter 10, verse 25. It is one of the most beautiful parables in the Gospel. And this parable has become the paradigm of Christian life. It has become the example of how a Christian should act. Thanks to the Gospel of Luke, we have this treasure.

The protagonist of the brief narrative is a Samaritan who, along the road encounters a man stripped and beaten by robbers, and takes care of him. We know that the Jews treated Samaritans with contempt, considering them as outsiders to the chosen people. Thus, it is no coincidence that Jesus chooses precisely a Samaritan as the positive character in the parable. In this way he seeks to overcome prejudice, by showing that even a foreigner, even one who does not know the true God and does not attend his temple, is capable of acting according to His will, showing compassion for a needy brother and helping him with all the means at his disposal.

Along that same road, before the Samaritan, a priest and a Levite had already passed – that is, people dedicated to the worship of God. However, on seeing the poor man on the ground, they continued on without stopping, probably so as not to be contaminated with his blood.

They had prioritized a human rule – not to be contaminated with blood – linked to worship, over the great commandment of God who wants mercy above all.

Jesus therefore, offers the Samaritan as an example – precisely one who did not have faith! Let us also consider the many people we know, perhaps agnostics, who do good. As a model, Jesus chooses one who was not a man of faith. And this man, by loving his brother as himself, shows that he loves God with all his heart and with all his strength – the God whom he does not know! – and at the same time expresses true religiosity and full humanity.

After recounting this very beautiful parable, Jesus again addresses the doctor of the law who had asked Him "Who is my neighbour?", and Jesus asks him: "Which of these three, do you think, *proved neighbour* to the man who fell among the robbers?" (v. 36). In this way he throws the question back to his interlocutor, and also overturns the mindset of us all. He makes us understand that based on our criteria, it is not we who define who is neighbour and who is not, but it is the person in a situation of need who must be able to recognize who is his neighbour, that is, "*the one who showed mercy on him*" (v. 37). Being able to have compassion: this is the key. This is our key. If you do not feel compassion before a needy person, if your heart

is not moved, it means that something is not right. Be careful; let us be careful.

Let us not allow ourselves to get carried away by egotistical insensitivity. The capacity for compassion has become the touchstone of Christians, indeed of the teachings of Jesus. Jesus himself is the Father's compassion towards us. If you go along the street and see a homeless person lying there and pass him by without looking at him or you think: "well, it's the effect of wine. He is a drunk", do not ask yourself whether the man is drunk; ask yourself whether your heart has hardened, whether your heart has turned to ice. This conclusion indicates that mercy towards a human life in a state of need is the true face of love. This is how one becomes a true disciple of Jesus and the face of the Father is manifested: "Be merciful, even as your Father is merciful" (Lk 6:36). And God, our Father, is merciful because he is compassionate. He is able to have this compassion, to draw near to our suffering, our sin, our vices, our miseries.

May the Virgin Mary help us to understand and above all to experience ever more the unbreakable bond between God, our Father, and concrete and generous love for our brothers and sisters, and may she give us the grace to be compassionate and to grow in compassion.

After praying the Angelus, the Holy Father continued:

Dear Brothers and Sisters, once again I wish to express my closeness to the beloved Venezuelan people who are being particularly tried by the persistent crisis. Let us pray the Lord to inspire and enlighten the parties involved so that they may reach an agreement as soon as possible that will put an end to the people's suffering, for the good of the country and of the entire region.

I offer my heartfelt greetings to all of you, people of Rome and pilgrims from Italy and from other parts of the world: families, parish groups, associations.

In particular, I greet the youth from the Diocese of Pamplona y Tudela, those from the course for formators promoted by *Regnum Christi*, the sisters of the Sacred Family of Nazareth who are celebrating their General Chapter and the young confirmands from Bolgare, Bergamo.

I offer a special greeting to the Polish faithful, to you [*pointing to the faithful in the Square*] and to those who are participating in the annual Radio Maria pilgrimage to the Shrine of Częstochowa. Let us greet the Polish pilgrims.

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



Krishen Khanna,
"The Good Samaritan"

Let us not get carried away by egotistical insensitivity

The Pope reiterates the centrality of compassion in Christian life

Cardinal Paolo Sardi dies

Consecrated to the truth

Cardinal Paolo Sardi, Cardinal-Deacon of Santa Maria Ausiliatrice in via Tuscolana, Vice Camerlengo emeritus of the Holy Catholic Church, died in Rome on Saturday, 13 July after a brief illness. He was 84 years old. After learning of Cardinal Sardi's passing, Pope Francis expressed his condolences to members of his family and his Diocese in a telegram addressed to Mr Pietro Angelo Sardi. Cardinal Tarcisio Bertone celebrated the Funeral Mass for the late Cardinal on Monday, 15 July, at the Altar of the Chair in Saint Peter's Basilica. At the conclusion of the liturgy, Pope Francis presided at the "ultima commendatio" and "valedictio". Cardinal Sardi is to be buried in his native town of Ricaldone. The following is a brief biography of the deceased, accompanied by a translation of the Holy Father's telegram.

Paolo Sardi was born on 1 September 1934 in the town of Ricaldone, Italy, to a devout Christian family. From middle school through high school he attended the diocesan Seminary of Acqui, and afterwards the Seminary of Turin. At the end of this period, his bishop sent him to Rome, where he studied at the Pontifical Gregorian University from 1954 to 1958, earning a licence in theology.

Sardi was ordained a priest on 29 June 1958 and later that year he began his studies in canon law, also at the Gregorian University. After receiving his degree in 1963 he returned to the Diocese of Acqui where he taught moral theology at the seminary while also offering pastoral service in several parishes in the Diocese. This experience in direct contact with people enabled him to put the Gospel message into practice in a concrete way.

To complete his juridical formation he enrolled in the faculty of law at the Catholic University of the Sacred Heart in Milan, earning his degree in February 1968. In the meantime he taught moral theology

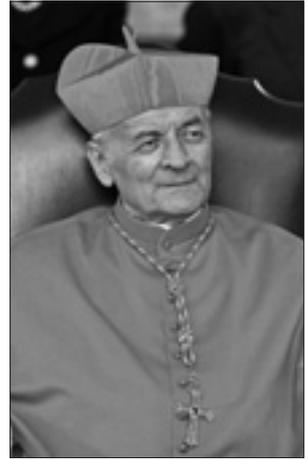
Apprised of the sad news of the death of Cardinal Paolo Sardi, I would like to express my heartfelt condolences to you, to your wife and to all your relatives, as well as to the Diocesan community of Acqui. In the light of faith, I thank God for the edifying witness of the dear departed Cardinal, who placed most of his life at the service of the Holy See: his priestly soul, his theological knowledge, the gifts of his intelligence and wisdom applied to his assiduous and discreet work, through which he made a valid contribution to the Magisterium of Saint Paul VI, Saint John Paul II and Benedict XVI. My prayer joins that of the many faithful who daily approached the altar of the Vatican Basilica where he celebrated Mass. Faithful to his episcopal motto *Esto vigilans*, he was a good and vigilant servant. Therefore we trust that, accompanied by the Virgin Mary, Saints Peter and Paul and by the Holy Bishop Guido of Acqui, may he be welcomed at the eternal banquet of heaven.

FRANCIS

at the theological faculty of Turin until 1976. His labours during those years produced the volume "Abortion yesterday and today" which reconstructed the history of Catholic thinking on the delicate issue.

In June of 1976 he was called to serve at the General Affairs section of the Secretariat of State, where his responsibilities grew over time. He became head of office in 1990 and vice assessor in 1992. In particular, he coordinated the office that worked with the Pontiff in the drafting of texts and discourses. He always combined this work with pastoral service, including celebrating daily Mass in the Vatican Basilica at the altar where Pope John XXIII is entombed.

On 10 December 1996 he was appointed titular Archbishop of Sutri, becoming Apostolic Nuncio with special duties. He was ordained a bishop on 6 January 1997 in Saint Peter's Basilica by John Paul II who said to the new Archbishop during the homily: "I pray for you, Archbishop Paolo Sardi, appointed Apostolic Nuncio with special duties, who will still be working beside me in the Secretariat of State, and I thank you for the service you have given thus far, hoping that you will continue in the same way with the same zeal".



On 23 October 2004 he was appointed Vice Camerlengo of the Holy Roman Church. In this role he worked with then Camerlengo, Cardinal Eduardo Martínez Somalo in fulfilling the duties in relation to the April 2005 Conclave in which Benedict XVI was elected. He served in this role until 22 January 2011.

On 6 June 2009 Sardi became Pro-patron of the Sovereign Military Order of Malta, and then Patron on 30 November 2010, a role in which he served until November 2014. In the Consistory of 20 November 2010 Pope Benedict XVI created him Cardinal with the title of Cardinal-Dea-

con of Santa Maria Ausiliatrice in via Tuscolana. Cardinal Sardi participated in the March 2013 Conclave which elected Pope Francis, who, on 31 March 2014 confirmed Benedict XVI's appointment of the Cardinal as a member of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

For some 20 years Cardinal Sardi actively supported the Paul VI International Scientific Institute for Research on Human Fertility and Infertility. Until the day of his hospital admission, Cardinal Sardi continued to celebrate Mass before a great number of faithful every morning near the tomb of Pope John XXIII.

CONTINUED FROM PAGE 2

Archbishop Battah, 63, was born in Damascus, Syria. He was ordained a priest on 19 May 1991. He was ordained a bishop on 20 May 2011, subsequent to the Holy Father's assent to his canonical election as Bishop of the Syrian-Catholic Patriarchal Curia, and his appointment as titular Bishop of Phaena (12 July).

After consulting the Bishops of the Syrian Catholic Patriarchal Curia, the Patriarch appointed Archbishop Denys Antoine Chahda of Aleppo for Syrians as Administrator of the Archeparchy of Hassaké-Nisibi, Syria (12 July).

Archbishop Chahda, 72, was born in Aleppo, Syria. He was ordained a priest for the Archeparchy of Aleppo on 1 July 1973. On 13 September 2001, the Holy Father granted assent to his canonical election as Arch-

bishop of Aleppo by the Synod of the Syrian Catholic Patriarchal Church. He was ordained a bishop on 16 December 2001.

CONGREGATION FOR THE CLERGY

The Holy Father appointed as members of the Congregation for the Clergy: Cardinal Sérgio da Rocha, Archbishop of Brasília, Brazil; Cardinal Anders Arborelius, OCD, Bishop of Stockholm, Sweden; Cardinal Giuseppe Petrocchi, Archbishop of L'Aquila, Italy; Cardinal Balthazar Enrique Porras Cardozo, Apostolic Administrator *sede vacante et ad nutum sanctae sedis* of Caracas and Archbishop of Mérida, Venezuela; Archbishop Filippo Iannone, O. CARM, President of the Pontifical Council for Legislative Texts; Bish-

op Milton Luis Tróccoli Cebedio of Maldonado-Punta del Este, Uruguay; Archbishop Michel Aupetit of Paris, France; Bishop Robert Francis Prevost, OSA, of Chiclayo, Peru; Archbishop Juan de la Caridad García Rodríguez of San Cristóbal de La Habana, Cuba (13 July).

CONGREGATION FOR CATHOLIC EDUCATION

The Holy Father appointed the following as members of the Congregation for Catholic Education: Cardinal Joseph William Tobin, Archbishop of Newark, USA; Cardinal Désiré Tsarahazana, Archbishop of Toamasina, Madagascar; Luis Francisco Ladaria Ferrer, sj, Prefect of the Congregation for the Doctrine of the Faith; Bishop Joseph Đinh Đức Đạo, Bishop of Xuân Lộc (6 June).

PONTIFICAL ACADEMY OF SOCIAL SCIENCES

The Holy Father appointed as ordinary member of the Academy of Social Sciences, Mr Christoph Engel, professor of media and communications law at the University of Osnabrück, Germany (10 July).

SISTINE CHAPEL CHOIR

The Holy Father accepted the resignation of Msgr Massimo Palombella, SDB, as Director of the Sistine Chapel Choir. A Holy See Press Office statement said the decision was made after consultations with the Congregation of the Salesians of Don Bosco and the Office for the Liturgical Celebrations of the Supreme Pontiff. Msgr Marcos Pavan, director of *Pueri Cantores*, will take charge of the choir temporarily (10 July).

VATICAN BULLETIN

Address by Msgr Antoine Camilleri, Undersecretary for Relations with States

Every act of persecution is an attack on human dignity

At the Basilica of San Bartolomeo all'Isola in Rome on Monday, 15 July, Msgr Antoine Camilleri, Undersecretary for Relations with States, delivered an address at the launch of "Persecution of Christians Review". The following is the English text of his discourse.

I am grateful for the invitation and pleased to have this opportunity to offer some brief remarks on the alarming reality of the persecution of Christians, an issue that, as the Interim Report prepared by The Right Reverend Philip Mountstephen indicates, is becoming ever more widespread and urgent. Today's initiative is a tangible example of the growing concern over the problem of discrimination and persecution because of religious belief and of the determination to help bring greater awareness in particular to the tragic situations of Christians in many parts of the world, and to strive to overcome what Pope Francis has described as a "sort of genocide caused by general and collective indifference".¹

It is fitting, although perhaps not so much in a felicitous way, that we are holding the *Rome Launch of the Persecution of Christians Review* in this Basilica named in honour of the Apostle Bartholomew who, as you may know, was himself a victim of religious persecution, suffering martyrdom on account of his Christian faith by, according to legend, being flayed and then beheaded.

At the outset, I would like to underscore that unjust discrimination, violence and persecution of any innocent human being, and especially on the basis of religion and belief, is morally unacceptable and reprehensible. Over the past several years, we have witnessed attacks upon individuals and groups of various religious backgrounds by terrorists, extremist groups and religious fanatics who have no respect for the lives of those who have beliefs different from their own. Given this tragic reality, we cannot ignore the fact that religious persecution in the broader context is experienced by a variety of religious communities, groups and individuals in many parts of the world. Sadly, most of these crimes seem to continue with impunity and with little more than a shameful blush from the international community and very often with scarce attention being given to it.

Naturally, for the Holy See, the disturbing reality of religious persecution is of grave concern not only for those Christians that suffer, but also for members of any religious conviction. Such persecution is an assault on the most fundamental freedom of the human person, namely, the ability to adhere freely, and without fear of persecution, to a religion. To be sure, the plight of Christians suffering torture and death is particularly distressing for those of us who also share with them a deep spiritual bond.

Although international law stipulates that States bear the primary

duty for protecting their own citizens, it is also crucial to recognize the important responsibility of religious leaders to promote peaceful coexistence through mutual dialogue and understanding, so that their communities and their followers respect those of different religious backgrounds rather than foment aggression and violence. A good example of such an active and vocal collaboration among religious leaders may be found in the joint declaration signed in Abu Dhabi this past 4 February by Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, on "Human Fraternity". One of the many notable points elaborated in that text may provide us with a very precise – surgically precise, if I may say – glimpse into the present reality of persecution based on religion and belief.

Together Pope Francis and the Grand Imam "resolutely declare that religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings. They result from a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have taken advantage of the power of religious sentiment in the hearts of men and women in order to make them act in a way that has nothing to do with the truth of religion. This is done for the purpose of achieving objectives that are political, economic, worldly and short-sighted".²

The insight into the "political manipulation of religions" is something to which we should give special consideration. Such a subversion should

not be understood only as referring to non-State actors, namely religious extremists or terrorists, who exploit or "politicize" religion in order to further their ideologies. Governments must ask themselves to what extent are they really committed to defending religious freedom and to combatting persecution based on religion and belief. How many refrain from condoning such acts, or even condemn them, yet still "collaborate" politically, economically, commercially, militarily or otherwise, or simply by turning a blind eye, with some of the most egregious violators of this fundamental freedom?

Furthermore, and it would be remiss of me to fail to mention it, there are, as we all know, other forms of religious discrimination and persecution that, while perhaps less radical on the level of physical persecution, are nevertheless detrimental to the full enjoyment of the freedom of religion and the practice or the expression of that conviction whether in private or in public. Here, I am referring to a growing tendency, even in established democracies, to criminalize or penalize religious leaders for presenting the basic tenets of their faith, especially regarding the areas of life, marriage and the family.

Moreover, the increased social, cultural and religious tension surrounding the perceived conflict of rights with one another, as Pope Francis has noted, "has not always helped the promotion of friendly relations between nations, since debatable notions of human rights have been advanced that are at odds with the culture of many countries; the latter feel that they are not respected

in their social and cultural traditions [...]. At the same time, it should be recalled that the traditions of individual peoples cannot be invoked as a pretext for disregarding the due respect for the fundamental rights proclaimed by the *Universal Declaration of Human Rights*."³

The right to religious freedom is rooted in the very dignity of the human person, and it is not only an achievement of a sound political and juridical culture but also a condition for the pursuit of truth that does not impose itself by force. In this way, religions can serve as an important factor for unity and peace within the human family through the reasoned pursuit of the common good, which should be nurtured by dialogue. In this respect, while all means to overcome such persecution should be given support, including the necessity of open and honest intercultural and interreligious dialogue, an even more essential aspect is the indispensable recognition of each and every person as a fellow citizen. With this comes the duty of the State to protect believers of any, or no, religious conviction because they are equal citizens. In this context, the above-mentioned document on "Human Fraternity" underscores the basic dimension of respecting the equal citizenship of all members in a given society, in any particular State.

The concept of *citizenship* is based on the equality of rights and duties, under which all enjoy justice. It is therefore crucial to establish in our societies the concept of *full citizenship* and reject the discriminatory use of the term *minorities* which engenders feelings of isolation and inferiority. Its misuse paves the way for hostility and discord; it undoes any successes and takes away the religious and civil rights of some citizens who are thus discriminated against.⁴

It is true that the constitutions of a majority of countries affirm that all citizens regardless of their ethnic, religious belonging or sex, are equal in rights and duties. However, the resurgence of nationalism in some countries, combined with the aggressive affirmation of religious identity, can easily lead to religious fundamentalism. Persons or groups not belonging to the majority ethnic or religious group may not only face discrimination, but also marginalization and persecution. The citizens belonging to the majority might have the feeling that the State is 'theirs' more than of others who do not belong to that religion. Indeed, as the Interim Report intimates, in some parts of the world, we are facing levels of persecution that could be considered as a form of genocide, where the presence of Christians is being systematically expunged from societies and cultures, even from the areas of its very origin. Such targeted aggression is not only an attack on the peaceful coexistence founded on religious pluralism, but



Marking half a century since the first lunar landing

Does the Church have jurisdiction over the Moon?

ADELAIDE MENA
Our Sunday Visitor

Fifty years ago, Father Richard Walsh, a newly ordained priest from Ireland, was settling into his first assignment at his first parish – Church of Our Saviour in Cocoa Beach, Florida, adjusting to the sun and sand and salt that were so different from the cool, green Irish farmland of his youth. Only a few miles away, human history would change forever from the launchpads at Kennedy Space Center and Cape Canaveral Air Force Station. Man was going to the moon.

"It was a very exciting time," Father Walsh told *Our Sunday Visitor*. "Every time there was a shot coming up, whether it was manned or unmanned, we would pray for it

involved in the space program, Father Walsh recalled.

"There was a huge excitement when it was going up, and when it touched back down there was a certain amount of relief," he said of the atmosphere at Church of Our Saviour during the launches he witnessed between 1969 and 1972. "It was always, you know, a shot in the dark, because they'd had their share of failures as well."

The Apollo space program was one of several human spaceflight programs initiated by the National Aeronautics and Space Administration (NASA) and the only one to place human beings on the surface of the moon. Dedicated to fulfilling President John F. Kennedy's vision of "landing a man on the moon and returning him safely to the Earth" before the end of the 1960s, the scientists and astronauts of the Apollo program persevered through tragic disasters and close calls to achieve what was once thought to be impossible: On July 20, 1969, Apollo 11 astronauts Neil Armstrong and Buzz Aldrin landed on the surface of the moon.

The Apollo program successfully was able to land five more manned missions on the moon's surface. One other landing, Apollo 13, was attempted, however it was abandoned after an accident jeopardized the crew's safety.

'Bishop of the moon'

However, the moon mission was not the only change affecting Catholics of Central Florida in the late 1960s. In June 1968, only six months before Apollo 8 orbited the moon for the first time, the Diocese of Orlando was founded, encompassing several counties – including Brevard County, where Cape Canaveral and Kennedy Space Center are located.

Following the moon landing, the first bishop of Orlando, then-Bishop, later Archbishop, William Borders claimed to Blessed Pope Paul VI that the Pontiff was speaking with the "bishop of the moon." According to diocesan records, when the Pope was confused about Bishop Borders' claim, the bishop explained that according to the 1917 Code of Canon Law, which was in effect at the time, newly discovered territories fell under the jurisdiction of the diocese from where the expedition originated – in this case, the Diocese of Orlando.

Of course, Bishop Borders was not the only bishop to claim jurisdiction over the moon under Canon Law. New York Archbishop Terence Cooke claimed jurisdiction as the vicar of the Military Ordinariate, which had jurisdiction over military bases – including the one on Cape Canaveral. Notably, the 1917 Code states that the Pope is the one ul-



Astronauts Neil Armstrong, Mike Collins and Buzz Aldrin of the Apollo 11 mission. (Image credit: NASA)



Top: fragment of a rock from the Taurus Littrow Valley of the Moon, which was "given as a symbol of the unity of human endeavor and carries with it the hope of the American people for a world at peace". Middle: the Vatican flag carried to the Moon aboard Spacecraft America during the Apollo 11 mission, 7-19 December 1972.

Pale Lamp of our Dreams: Apollo after 50 years

BR GUY CONSOLMAGNO SJ*

"Here, from his observatory at Castel Gandolfo, Pope Paul the Sixth is speaking to you astronauts. Honor, greetings, and blessings to you, conquerors of the Moon, pale lamp of our nights and our dreams! Bring to her, with your living presence, the voice of the spirit, a hymn to God our Creator and our Father. We are close to you, with our good wishes and with our prayers. Together with the whole Catholic Church, Pope Paul the Sixth greets you."

It was a Sunday evening, July 20, 1969, when St. Paul VI addressed these words to the Apollo 11 astronauts. A television had been set up in the dome of the Vatican's Schmidt telescope, the newest and largest of the four telescope domes run by the Observatory in the papal summer gardens of Castel Gandolfo; it was only a short trip for him to come from his summer quarters in the Papal Palace. From there, he took a peek at the Moon itself through one of the Specola telescopes and then, at 10:17 pm Rome time, he watched the astronauts touch down and heard the famous phrase, "the Eagle has landed." After that, he joined leaders from around the world in speaking to the astronauts on the Moon.

One of the current members of the Specola was present at that event fifty years ago. Chris Corbally SJ, then 23 years old and not yet a full member of the Specola staff, was spending that summer at the Specola while working toward his degree in astronomy.

"I remember it very distinctly," says Fr. Corbally, who now studies stellar spectroscopy with the Vatican's Advanced Technology Telescope in Arizona. "I was in the gardens of Castel Gandolfo, standing on the terrace between the domes of the Vatican Observatory Schmidt and Carte du Ciel telescopes, surrounded by television engineers from RAI, and looking at a monitor with a special link from the USA that had just relayed the landing of the lunar module of Apollo 11. Inside the Schmidt dome



Fr. Robert Macke, SJ, with moon rock

was Pope Paul VI, watching the same relay of the landing and giving his greetings to the astronauts. He was attended by Monsignor Benelli [then Deputy Secretary of State] and the Vatican Observatory director, Father Daniel O'Connell. What a moment!"

Along with greeting the astronauts in English, St. Paul VI also read a blessing in Italian for the mission, noting the world-wide celebrations inspired by the Moon landing and wishing special honors to all those who had made the landing possible. Afterwards, the Pope also greeted everyone else with him at the telescope domes.

"The Pope came out onto the terrace to thank all the television team for enabling his earth-lunar broadcast," Fr. Corbally recalls. "Each person present lined up to shake the Pope's hand and receive a medal in thanks. Of course, I joined the line and was duly introduced to the Pope by Father O'Connell. He explained that I was a British Jesuit, studying physics at Bristol University and interested in joining the staff of the observatory. You can imagine that the medal I too received on the occasion was treasured." (He gave it to his parents for safekeeping.)

Since that night fifty years ago, both our understanding of the Moon and the Vatican Observatory itself has changed significantly. The papal summer palace is now a museum, open for visits from the public. The Schmidt telescope was shut down in 1982, victim of the ever encroaching light pollution that made serious astronomical observations impossible. But the building where it is housed has become a visitor's center, with its neighbor the 1891 Carte du Ciel telescope now completely restored and functional for casual views of the night sky.

The headquarters of the Specola itself moved out of the Papal Palace back in 2009; our new quarters, at the far end of the papal gardens, now houses an enlarged laboratory where both meteorites and lunar samples are studied. Fr. Robert Macke SJ,



Paul VI addresses the Apollo 11 astronauts after the lunar landing

the meteorite curator, has also made several trips to the Johnson Space Center in Houston to measure the Apollo samples kept there, including rocks brought back by the Apollo 11 astronauts. And other Vatican astronomers, like Fr. Corbally, now work with a modern telescope in Arizona.

Likewise, the "space race" of the cold war era is a thing of the past. Today astronauts of many nations, including the US, travel to Russia to be launched to the International Space Station. Nearly twenty nations and private corporations have the capability to launch satellites into Earth's orbit. Japan, China, and India have all launched lunar probes; rumor has it that a crewed mission to the Moon may well be in the works from China in the not-too-distant future.

But even as the politics and economics of space exploration have evolved, the basic motivation for why we humans wish to go to the Moon remains fundamentally unchanged.

When President Kennedy first proposed the Apollo program in 1961, he put it into the context of other human endeavors like climbing the

highest mountains or crossing the widest seas and famously proclaimed, "We choose to go to the Moon! We choose to go to the Moon! We choose to go to the Moon in this decade and do the other things, not because they are easy, but because they are hard; because that goal will serve to organize and measure the best of our energies and skills, because that challenge is one that we are willing to accept, one we are unwilling to postpone..."

The Moon mission is a reflection on all such adventures, be they feats of engineering or science, of art or of sport. Those things do not put food on our tables or keep us warm or well fed; rather, they are distinctly human pursuits that feed more than our bellies. Such activities are in fact essential for us as human beings, as creatures who are animals and yet more than animals. As Scripture reminds us, we do not live by bread alone. The Apollo missions were food for our souls.

One measure of Apollo's success is the explo-

Breakfast with Astronauts

Astronauts were frequent visitors to Father Walsh's rectory during the Apollo Mission. Eugene Cernan, a member of the Apollo 10 and Apollo 17 flights and the 11th man to land on the moon, regularly attended the parish, and Apollo 8 astronaut Bill Anders even came to eat breakfast in the rectory. "In my life who'd have ever thought I'd be sitting down with an astronaut for breakfast," Father Walsh said. "Even though he was an astronaut, he was an ordinary guy, and I enjoyed joking and spending time with him."

at Mass," he said, adding that many of the staff and astronauts working on the space program attended the parish.

Apollo missions

Father Walsh arrived in Cocoa Beach in 1968, shortly before the launches of Apollo 9 and Apollo 10 – manned flights that circled the Earth and the moon, respectively. Over the course of the Apollo program, he was able to witness several "moonshot" launches and developed relationships with both the ground and space crews of the space missions. Indeed, nearly the entire parish was in-

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Pale Lamp of our Dreams

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sion it produced in the scientific understanding of our solar system. Before Apollo, we knew that some parts of the Moon had more craters than others; but the Apollo samples let us date exactly when those cratering events occurred, and how the rate of cratering changed over time. This turns out to be an important clue to the evolution of the solar system itself. We knew then that the "mare" regions were dark and flat; we know now the age and chemistry of the mare rocks and can identify them as frozen seas of lava. We knew then that the surface of the Moon was airless and dry, very much unlike the Earth; the Apollo samples surprised us by showing how, in other important ways, the Moon is in fact very closely linked to the Earth and the two must have shared a common origin.

Moon rocks are not the only samples from outer space that we have in our labs. Meteorites, like those studied by Br. Macke at the Vatican Observatory, constantly land on Earth from space, and they provide important clues to the conditions that existed in the solar system when it was being formed, some

4.6 billion years ago. But only for the Apollo rocks do we know exactly where they came from: which planet, which geological setting.

Furthermore, meteorites arrive into our labs only after having been blasted off from wherever their parent body is, and only after experiencing further disruption as they fall through our atmosphere, hit Earth's surface, and begin to react to Earth's water and air. The Apollo rocks were gathered without such trauma. And they have been kept since their arrival on Earth in a carefully controlled environment. Indeed, this year a number of samples never before studied have been released from the Apollo archives to be measured with equipment and techniques unknown fifty years ago ... to answer questions we didn't even know to ask back then.

But the achievement of the Moon landing goes beyond the science. By going to the Moon we were able to look back at ourselves with a new perspective. Indeed, the most important images to come from the Moon missions were the photographs of the Earth, seen for once as a small marble with a thin blue atmosphere where all life, including human life, must survive. These pic-



tures showed us a fragile world, but also a world without boundaries.

The Moon landings have become a metaphor for what human beings can achieve when we put our minds and efforts to the task, and a reproach for all the other problems that remain unsolved. As the common complaint has it, "if we can go to the Moon, why can't we ..." fix our potholes, control the weather, cure the common cold. Yet behind these sentiments is a sense of hope. When Kennedy proposed going to the Moon, no American had even orbited the Earth yet; it was less than four years after the first satellite, and even supersonic planes were less than 15 years old. But with the political will, the impossible was achieved. Thus we should not despair at solving today's "impossible" problems, be it poverty or climate change ... though the longer we put it off, the higher the cost and effort it will take.

For people of faith, however, there is one more lesson to be learned. Three days after the lunar landing,

St. Paul VI spoke at his Wednesday general audience about the significance of this mission. He cited St. Augustine's famous saying from the Confessions, "You have made us for yourself, O Lord, and our heart is restless until it rests in you." The urge that drove us to travel to the Moon is, ultimately, the restlessness that makes us seek God. But he then cited Psalm 138, reminding us that no matter where we go, even to the ends of the Earth or beyond, we find the face of God. The greater the range of human activity, the greater God's scope is revealed. The more we learn about creation, the more we appreciate the greatness of its Creator.

As St. Paul VI remarked to the Apollo astronauts, the Moon is the "pale lamp of our nights and our dreams." Our dreams motivated the lunar missions. And even today, fifty years later, Apollo 11 continues to spark our restless imaginations.

*Director, Vatican Observatory

In peace for all mankind

Replica of the Lunar Plaque left on the Moon's surface by the Apollo 11 astronauts. The statement "We came in peace for all mankind" derives from the declaration of policy and purpose stated in the 1958 National Aeronautics and Space Act: "The Congress hereby declares that it is the policy of the United States that activities in space should be devoted to peaceful purposes for the benefit of all mankind".



Does the Church have jurisdiction over the Moon?

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timately responsible for delegating territorial jurisdiction to dioceses.

Father John C. Giel, chancellor for Canonical Affairs for the Diocese of Orlando, also notes that ultimately jurisdiction in the Code of Canon Law "means nothing if there is no one to have jurisdiction over.

"Since we have yet to find any life on the moon," he said, "the story only emphasizes Bishop Border's good and humorous nature that allowed him to be such a good first bishop for central Florida."

Spiritual care

Regardless of the ultimate ecclesial jurisdiction of the moon, the Apollo program was an integral part

of the parish life at Church of Our Saviour and in the personal life of Father Walsh. While coming to a community so involved in space exploration "was like coming into a new world," many of the Catholic NASA employees and contractors "were very committed to the Faith," the Irish priest recalled.

Some of the most critical members of the space program attended the parish regularly. "The launch director of the moonshots was a parishioner, and the launch director of the unmanned launches was a parishioner also." Both the director of launch operations for the manned missions, Walter "Kappy" Kapyran, and the director of unmanned launch operations, Bob Gray, were active in the parish and made sure their parish priests had spots at any launches they could attend.

However, the risky nature of the space program was not lost on either Father Walsh or the men and women involved in the Apollo program. The priest recalled one visit from an astronaut who came to the parish for spiritual care shortly before departing on the ill-fated Apollo 13. The astronaut in question "wasn't supposed to fly, he just took someone's place at the last moment. Three days before the actual launch he showed up at the church and wanted to go to Confession and Communion before he went up into space," Father Walsh told OSV.

History made

While Father Walsh witnessed several Apollo launches, ironically

there was one launch that the priest did miss: Apollo 11.

"I was present at almost all of the big launches except for the actual moon launch," Father Walsh said, explaining that he spent most of the summer of 1969 in Washington, D.C., to pursue further studies at The Catholic University of America. Because of this, he ended up watching the launch on television with his fellow students.

"I was delighted to be able to see it, but I think I would have been much happier if I had been at Cocoa Beach or at Kennedy Space Center for the actual event," he said matter-of-factly. "It was such a historic event."

Adelaide Mena writes from Washington, D.C.

Cardinal Nichols on the World Day of Prayer for the Sanctification of Priests

Missionary priests, not professional clerics

On Friday, 28 June, the World Day of Prayer for the Sanctification of Priests, Cardinal Vincent Nichols celebrated Mass in Westminster Cathedral. The occasion also marked "the 450th anniversary of the founding of the English College in Douai, the foundation which, through its formation of our priests, helped to relaunch the life of the Church in England and Wales". The following is an abridged text of the Cardinal's homily.

Today is the world day of prayer for priests. Today then we strive for the renewal of heart and mind in our love for our Blessed Lord who called us to this service and who never leaves our side.

I am constantly consoled, in this search for renewal, by words I have always associated with St Francis of Assisi in his last days. Gathering his companions around him, he said, quite simply: "Brethren, let us begin to love the Lord because so far we have made little progress."

Where do we begin to love the Lord anew, in and through our priesthood? Let me offer three starting points.

The first: to live each day in a joyful gratitude for all that we are given. At the close of each day, we do well to spend some time counting its blessings, the ways in which God has touched us, bringing us a moment of inner joy, and maybe an outward smile. There are such blessings each and every day. On the contrary, it is so easy for dissatisfaction to inhabit our hearts. When that happens, resentment, weariness and indifference can dominate our mood and shape our disposition.

This struggle often comes to the fore in moments when we are alone, or actually lonely. How we shape

and use this time is crucial to our ministry. It has always been so, whether the priest has been in hiding, prison, or in a remote ministry. Being alone needs to become a creative solitude. And in that space, a joyful gratitude for all we receive is our key companion. Then we are free, joyfully so, to love the Lord.

The second thought comes nicely packaged in the words of St Paul when he says: "The human race has nothing to boast about to God" adding, "if anyone wants to boast, let him boast about the Lord" (1 Cor 1:29-31). Cardinal Hume, the anniversary of whose death we remembered last week, was fiercely determined that he would go to God empty-handed. He would not permit the award he had just received from Her Majesty the Queen, the Order of Merit, to be placed on his coffin. Empty-handed. Nothing to boast

about. Relying totally on the mercy of God.

Throughout our history, secular priests have had to achieve a practical self-sufficiency. Indeed, there is no doubt that a priest's independence of action has contributed hugely to the rebuilding of Catholic life over these centuries. Some saw the re-introduction of diocesan structures as an impeding of that independence and the initiatives that can spring from it. Indeed, some may still hold that view today. Yet the pathway we now strive to take is not the opposite of independence, a kind of reluctant dependence on others, but a spirited interdependence, whether in the parish with the people, or between parishes in closer cooperation, and within diocesan oversight, so emphasised in this age of outside regulation and inspection.

Today our priesthood is lived within this network of relationships.

Only a resilient and shared love of the Lord can infuse these relationships, despite their frustrations, with a spirit of service rendered to the wider Body of Christ, incarnate in our communities, expressed in our churches and schools, never to be reduced to functions of the state or simply to conformity to imposed regulation. One of the great achievements of our predecessors was that of keeping that spirit alive through the thickets of the bureaucracy of each age. Let it be ours too, in a simple love of the Lord. Let us do it all for Him, for in Him alone is our boast.

The third lesson I draw from our great story and offer this morning lies at its heart. We are always called to be missionary priests, not professional clerics. The 19th-century list of secular clergy in the Catholic Directory was headed "Missionary Priests" and continued to be so until into the twentieth century. For Bishop Ullathorne, this was the highest title a priest could have – a missionary priest – but it had to be earned.

What does this mean today, in an age of established parishes? Perhaps this: that every day, at least once, we find ourselves in uncomfortable places saying uncomfortable things. The word 'secular' really means 'of this age', or 'in this world'. That is where we are to be present. We have to struggle against being rendered private (or professional). These uncomfortable places need not be far away, but anywhere where we are made to feel somewhat out of place – even in a hospital, a classroom or nursing home. The uncomfortable things we say need not be judgmental or harsh, but simply counter-cultural. Indeed, at the time of Douai College itself, Cardinal Allen urged priests to be "gentle and balanced", "subtle and supple" in their approach to diffident or fearful Catholics, adding that "in most cases the way of mercy is safer than the rigour of justice" (William Allen, *Letter to Catholics in England*, 12 December 1592. Judith Champ, page 41). Contemporary words indeed, which increasingly go against the tide of our times.

"Let us begin to love the Lord!" There is so much to learn from the heritage we celebrate today, so much that is deeply written in our priestly DNA. It begins and ends in this love of the Lord. Today let us love Him in the depth of our hearts, in our moments of solitude, in time spent alone with Him, without which we cannot flourish. Today let us love Him in all our efforts to serve a good and holy order in His Body, the Church. Today let us again love Him in our readiness to fulfil His mission, given by the Father, to bring this Word of compassion, mercy, forgiveness to our world, especially to His vulnerable brothers and sisters in their moments of need.

My brothers, thank you so much for the witness you give, for your fidelity, your generosity, your love of the Lord. Each day let us begin to love the Lord. Amen.



Every act of persecution is an attack on human dignity

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even more fundamentally upon the essential concept of the equal and inviolable dignity of every human person.

The 2nd-century Christian theologian Tertullian wrote that "the blood of martyrs is the seed of Christians."⁵ Motivated by their love of God, the martyrs freely succumbed to a violence that was not

self-inflicted, but which came at the hands of their persecutors. Their suffering provides a tremendous example of integrity of conscience and witness to faith, hope and charity.

Maintaining the presence of Christian communities, particularly in those areas where they are not part of the majority group, is much more than symbolic; it is a strong testimony of faith and a witness that peaceful coexistence among a plurality of religions is possible when the dignity of every person is respected.

Thank you for your attention.

Young Christian boy beaten to death in Pakistan

An 11-year-old Christian boy was violently beaten to death by his employer over a one euro debt owed by the child. The murder occurred in Faisalabad, in the Province of Punjab, among the areas in Pakistan most densely populated by Christians.

Badal Masih had worked in slave-like conditions collecting rubbish in a scrapyard owned by Ifran Kalu, a non-Christian who paid the boy the paltry sum of 50-100 rupies (30 - 60 US cents) per day. According to AsiaNews, the child had asked his employer for a loan of 180 rupies (US \$1.15) to help with family expenses. When the boy did not repay the sum the following day, his employer began to abuse him. Badal then returned home, took 150 rupies from his mother and went back to the scrapyard to pay off his debt. When Badal handed the money to his employer, the boy told the man he would no longer work for him. Infuriated, Ifran Kalu and his brother brutally beat the boy with iron rods, hitting him repeatedly about the head before fleeing the scene. The family has pressed charges against the two men following the boy's death.

¹ Pope Francis, *Homily, Mass for the Faithful of the Armenian Rite* (12 April 2015).

² Pope Francis and Ahmad Al-Tayyeb, *Human Fraternity or World Peace and Living Together*, Abu Dhabi, 4 February, 2019 [emphasis added].

³ Pope Francis, *Address to the Diplomatic Corps accredited to the Holy See*, 8 January 2018.

⁴ Ibid. [original emphasis].

⁵ Tertullian, *Apologeticum* (ca. 197).

Message to participants in the 108th Session of the International Labour Conference

Defend the dignity of workers and of work

Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Integral Human Development, delivered a Message from Pope Francis to the Delegates attending a conference of the International Labour Organization (ILO) held in Geneva from 10 to 21 June. The following is the English text of the Message, which was read aloud to participants on 18 June.



To participants in the 108th Session of the International Labour Conference
10 to 21 June 2019, Geneva

Greetings

It is an honour and a joy for the Holy See to participate at this 108th assembly of the International Labour Organization. I offer a special thanks to the Director-General, Mr Guy Ryder, who has so kindly invited me to present this message, and for his having invited me – on several occasions – to visit the ILO offices in Geneva, an invitation I hope I will be able to accept as soon as my duties allow.

In order to express my gratitude and appreciation for the vitality of your 100-year-old, but still young institution, I would like to start by highlighting the importance that labour has for humankind and for the planet. Despite all our efforts at peacebuilding, social justice and labour standards,¹ we still face serious problems of unemployment, exploitation, human trafficking and slave labour, unfair wages, unhealthy working environments, depletion of natural environments, and questionable technological methods and practices.

Work and personal and socio-ecological fulfilment

Work is not just something that we do in exchange for something else. Work is first and foremost “a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment”.² It has also a subjective dimension. It is an expression of our creation in the *image and likeness of God, the worker (Gen 2:3)*. Thus, “we are created with a vocation to work”.³

As well as being essential to the realization of the person, work is also fundamental to social development. My predecessor Saint John Paul II put it beautifully, when he explained that “work is work *with* others and work *for* others”; and as its fruit, labour offers “occasions for exchange, relationship and encounter”.⁴ Every day, millions of people cooperate in development through their manual or intellectual activities, in large cities or rural areas, with sophisticated or simple assignments. All are expressions of a concrete love for the promotion of the common good, of a civil love.⁵

Yet our vocation to work is also inextricably connected with the way we interact with our environment and with nature. We are called to work, to “till and to keep” the garden of the world (cf. *Gen 2:15*), that is, to cultivate the ground of the earth to serve our

needs without failing to take care of and protect it.⁶ Work is a path to growth, but only when it is an integral growth that contributes to the entire ecosystem of life: to individuals, societies and the planet.

Therefore, work cannot be considered as a commodity or a mere tool in the production chain of goods and services.⁷ Rather, since it is the foundation for human development, work takes priority over any other factor of production, including capital.⁸ Hence the ethical imperative of “defending jobs”,⁹ and of creating new ones in proportion to the increase in economic viability,¹⁰ as well as ensuring the dignity of the work itself.¹¹

Creating and defending jobs today

However, we need only to take a frank look at the facts to see that work, quite often, sadly

worker unions have called the triple “T” (*tierra, techo, trabajo*): land, roof and work.¹² We do not want a system of economic development that pushes people to be unemployed, homeless or exiled. “The earth is essentially a shared inheritance, whose fruits are meant to benefit everyone”¹³ and “reach everyone fairly”.¹⁴ This issue acquires special relevance in relation to the ownership of land, both in rural and urban areas, and with the legal process for guaranteeing access to it.¹⁵ In this matter, the criterion of justice *par excellence* is the application of the principle of “*the universal destination of goods of the earth*”, where the “*right of everyone to their use*” is “the fundamental principle of the entire ethical-social order”.¹⁶

The interdependence between labour and the environment forces us to rethink the kind of tasks that we want to promote in the future



Fortunato Depero “The woodcutter”

hinders human fulfilment and does not serve to till and keep God’s creation or to enhance the dignity of workers. So, what kind of work should we defend, create and promote?

This is a complex issue. In today’s interconnected world, responding to the complexity of “labour” issues requires a thorough and interdisciplinary analysis. I welcome the ILO’s approaches in this regard, especially its present attempt to redefine work in light of the *new socio-economic and political realities*, particularly those that are affecting the poor. Thank you also for allowing the Church to be part of this initiative through the role of the Permanent Observer of the Holy See at the ILO.¹⁷

When the model of economic development is based only on the material dimension of the person, or when it benefits only some to the exclusion of others, or when it harms the environment, it causes “sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course”.¹⁸ The new course for sustainable economic development needs to set *the person and work* at the centre of development, while seeking to integrate labour issues with environmental ones. Everything is interconnected, and we must respond comprehensively.¹⁹

Contribution of the first set of triple “T”

A valid contribution to this integral response is what some social movements and

and those that need to be replaced or relocated, such as the activities of the polluting fossil fuel industry. It is imperative to transit from the current fossil energy model to a more renewable one, if we want to take care of our mother earth, without which there is no possible work. But it is unfair if this energy transition is conducted at the expense of the needy. While promoting and defending jobs, we need to take into account the connection between “roof, land and work”.²⁰

Contribution of the second set of triple “T”

Another contribution to a comprehensive response to the current issues surrounding work is another set of triple “T”: namely, *tradition, time and technology*.

The word *tradition* comes from Latin “*tradere*”; it means to transmit to others, to deliver, particularly to the next generations. In the field of labour, we need to transmit not only technological “know-how”, but also experiences, visions and hopes. This intergenerational dynamic is fundamental at this moment of history, when we need to combine wisdom with passion for the sake of humanity and of our common home.

In terms of *time*, we know that “the continued acceleration of changes” and “a more intensified pace of life and work”, do not contribute to sustainable development or to the improvement of the quality of people’s life.²¹

Defend the dignity of workers and of work

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We need to stop conceiving of time in a fragmented way, as just a disposable and costly dimension of business. In reality, *time* is a gift (from God) to be received, cherished and valued, where we can initiate processes of human advancement, where we can be attentive to the life surrounding us. That is why we need time to work, and we need time to rest; we need time to labour, and we need time to contemplate the beauty of human work and of nature.²² We need time to slow down and realize the importance of being present in the moment rather than always rushing on to the next moment.

We also know that *technology*, from which we receive so many benefits and opportunities, can hinder sustainable development when it is associated with a paradigm of power, domination and manipulation.²³ In the current context of the fourth industrial revolution, characterized by this rapid and refined digital technology, robotics and artificial intelligence,²⁴ the world needs institutions like the ILO. You have the capacity to challenge a widespread toxic mentality for which it does not matter if there is social or environmental degradation; for which it does not matter what or who is used and discarded; for which it does not matter if there is forced labour of children or unemployment of youth.²⁵

As the theme of the 2019 *ILO Day Against Child Labour* advocates, "Children shouldn't work in fields, but on dreams!"²⁶ Regarding young people, "lack of work impacts negatively on [their] capacity to dream and hope, and it deprives them of the possibility of contributing to the development of society".²⁷ Youth unemployment and job insecurity are often linked with an economic mindset of exploitation of labour and of the environment, with a technocratic culture that does not put the human being at its centre, and with the lack of political will to address in depth this complex issue.²⁸ It is not a surprise, then, that young people demand change and "wonder how anyone can claim to be building a better future without thinking of the environmental crisis and the sufferings of the excluded".²⁹ We need to listen to the young generation in order to counter the attitude of dominion through an attitude of care: care for the earth and for future generations. This is a "basic question of justice [and of intergenerational justice], since the world we have received also belongs to those who will follow us".³⁰

A global institution like the ILO is well equipped to promote, alongside the Church, such a mentality of care, inclusion and real human development. For that, we must promote and de-

fend jobs while taking into account this connection between *tradition, time and technology*.³¹

Conclusion

In today's interconnected and complex world, we need to highlight the importance of good, inclusive and decent work. It is part of our human identity, necessary for our human development, and vital for the future of the planet. Therefore, while I commend the work the ILO has done in the last century, I encourage all who serve the in-

stitution to continue to address the issue of work in all its complexities. We need people and institutions that defend the dignity of workers, the dignity of everyone's work, and the wellbeing of the earth, our common home!

May God bless you all!

From the Vatican, 10 June 2019

Francis



¹ Cf. INTERNATIONAL LABOUR ORGANIZATION, *ILO Constitution* (1919), Preamble.

² Encyclical Letter *Laudato Si'* (24 May 2015), 128; *AAS* 107 (2015), 808.

³ *Ibid.*

⁴ *Compendium of the Social Doctrine of the Church*, 273.

⁵ Cf. *Laudato Si'*, 231; *AAS* 107 (2015), 937-938.

⁶ Cf. *ibid.*, 67; *AAS* 107 (2015), 873-874.

⁷ St. JOHN PAUL II, Encyclical Letter *Laborem Exercens* (14 September 1981), 7; *AAS* 73 (1981), 592-594.

⁸ Cf. *Compendium of the Social Doctrine of the Church*, 276.

⁹ Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 203; *AAS* 105 (2013), 1105.

¹⁰ Cf. *ibid.*, 204; *AAS* 105 (2013), 1105-1106.

¹¹ Cf. *ibid.*, 205; *AAS* 105 (2013), 1106.

¹² See, among others, the project: *The Future of Work, Labour After Laudato Si'*.

¹³ *Laudato Si'*, 53; *AAS* 107 (2015), 868.

¹⁴ Cf. *ibid.*, 16, 91, 117, 138, 240; *AAS* 107 (2015), 854-855, 883-884, 894, 902-903, 941-942.

¹⁵ Cf. *Discurso a los participantes en el encuentro mundial de movimientos populares*, 5 November 2016.

¹⁶ *Laudato Si'*, 93; *AAS* 107 (2015), 884-885.

¹⁷ SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution of the Church in the Modern World *Gaudium et Spes*, 69.

¹⁸ Cf. *Compendium of the Social Doctrine of the Church*, 283.

¹⁹ *Laudato Si'*, 93; *AAS* 107 (2015), 884-885.

²⁰ Cf. *Carta a los participantes en la Conferencia Internacional "De la Populorum Progressio a la Laudato Si'"*, 24 November 2017.

²¹ *Laudato Si'*, 18; *AAS* 107 (2015), 854.

²² Cf. *ibid.*, 12; *AAS* 107 (2015), 852.

²³ Cf. *ibid.*, 102-114; *AAS* 107 (2015), 887-893.

²⁴ Cf. J. MANYIKA, "Technology, Jobs, and the Future of Work", McKinsey Global Institute Report prepared for the Global Forum *Fortune-Time*, Vatican City, December 2016.

²⁵ Although the number of employed children aged 5 to 14 is decreasing, this is happening at too slow a pace. With still more than 100 million children working, it is improbable that we can meet the target of ending child labour in all its forms by 2025. Moreover, although the global unemployment rate has gone down, more than 170 million people are still unemployed. Furthermore, women, persons with disabilities and young people (ages 15-24) continue to be much less likely to be in employment (e.g. one in five young people are not in employment, education or training). Cf. INTERNATIONAL LABOUR ORGANIZATION, *World Employment Outlook - Trends 2019* (13 February 2019).

²⁶ INTERNATIONAL LABOUR ORGANIZATION, *World Day Against Child Labour Theme* (12 June 2019).

²⁷ Apostolic Exhortation *Christus Vivit* (25 March 2019), 270.

²⁸ Cf. *ibid.*, 271; *Laudato Si'*, 4, 106, 109, 149, 166; *AAS* 107 (2015), 848, 889-890, 891, 907, 913-914.

²⁹ *Laudato Si'*, 13; *AAS* 107 (2015), 852.

³⁰ *Ibid.*, 159; *AAS* 107 (2015), 911.

³¹ Cf. *Carta a los participantes en la Conferencia Internacional "De la Populorum Progressio a la Laudato Si'"*, 24 November 2017.

Framework Agreement between the Holy See and the Republic of the Congo

On Tuesday, 2 July, in the Vatican Apostolic Palace, in the presence of Cardinal Pietro Parolin, Secretary of State, Archbishop Paul Richard Gallagher, Secretary for Relations with States, and Mr Jean-Claude Gakosso, Minister of Foreign Affairs, Cooperation and Congolese Abroad, proceeded with the exchange of the Instruments of Ratification of the *Framework Agreement between the Holy See and the Republic of the Congo on the Relations between the Catholic Church and the State*, signed in Brazzaville on 3 February 2017.

The solemn ceremony was attended by:
 – for the Holy See: Msgr Robert Murphy, nunciature advisor at the Secretariat of State; Msgr Mislav Hodžić, nunciature secretary at the Secretariat of State;
 – for the Republic of the Congo: Mr Rigobert Itoua, head of the Cabinet of the Minister of Foreign Affairs; Mr Frédéric Lefa, technical advisor to the Minister of Foreign Affairs; Mrs Jean

Paul Ganongo and Mr Ibara Ngoualea, officials of the Cabinet of the Minister of Foreign Affairs.

The following were also present: Bishop Daniel Mizonzo of Nkayi, President of the Episcopal Conference of Congo; Bishop Bernard Nsayi, Bishop emeritus of Nkayi, and Fr Armand Brice Ibombo, Secretary General of the said Conference.

The Framework Agreement, which entered into force on the same day in accordance with Article 19 therein, guarantees to the Church the possibility of carrying out her mission in the Congo. In particular, the legal personality of the Church and her Institutions is recognized. The two Parties, without prejudice to the independence and autonomy proper to each one, undertake to cooperate for the spiritual and material wellbeing of man and in favour of the common good, with respect for the dignity and rights of the human person.

Cardinal Turkson's Message for the Apostleship of the Sea

For the rights and dignity of maritime workers

On Sunday, 14 July, Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Integral Human Development, issued this year's Sea Sunday Message, in which he emphasizes the great and often overlooked importance of the work of seafarers in the life of every individual. Recalling the challenges and hardships faced by maritime workers, he urges that "the rights of all people working at sea" be protected and safeguarded. The following is the English text of the Prefect's Message.

Dear Brothers and Sisters in Christ and beloved Chaplains, Volunteers, Friends and Supporters of the Apostleship of the Sea,

Though we do not realize it, the work of seafarers is essential for our daily lives because most of the possessions that we have in our houses, the television, the fridge, the washing machine, computer and phone, not to mention the fuel for our cars, the clothes we wear, and many other items are all made in distant parts of the world and brought to us by seafarers. So, it is proper that we pause for a moment to reflect how important and crucial seafarers are for our comfort and well-being.

For this reason, in various Christian Churches around the world the second Sunday of July is traditionally set aside as *Sea Sunday*. The faithful are requested to remember and pray for the 1.5 million seafarers who criss-cross the oceans and the seas, transporting almost 90% of

goods from one nation to another.

The life of a seafarers, although it could appear attractive and interesting in the eyes of some people because they sail around the world visiting numerous countries, in reality is full of challenges and hardships.

For their whole contract, seafarers are forced to live in the confined space of a vessel, for months at a time, away from their families and loved ones. Often their salaries are delayed and at least in one case, national legislation prevent seafarers from receiving cash while on board, leaving them penniless for the duration of their contract. Fast turnaround times in ports prevents them from going ashore to relax and release tensions from some of the toughest working conditions, aggravated by the continuous threat of piracy and now also by the risk of terrorist attacks. In the case of maritime accidents, seafarers are often criminalized and detained without effective legal protection and the benefit of fair treatment. In a precarious mix of nationalities, cultures and religions the opportunities to interact socially with reduced numbers of crewmembers on board have diminished. Isolation and depression, combined with a lack of a supportive environment, affects the mental health of seafarers, sometimes with tragic and heartbreaking consequences for their families, crewmembers and ship-owners.

We acknowledge that with the ratification and implementation of several international Conventions and legislation, working

and living conditions on board a great number of commercial vessels have improved. However, we cannot deny that in many parts of the world, where unscrupulous ship owners take advantage of less stringent enforcement of the law, the above-mentioned issues still strongly affect the life of many seafarers and their families.

Once again, I would like to call on International Organizations together with proper government authorities and the different players of the maritime world to renew their efforts to protect and safeguard the rights of all people working at sea.

I would like to encourage the chaplains and volunteers of Stella Maris/Apostleship of the Sea during their daily ship visits to be vigilant and approach each seafarer and fisher with the same committed spirit that animated the pioneers of our ministry when almost hundred years ago, on 4th October 1920, they decided to revive and restructure the widespread ministry of the

Catholic Church for the people of the sea.

In the faces of seafarers from different nations, I invite you to recognize the face of Christ in your midst. In the confusion of languages, I recommend you to speak the language of Christian love that welcomes everyone and excludes no one. Confronted with abuses, I urge you not be afraid to denounce injustices and advocate "to work together to build the common good and a new humanism of work, to promote work that respects the dignity of the person who does not only look at profit or production needs but promotes a dignified life knowing that the good of the people and the good of the company go hand in hand" (Pope Francis, 7 September 2018).

Finally, let us entrust your ministry to Mary, *Star of the Sea*, that she continue to strengthen, inspire and guide every action of chaplains and volunteers and to extend her maternal protection and assistance to all the people of the sea.

Centenary celebrations set for October 2020 in Glasgow

In conjunction with his "Sea Sunday Message", issued on Sunday, 14 July, Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Integral Human Development, announced the 25th World Congress of Stella Maris/Apostleship of the Sea and its Centenary Celebration which will be held in Glasgow, Scotland, from 29 September to 4 October 2020. He also announced a year of preparations which will run from 4 October 2019 to 4 October 2020.

Cardinal Turkson recalls the history of the Stella Maris/Apostleship of the Sea which began in Glasgow on 4 October 1920, ushering in "a new era for the Catholic ministry to seafarers". Over time

the Apostleship continued to grow and adjust "to the continuous changes of the maritime industry remaining faithful to the initial mission to reveal Christ to those who go down the sea in ships, and do business in great waters, with the object of bringing them to a deeper knowledge of Christ and his Church". Today it serves "seafarers, fishers and their families, around the world, with a global outreach in 261 ports in 55 countries worldwide with over 200 port chaplains and hundreds of ship visitors and volunteers".

The Prefect invites "our ecumenical partners, international maritime organizations, representatives from Governments, the shipping industry and civic society to 'save the date' and make plans to join our chaplains, volunteers and other personnel for this important event". He also invites "Presidents of the Episcopal Conferences, Bishops Promoters, Regional Coordinators, National Directors, Chaplains and Volunteers around the world to organize at regional, national and local level celebrations to mark this important event".

The Centenary, Cardinal Turkson says, "will be an occasion to remember the past and give thanks for all the people who over the past one hundred years have served the people of the sea, to celebrate the present and to chart the future of our ministry in responding to the evolving needs of seafarers, fishers and their families".



Today we celebrate #SeaSunday, dedicated to seafarers and fishermen. I pray for them and their families, and I encourage every effort to protect and safeguard their human rights.

(@Pontifex)

