



APPEAL

MAY 7, 2020



APPEAL FOR THE CHURCH AND THE WORLD to Catholics and all people of good will

Veritas liberabit vos.
Jn 8:32

In this time of great crisis, we Pastors of the Catholic Church, by virtue of our mandate, consider it our sacred duty to make an Appeal to our Brothers in the Episcopate, to the Clergy, to Religious, to the holy People of God and to all men and women of good will. This Appeal has also been undersigned by intellectuals, doctors, lawyers, journalists and professionals who agree with its content, and may be undersigned by those who wish to make it their own.

The facts have shown that, under the pretext of the Covid-19 epidemic, the inalienable rights of citizens have in many cases been violated and their fundamental freedoms, including the exercise of freedom of worship, expression and movement, have been disproportionately and unjustifiably restricted. Public health must not, and cannot, become an alibi for infringing on the rights of millions of people around the world, let alone for depriving the civil authority of its duty to act wisely for the common good. This is particularly true as growing doubts emerge from several quarters about the actual contagiousness, danger and resistance of the virus. Many authoritative voices in the world of science and medicine confirm that the media's alarmism about Covid-19 appears to be absolutely unjustified.

We have reason to believe, on the basis of official data on the incidence of the epidemic as related to the number of deaths, that there are powers interested in creating panic among the world's population with the sole aim of

permanently imposing unacceptable forms of restriction on freedoms, of controlling people and of tracking their movements. The imposition of these illiberal measures is a disturbing prelude to the realization of a world government beyond all control.

We also believe that in some situations the containment measures that were adopted, including the closure of shops and businesses, have precipitated a crisis that has brought down entire sectors of the economy. This encourages interference by foreign powers and has serious social and political repercussions. Those with governmental responsibility must stop these forms of social engineering, by taking measures to protect their citizens whom they represent, and in whose interests they have a serious obligation to act. Likewise, let them help the family, the cell of society, by not unreasonably penalizing the weak and elderly, forcing them into a painful separation from their loved ones. The criminalization of personal and social relationships must likewise be judged as an unacceptable part of the plan of those who advocate isolating individuals in order to better manipulate and control them.

We ask the scientific community to be vigilant, so that cures for Covid-19 are offered in honesty for the common good. Every effort must be made to ensure that shady business interests do not influence the choices made by government leaders and international bodies. It is unreasonable to penalize those remedies that have proved to be effective, and are often inexpensive, just because one wishes to give priority to treatments or vaccines that are not as good, but which guarantee pharmaceutical companies far greater profits, and exacerbate public health expenditures. Let us also remember, as Pastors, that for Catholics it is morally unacceptable to develop or use vaccines derived from material from aborted fetuses.

We also ask government leaders to ensure that forms of control over people, whether through tracking systems or any other form of location-finding, are rigorously avoided. The fight against Covid-19, however serious, must not be the pretext for supporting the hidden intentions of supranational bodies that have very strong commercial and political interests in this plan. In particular, citizens must be given the opportunity to refuse these restrictions on personal freedom, without any penalty whatsoever being imposed on those who do not wish to use vaccines, contact tracking or any other similar tool. Let us also consider the blatant contradiction of those who pursue policies of drastic population control and at the same time present themselves as the savior of humanity, without any political or social legitimacy. Finally, the political responsibility of those who represent the people can in no way be left to "experts" who can indeed claim a kind of immunity from prosecution, which is disturbing to say the least.

We strongly urge those in the media to commit themselves to providing accurate information and not penalizing dissent by resorting to forms of censorship, as is happening widely on social media, in the press and on television. Providing accurate information requires that room be given to voices that are not aligned with a single way of thinking. This allows citizens to consciously assess the facts, without being heavily influenced by partisan interventions. A democratic and honest debate is the best antidote to the risk of imposing subtle forms of dictatorship, presumably worse than those our society has seen rise and fall in the recent past.

Finally, as Pastors responsible for the flock of Christ, let us remember that the Church firmly asserts her autonomy to govern, worship, and teach. This autonomy and freedom are an innate right that Our Lord Jesus Christ has given her for the pursuit of her proper ends. For this reason, as Pastors we firmly assert the right to decide autonomously on the celebration of Mass and the Sacraments, just as we claim absolute autonomy in matters falling within our immediate jurisdiction, such as liturgical norms and ways of administering Communion and the Sacraments. The State has no right to interfere, for any reason whatsoever, in the sovereignty of the Church. Ecclesiastical authorities have never refused to collaborate with the State, but such collaboration does not authorize civil authorities to impose any sort of ban or restriction on public worship or the exercise of priestly ministry. The rights of God and of the faithful are the supreme law of the Church, which she neither intends to, nor can, abdicate. We ask that restrictions on the celebration of public ceremonies be removed.

We should like to invite all people of good will not to shirk their duty to cooperate for the common good, each according to his or her own state and possibilities and in a spirit of fraternal charity. The Church desires such cooperation, but this cannot disregard either a respect for natural law or a guarantee of individual freedoms. The civil duties to which citizens are bound imply the State's recognition of their rights.

We are all called to assess the current situation in a way consistent with the teaching of the Gospel. This means taking a stand: either with Christ or against Christ. Let us not be intimidated or frightened by those who would have us believe that we are a minority: Good is much more widespread and powerful than the world would have

us believe. We are fighting against an invisible enemy that seeks to divide citizens, to separate children from their parents, grandchildren from their grandparents, the faithful from their pastors, students from teachers, and customers from vendors. Let us not allow centuries of Christian civilization to be erased under the pretext of a virus, and an odious technological tyranny to be established, in which nameless and faceless people can decide the fate of the world by confining us to a virtual reality. If this is the plan to which the powers of this earth intend to make us yield, know that Jesus Christ, King and Lord of History, has promised that "the gates of Hell shall not prevail" (Mt 16:18).

Let us entrust government leaders and all those who rule over the fate of nations to Almighty God, that He may enlighten and guide them in this time of great crisis. May they remember that, just as the Lord will judge us Pastors for the flock which he has entrusted to us, so will He also judge government leaders for the peoples whom they have the duty to defend and govern.

With faith, let us beseech the Lord to protect the Church and the world. May the Blessed Virgin, Help of Christians, crush the head of the ancient Serpent and defeat the plans of the children of darkness.

8 May 2020
Our Lady of the Rosary of Pompeii

LIST OF SIGNATORIES TO THE APPEAL

PRELATES

CdI Robert Sarah, Prefect of the Congregation for Divine Worship
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Texas Right to Life – Jim Graham
Cleveland Right to Life – Molly Smith

To add your signature to this appeal, visit <https://veritasliberabitvos.info/appeal/>,
which will be available online from 8 May.

POPE FRANCIS SUGGESTS UNIVERSAL BASIC WAGE AS POSSIBLE RESPONSE AMID COVID-19

<https://ignatiansolidarity.net/blog/2020/04/12/pope-francis-universal-basic-wage-covid-19/>

VATICAN CITY – On Easter Sunday, in the midst of the COVID-19 pandemic, Pope Francis has called for the consideration of a Universal Basic Wage in a letter to popular movements and community organizations on the front lines of the coronavirus pandemic response. “This may be the time to consider a universal basic wage which would acknowledge and dignify the noble, essential tasks you carry out. It would ensure and concretely achieve the ideal, at once so human and so Christian, of no worker without rights.”

The letter expressing encouragement and solidarity with marginalized groups organizing to change global systems and structures that exclude began with heartfelt recollections of his participation in the Popular Movement meetings in [Santa Cruz de la Sierra, Bolivia](#), in 2015 and at the [Vatican in 2016](#). The Pope’s call for Universal Basic Wage comes as more than [1.6 million people have contracted COVID-19](#) and over [100,000 people worldwide have died](#) from the virus. The letter was originally published in [Italian](#). A full English translation can be found below.

POPE FRANCIS EASTER LETTER TO WORLD POPULAR MOVEMENTS

Dear Friends,

I often recall our previous meetings: two at the Vatican and one in Santa Cruz de la Sierra, and I must tell you that this “souvenir” warms my heart. It brings me closer to you, and helps me re-live so many dialogues we had during those times. I think of all the beautiful projects that emerged from those conversations and took shape and have become reality. Now, in the midst of this pandemic, I think of you in a special way and wish to express my closeness to you.

In these days of great anxiety and hardship, many have used war-like metaphors to refer to the pandemic we are experiencing. If the struggle against COVID-19 is a war, then you are truly an invisible army, fighting in the most dangerous trenches; an army whose only weapons are solidarity, hope, and community spirit, all revitalizing at a time when no one can save themselves alone. As I told you in our meetings, to me you are social poets because, from the forgotten peripheries where you live, you create admirable solutions for the most pressing problems afflicting the marginalized.

I know that you nearly never receive the recognition that you deserve, because you are truly invisible to the system. Market solutions do not reach the peripheries, and State protection is hardly visible there. Nor do you have the resources to substitute for its functioning. You are looked upon with suspicion when through community organization you try to move beyond philanthropy or when, instead of resigning and hoping to catch some crumbs that fall from the table of economic power, you claim your rights. You often feel rage and powerlessness at the sight of persistent inequalities and when any excuse at all is sufficient for maintaining those privileges. Nevertheless, you do not resign yourselves to complaining: you roll up your sleeves and keep working for your families, your communities, and the common good. Your resilience helps me, challenges me, and teaches me a great deal.

I think of all the people, especially women, who multiply loaves of bread in soup kitchens: two onions and a package of rice make up a delicious stew for hundreds of children. I think of the sick, I think of the elderly. They never appear in the news, nor do small farmers and their families who work hard to produce healthy food without destroying nature, without hoarding, without exploiting people’s

needs. I want you to know that our Heavenly Father watches over you, values you, appreciates you, and supports you in your commitment.

How difficult it is to stay at home for those who live in tiny, ramshackle dwellings, or for the homeless! How difficult it is for migrants, those who are deprived of freedom, and those in rehabilitation from an addiction. You are there shoulder to shoulder with them, helping them to make things less difficult, less painful. I congratulate and thank you with all my heart.

My hope is that governments understand that technocratic paradigms (whether state-centred or market-driven) are not enough to address this crisis or the other great problems affecting humankind. Now more than ever, persons, communities and peoples must be put at the centre, united to heal, to care and to share.

I know that you have been excluded from the benefits of globalization. You do not enjoy the superficial pleasures that anesthetize so many consciences, yet you always suffer from the harm they produce. The ills that afflict everyone hit you twice as hard. Many of you live from day to day, without any type of legal guarantee to protect you. Street vendors, recyclers, carnies, small farmers, construction workers, dressmakers, the different kinds of caregivers: you who are informal, working on your own or in the grassroots economy, you have no steady income to get you through this hard time ... and the lockdowns are becoming unbearable. This may be the time to consider a universal basic wage which would acknowledge and dignify the noble, essential tasks you carry out. It would ensure and concretely achieve the ideal, at once so human and so Christian, of no worker without rights.

Moreover, I urge you to reflect on “life after the pandemic,” for while this storm shall pass, its grave consequences are already being felt. You are not helpless. You have the culture, the method, and most of all, the wisdom that are kneaded with the leaven of feeling the suffering of others as your own. I want all of us to think about the project of integral human development that we long for and that is based on the central role and initiative of the people in all their diversity, as well as on universal access to those three Ts that you defend: Trabajo (work), Techo (housing), and Tierra (land and food)

I hope that this time of danger will free us from operating on automatic pilot, shake our sleepy consciences and allow a humanist and ecological conversion that puts an end to the idolatry of money and places human life and dignity at the centre. Our civilization — so competitive, so individualistic, with its frenetic rhythms of production and consumption, its extravagant luxuries, its disproportionate profits for just a few — needs to downshift, take stock, and renew itself.

You are the indispensable builders of this change that can no longer be put off. Moreover, when you testify that to change is possible, your voice is authoritative. You have known crises and hardships ... that you manage to transform — with modesty, dignity, commitment, hard work and solidarity — into a promise of life for your families and your communities.

Stand firm in your struggle and care for each other as brothers and sisters. I pray for you, I pray with you. I want to ask God our Father to bless you, to fill you with his love, and to defend you on this path, giving you the strength that keeps us standing tall and that never disappoints: hope. Please pray for me, because I need it too.

Fraternally,
Francis

Vatican City, Easter Sunday, 12 April 2020