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Vatican, 3 December 2022

Dear Mr. Howard,

I wish to send you and all those gathered for the second Global Advisory Council of the Global Foundation warm greetings from the Vatican. Even this small exchange between the Holy See and the Global Foundation, from Vatican City to your Foundation in Australia, is a clear sign that we live in an era of globalisation.

Beyond this formal aspect, globalisation is becoming a way of life. However, we must admit that, as Pope Francis says, we are living an era in which the globalisation of indifference reigns. The globalization of indifference can be understood as the great effective indifference of the international community to hunger, the effects of climate change, mass migration, disarmament and other problems, which are easier to ignore than to tackle. Nevertheless, this indifference is not present only on an international or State level, but it is widespread, including among individual persons, where the most important thing in life seems to be the advancement or the wellbeing of the self and not of society as a whole.

Alongside the globalisation of indifference, we find the globalisation of uniformity, which ignores diversity and imposes a new kind of colonialism. This kind of globalisation strives to establish a “global order” where cultures, religions, ideas, values are those imposed by people with money and power. This new form of colonialism is much more subtle than the colonialism often engaged in by governments, an era which mostly ended in the last century, making space for this current phase. A major risk of this new era of globalism is the colonialism of conscience, where people are forced to embrace a certain way of living or of thinking common to everybody. The consequence is that those Countries or persons who think differently, who have their own set of criteria or judgement, different from the common mentality are marginalised or, worse still, attacked.

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AUSTRALIA

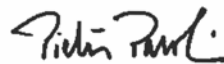
This imposition of ideology is sometimes hidden under the disguise of aid for development or as help to fight the adverse effects of climate change. It has often been represented by “help” that is conditional upon the acceptance of a certain agenda.

Our task today is, therefore, to combat these novel forms of globalisation by promoting a globalisation of solidarity. The relationships of interdependence between individuals and peoples, which are *de facto* forms of solidarity, have to be transformed into relationships tending towards genuine ethical-social solidarity and authentic fraternity. This must highlight in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity and the common good.

Speaking about solidarity, Pope Francis says that “at a time when everything seems to disintegrate and lose consistency, it is good for us to appeal to the “solidity” born of the consciousness that we are responsible for the fragility of others as we strive to build a common future. Solidarity finds concrete expression in service, which can take a variety of forms in an effort to care for others.” (Pope Francis, *Fratelli tutti*, 115)

It is only through this kind of solidarity that we can strive toward a better world, where mutual respect is the basis of any kind of relationship and cooperation.

While you are reflecting on co-operative globalization, I hope you keep in mind that there can be no real cooperation without mutual respect, solidarity and fraternity. This is the globalization that we all should strive for: the globalization of solidarity.



Cardinal Pietro Parolin
Secretary of State