

L'OSSERVATORE ROMANO

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Friday, 14 July 2017

With a new 'Motu Proprio' the Pontiff establishes an additional cause for beatification and canonization

A fourth path to sainthood

"The *offer of life* is a new cause for the beatification and canonization procedure, distinct from the causes based on *martyrdom* and on the *heroism of virtues*". This fourth cause was established by Pope Francis on Tuesday, 11 July, in an Apostolic Letter issued *Motu Proprio*, entitled *Maiorem hac dilectionem*.

The Papal document, which entered into force on the day of its promulgation, established as "worthy of special consideration and honour ... those Christians who, following more than closely the footsteps and teachings of the Lord Jesus, have voluntarily and freely offered their life for others and persevered with this determination unto death". Indeed, the *Motu Proprio* continues, "the heroic offering of life, inspired and sustained by charity, expresses a true, complete and exemplary imitation of Christ, and thus is deserving of that admiration that the community of faithful customarily reserves to those who have voluntarily accepted martyrdom of blood or have exercised Christian virtues to a heroic degree". Therefore, "with the support of the favourable opinion expressed by the Congregation for the Causes of Saints which, in its Plenary Session on 27 September 2016", the Pontiff established the criteria to be followed in the procedure, modifying several articles of the Apostolic Constitution *Divinus perfectionis magister* and of the *Normae servandae in inquisitionibus ab episcopis faciendis in causis sanctorum*, both of which were issued in 1983.



"Martyr", Zaher Bizri

Thus, explains Archbishop Marcello Bartolucci, Secretary of the said Congregation, the Pope has opened a "fourth path", because the previous causes did not "appear suf-

ficient to interpret all possible causes of canonizable sanctity", so as to render beatification to those worthy "Servants of God who, inspired by Christ's example, have freely and

voluntarily offered and immolated their own life for their brethren in a supreme act of charity".

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Pope Francis' video message for July prayer intention

For those who are distant from the faith

A hand on the shoulder as a sign of closeness, of sharing, of familiarity: this is the image which best sums up Pope Francis' video message and prayer intention for July. The theme of the reflection, which was entrusted to the Worldwide Prayer Network, and is available at www.popesprayer.net, is: "Those distant from the Christian Faith".

Pope Francis' wish is for a Church on the move, a Church that is capable of understanding the anxiety in people's hearts and that is prepared to listen to them, to accompany and support them and to return to each individual that lost joy, the source of which is found in the Gospel. "Let us never forget that our joy is Jesus Christ – his faithful and inexhaustible love", the Pontiff says. "When a Christian becomes sad, it means that he has distanced himself from Jesus". In the video,

we see such a man, discouraged by doubts and worries, sitting on the steps outside a Church, the doors closed behind him. But the true message is that for Christian hope to be shared, the doors must be wide open; we must go out and be close to those who are in difficulty,

to offer an embrace, a kind word. "In these moments", the Pope says in the video, "we must not leave him alone! We should offer him Christian hope – with our words, yes, but more with our testimony, with our freedom, with our joy".

Translated into nine languages, the video was produced and distributed by La Machi agency, in collaboration with the Vatican Television Center which recorded it.

The video ends with the prayer intention for July: "Let us pray that our brothers and sisters who have strayed from the faith, through our prayer and witness to the Gospel, may rediscover the beauty of the Christian life".



VATICAN BULLETIN



AUDIENCES

Friday, 7 July

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

Archbishop Jean-Marie Speich, titular Archbishop of Sulci, Apostolic Nuncio in Ghana

Saturday, 8 July

Archbishop Luis Francisco Ladaria Ferrer, SJ, titular Bishop of Thibica, Prefect of the Congregation for the Doctrine of the Faith

CHANGES IN EPISCOPATE

The Holy Father appointed Bishop Leopoldo González González as Archbishop of Acapulco, Mexico. Until now he has been Bishop of Tapachula, Mexico (30 June).

Archbishop González González, 66, was born in Abasolo, Mexico. He was ordained a priest on 23 November 1975. He was ordained a bishop on 19 May 1999, subsequent to his appointment as titular Bishop of Voncaria and Auxiliary of Morelia, Mexico. On 9 June 2005 he was appointed Bishop of Tapachula.

The Holy Father accepted the resignation of Bishop Luis Guillermo Eichhorn of the Diocese of Morón, Argentina. He is succeeded by Bishop Jorge Vázquez, Coadjutor of the said Diocese (30 June).

Bishop Jorge Vázquez, 67, was born in Lomas de Zamora, Argentina. He was ordained a priest on 31 March 1983. He was ordained a bishop on 29 December 2013, subsequent to his appointment as Auxiliary of Lomas de Zamora and titular Bishop of Castra nova. On 3 February 2017 he was appointed Coadjutor of Morón.

The Holy Father accepted the resignation of Bishop Arthur L. Kennedy, titular Bishop of Timidana, from his office as Auxiliary Bishop of the Archdiocese of Boston, USA (30 June).

The Holy Father accepted the resignation of Bishop Héctor Epalza Quintero, PSS, of Buenaventura, Colombia (30 June).

The Holy Father appointed Fr Rubén Darío Jaramillo Montoya as Bishop of Buenaventura. Until now he has been parish priest of San

Martin de Porres and rector of the Catholic University of Pereira (30 June).

Bishop-elect Jaramillo Montoya, 50, was born in Santa Rosa de Cabal, Colombia. He studied philosophy and theology and holds a licence in religious education. He was ordained a priest on 4 October 1992. He has served in parish ministry and as: director of the diocesan secretariat for the social apostolate; director of the diocesan *Caritas*; rector of Catholic University of Risaralda; rector of Baltasar Álvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Fr Jesús Castro Marte from the clergy of the Archdiocese of Santo Domingo, Dominican Republic, as titular Bishop of Giufi and Auxiliary of Santo Domingo (1 July).

Bishop-elect Castro Marte, 51, was born in Guerra, Dominican Republic. He studied philosophy and theology and holds a License in Bioethics. He was ordained a priest on 13 June 1995. He has served in parish ministry and as: lecturer at the Pontifical University Madre y Maestra in the Archdiocese of Santiago de los Caballeros; vice rector of the Pontifical Seminary Santo Tomás de Aquino; rector of the Pontifical Catholic University of Santo Domingo.

The Holy Father appointed Msgr Ramón Benito Ángeles Fernández from the clergy of the Archdiocese of Santo Domingo, Dominican Republic, as titular Bishop of Febiana and Auxiliary of Santo Domingo. Until now he has been vicar of the Territorial Vicariate of "Santo Domingo Este" (1 July).

Bishop-elect Ángeles Fernández, 68, was born in La Vega, Santo Domingo. He holds a licence in moral theology and a doctorate in educational leadership. He was ordained a priest on 23 December 1978. He is a member of the Schoenstatt Secular Institute of Diocesan Priests. He has served in parish ministry and as: rector of the Santo Cura de Ars Minor Seminary; co-founder and director of the propaedeutic year; professor of theology at, and then rector of the Catholic University of Technology of Cibao (UCATECI); vice rector of the Santo Tomás de Aquino Pontifical Seminary; secretary general of the Episcopal Conference; founder of the

Catholic Youth Movement in the Dominican Republic; founder and director of the *Centro de Formación Integral Juventud y Familia*.

The Holy Father appointed Bishop Luis Rafael Zarama as Bishop of Raleigh, USA. Until now he has been titular Bishop of Bararus and Auxiliary of Atlanta, USA (5 July).

Bishop Zarama, 58, was born in Pasto, Colombia. He was ordained a priest on 27 November 1993. He was ordained a bishop on 29 September 2009, subsequent to his appointment as titular Bishop of Bararus and Auxiliary of Atlanta.

The Holy Father appointed Fr Josef Nuzik as Auxiliary Bishop of the Archdiocese of Olomouc, Czech Republic, assigning him the titular episcopal See of Castra Galbae. Until now he has been vicar general of the said Archdiocese and canon of the Metropolitan Chapter of Saint Wenceslaus in Olomouc (5 July).

Bishop-elect Nuzik, 50, was born in Stráni, Czech Republic. He holds a degree in theology and philosophy. He was ordained a priest on 17 June 1995. He has served in parish ministry and as: vicar forane of Stipa; vice rector of the Archiepiscopal Seminary.

The Holy Father appointed Fr Antonín Basler, as Auxiliary Bishop of the Archdiocese of Olomouc, Czech Republic, assigning him the titular episcopal See of Vaga. Until now he has been canon of the Metropolitan Chapter of Saint Wenceslaus in Olomouc (5 July).

Bishop-elect Basler, 61, was born in Šumperk, Czech Republic. He graduated in philosophy and theology, and was ordained a priest on 30 June 1984. He has served in parish ministry and as: vicar forane of Vizovice; chancellor of the Archiepiscopal Curia.

The Holy Father accepted the resignation of Bishop José Soares Filho, OFM Cap., of Carolina, Brazil (5 July).

The Holy Father accepted the resignation of Cardinal Angelo Scola from his office as Archbishop of Milan, Italy (7 July).

The Holy Father appointed Bishop Mario Enrico Delpini, titular Bishop of Stephaniacum, as Archbishop of Milan. Until now he has been Auxiliary Bishop and vicar general of the said Archdiocese (7 July).

Archbishop Delpini, 65, was born in Gallarate, Italy. He was ordained a priest on 7 June 1975. He was ordained a bishop on 23 September 2007, subsequent to his appointment as titular Bishop of Stephaniacum and Auxiliary of Milan.

The Holy Father accepted the resignation of Bishop Piergiorgio Debernardi of Pinerolo, Italy (7 July).

The Holy Father appointed Fr Derio Olivero from the clergy of Fossano, Italy as Bishop of Pinerolo. Until now he has been vicar general of the said diocese (7 July).

Bishop-elect Olivero, 56, was born in Cuneo, Italy. He was ordained a priest on 12 September 1987. He holds a licence in pastoral theology. He has served in parish ministry and as: rector of the Episcopal Seminary in Fossano; professor of pastoral theology; head of vocational ministry; diocesan head for culture, youth apostolate and of tourism.

The Holy Father accepted the resignation of Bishop Mario Eusebio Mestri Vega of Ciego de Ávila, Cuba (8 July).

The Holy Father appointed Fr Juan Gabriel Díaz Ruiz from the clergy of the Archdiocese of Camagüey, Cuba, as Bishop of Ciego de Ávila. Until now he has been parish priest of Nuestra Señora del Carmen Parish in Florida (8 July).

Bishop-elect Díaz Ruiz, 56, was born in Camagüey, Cuba. Before entering the seminary he studied civil engineering. He holds a licence in Sacred Scriptures. He was ordained a priest on 5 August 1989. He has served in parish ministry and as: professor at the Major Seminaries of San Carlo and of Sant'Ambrogio, Havana; delegate for the clergy of the Archdiocese of Camagüey to the National Commission for Priests.

The Holy Father appointed Bishop Nelson J. Perez as Bishop of Cleveland, USA. Until now he has been titular Bishop of Catrum and Auxiliary of Rockville Centre, USA (11 July).


Bishop Perez, 56, was born in Miami, USA. He was ordained a priest on 20 May 1989. He was ordained a bishop on 25 July 2012, subsequent to his appointment as titular Bishop of Catrum and Auxiliary of Rockville Centre.

The Holy Father appointed Fr Andrew E. Bellisario, CM, as Bishop of Juneau, USA. Until now he has been rector of the Co-Cathedral of Our Lady of Guadalupe in Anchorage, USA (11 July).

Bishop-elect Bellisario, 60, was born in Los Angeles, USA. He studied at Saint Vincent Minor Seminary in Montebello and entered the Congregation of the Mission where he

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Francis' appeal to the G20 in Hamburg for the tragic situation of 30 million Africans

Absolute priority to the poor and to refugees

"There is a need to give absolute priority to the poor, refugees, the suffering, evacuees and the excluded, without distinction of nation, race, religion or culture, and to reject armed conflicts", Pope Francis said in a Message to participants of the G20 summit which took place in Hamburg on 7-8 July, with the theme "Shaping an interconnected world". The following is the English text of the Holy Father's Message.



To Her Excellency
Mrs ANGELA MERKEL
Chancellor of the

Federal Republic of Germany

Following our recent meeting in the Vatican, and in response to your thoughtful request, I would like to offer some considerations that, together with all the Pastors of the Catholic Church, I consider important in view of the forthcoming meeting of the G20, which will gather Heads of State and of Government of the Group of major world economies and the highest authorities of the European Union. In doing so, I follow a tradition begun by Pope Benedict XVI in April 2009 on the occasion of the London G20. My Predecessor likewise wrote to Your Excellency in 2006, when Germany held the presidency of the European Union and the G8.

In the first place, I wish to express to you, and to the leaders assembled in Hamburg, my appreciation for the efforts being made to ensure the governability and stability of the world economy, especially with regard to financial markets, trade, fiscal problems and, more generally, a more inclusive and sustainable global economic growth (cf. G20 Leaders Communiqué, Hangzhou Summit, 5 September 2016). As is evident from the Summit's programme, such efforts are inseparable from the need to address ongoing conflicts and the worldwide problem of migrations.

In my Apostolic Exhortation *Evangelii Gaudium*, the programmatic document of my Pontificate addressed to the Catholic faithful, I proposed four principles of action for the building of fraternal, just and peaceful societies: *time is greater than space; unity prevails over conflict; realities are more important than ideas; and the whole is greater than the part*. These lines of action are evidently part of the age-old wisdom of all humanity; I believe that they can also serve as an aid to reflection for the Hamburg meeting and for the assessment of its outcome.

Time is greater than space. The gravity, complexity and interconnection of world problems is such that there can be no immediate and completely satisfying solutions. Sadly, the migration crisis, which is inseparable

from the issue of poverty and exacerbated by armed conflicts, is proof of this. It is possible, though, to set in motion processes that can offer solutions that are progressive and not traumatic, and which can lead in relatively short order to free circulation and to a settlement of persons that would be to the advantage of all. Nonetheless, this tension between space and time, between limit and fullness, requires an exactly contrary movement in the minds of government leaders and the powerful. An effective solution, necessarily spread over time, will be possible only if the final objective of the process is clearly present in its planning. In the minds and hearts of government leaders, and at every phase of the enactment of political measures, there is a need to give absolute priority to the poor, refugees, the suffering, evacuees and the excluded, without distinction of nation, race, religion or culture, and to reject armed conflicts.

At this point, I cannot fail to address to the Heads of State and of Government of the G20, and to the entire world community, a heartfelt appeal for the tragic situation in South Sudan, the Lake Chad basin, the Horn of Africa and Yemen, where thirty million people are lacking the food and water needed to survive. A commitment to meet these situations with urgency and to provide immediately



A displaced persons camp in Ethiopia (AP)

support to those peoples will be a sign of the seriousness and sincerity of the mid-term commitment to reforming the world economy and a guarantee of its sound development.

Unity prevails over conflict. The history of humanity, in our own day too, presents us with a vast panorama of current and potential conflicts. War, however, is never a solution. As the hundredth anniversary



of Pope Benedict XV's *Letter to the Leaders of the Warring Peoples* draws near, I feel bound to ask that the world put an end to all these "useless slaughters". The goal of the G20 and of other similar annual meetings is to resolve economic differences peacefully and to agree on common financial and trade rules to allow for the integral development of all, in order to implement the 2030 Agenda and the Sustainable Development Goals (cf. Communiqué of the G20 Hangzhou Summit). Yet that will not be possible unless all parties commit themselves to substantially reducing levels of conflict, halting the present arms race and renouncing direct or indirect involvement in conflicts, as well as agreeing to discuss sincerely and transparently all their differences. There is a tragic contradiction and inconsistency in the apparent unity expressed in common forums on economic or social issues, and the acceptance, active or passive, of armed conflicts.

Realities are more important than ideas.

The fateful ideologies of the first half of the twentieth century have been replaced by new ideologies of absolute market autonomy and financial speculation (cf. *Evangelii Gaudium*, 56). In their tragic wake, these bring exclusion, waste and even death. The significant political and economic achievements of the past century, on the other hand, were always marked by a sound and prudent pragmatism, guided

by the primacy of the human being and the attempt to integrate and coordinate diverse and at times opposed realities, on the basis of respect for each and every citizen. I pray to God that the Hamburg Summit may be illumined by the example of those European and world leaders who consistently gave pride of place to dialogue and the quest of common solutions: Schuman, De Gasperi, Adenauer, Monnet and so many others.

The whole is greater than the part.

Problems need to be resolved concretely and with due attention to their specificity, but such solutions, to be lasting, cannot neglect a broader vision. They must likewise consider eventual repercussions on all countries and their citizens, while respecting the views and opinions of the latter. Here I would repeat the warning that Benedict XVI addressed to the G20 London Summit in 2009. While it is reasonable that G20 Summits should be limited to the small number of countries that represent 90% of the production of wealth and services worldwide, this very situation must prompt the participants to a profound reflection. Those states and individuals whose voice is weakest on the world political scene are precisely the ones who suffer most from the harmful effects of economic crises for which they bear little or no responsibility. This great majority, which in economic terms counts for only 10% of the whole, is the portion of humanity that has the greatest potential to contribute to the progress of everyone. Consequently, there is need to make constant reference to the United Nations, its programmes and associated agencies, and regional organizations, to respect and honour international treaties, and to continue promoting a multilateral approach, so that solutions can be truly universal and lasting, for the benefit of all (cf. Benedict XVI, *Letter to the Honourable Gordon Brown*, 30 March 2009).

I offer these considerations as a contribution to the work of the G20, with trust in the spirit of responsible solidarity that guides all those taking part. I ask God's blessings upon the Hamburg meeting and on every effort of the international community to shape a new era of development that is innovative, interconnected, sustainable, environmentally respectful and inclusive of all peoples and all individuals (cf. Communiqué of the G20 Hangzhou Summit).

I take this occasion to assure Your Excellency of my high consideration and esteem.

From the Vatican, 29 June 2017

Francis

Archbishop emeritus of Cologne

Cardinal Joachim Meisner dies

In Berlin there are still those who remember him as "the bishop who crossed the Wall": Joachim Meisner was one of the few people authorized to do so. He lived through East Germany's entire communist period before moving to Cologne the year before the Berlin Wall was torn down.

For Cardinal Meisner, his 45 years under Communism made it abundantly clear that "that system based on lies would sooner or later collapse". But in 1989, the year before the Wall came down, he "thought it would have stood for another 200 years". He admitted therefore, that he was surprised when John Paul II "suddenly" transferred him to Cologne: he, the Bishop of East Germany, sent to minister to the richest of the West German dioceses: the "German Rome". It was in Cologne in August 2005 that he was able to host World Youth Day, welcoming Benedict XVI, the German Pope, on the first journey of his Pontificate. It meant so much to the late Cardinal that he described that particular celebration of WYD as "one of the most significant moments" of his life.

He was born on Christmas Day, 1933, in Breslau, which was then part of Germany. At the end of World War II, he and his family were expelled from the Central European region of Silesia. As among the first displaced Silesians of the diaspora to arrive in Thuringia in 1945, they represented the first Catholics in the region since the period of the Lutheran Reformation. "Despite the external misery – without a church, without a parish, without the possibility of publicly professing the Catholic faith – we led a very intense Christian life", he once confided in an interview with *L'Osservatore Romano*.

Speaking of his childhood in the German Democratic Republic (GDR), one of the satellite states of

Cardinal Joachim Meisner, 83, Archbishop emeritus of Cologne, Germany, died on Wednesday, 5 July, while on holiday in Bad Füssing in the Diocese of Passau. Upon hearing the news, Pope Francis sent a telegram of condolence to Cardinal Rainer Woelki, Meisner's successor in Cologne. The following is a brief biography of the late Cardinal and a translation of Pope Francis' telegram.

With profound emotion I learned the news that Cardinal Joachim Meisner was suddenly and unexpectedly called from this earth by the God of Mercy. I am close to you and to all the faithful of the Archdiocese of Cologne in praying for the dear departed Pastor. With profound faith and sincere love for the Church, Cardinal Meisner dedicated himself to proclaiming the Good News. May Christ the Lord reward him for his faithful and intrepid commitment in favour of the good of the people of the East and of the West, and make him a participant in the Communion of the Saints in heaven. I impart my heartfelt Apostolic Blessing to all those who, with prayer and sacrifice, commemorate the deceased Pastor.

FRANCISCUS PP.

the Soviet Union, he said that his school provided Russian language lessons – because that was the "instrument of introduction to Communism" – and together with his schoolmates, his first act of resistance was refusing to learn the language. He entered the seminary in Erfurt, where he completed his theological studies, realizing his boyhood dream of becoming a priest. On 22 December 1962 in Erfurt, he was ordained a priest by Bishop Josef Freusberg, then served as assistant vicar in the parishes of Sant'Egidio in Heiligenstadt and of the Holy Cross in the city of Erfurt. He also provided spiritual assistance to the local *C Caritas* offices and to other pastoral activities in the GDR until 17 March 1975, when Paul VI appointed him titular Bishop of Vina and Auxiliary to the Apostolic Administrator of Erfurt-Meiningen.

Bishop Meisner threw himself into the apostolic administration *perman-*

enter constituta and five years later, on 22 April 1980, John Paul II appointed him Bishop of Berlin. He took up his new post that 17 May.

Berlin was a unique Diocese, "always in the political spotlight"; it included both the eastern and western parts of the city as well as the surrounding countryside, with many small parishes and scattered communities: 30,000 square kilometres which were home to 1.2 million Catholics and some 8 million Protestants. Bishop Meisner took up residence in East Berlin but, for pastoral purposes of course, worked in West Berlin as well. From September 1982 to 1989, he was also President of the *Berliner Bischofskonferenz*, succeeding Bishop Gerhard Schaffran of Dresden-Meißen.

In the Consistory of 2 February 1983, less than three years after his arrival in Berlin, Meisner was created a Cardinal by Pope Wojtyła and assigned the Title of Santa



Pudenziana. He was later appointed a member of the Congregations for Divine Worship and the Discipline of the Sacraments; for Bishops; and for the Clergy. He also served on the Pontifical Council for Legislative Texts, the Prefecture for Economic Affairs of the Holy See and the Council of Cardinals, which studies, among other things, Curial and economic reforms within the Holy See.

On 20 December 1988, John Paul II appointed him Archbishop of Cologne, approximately one year before the fall of the Berlin Wall. On 12 February that year, Cardinal Meisner entered the city's famous Cathedral, Germany's largest church, and 10 years later, in 1998, he hosted the solemn celebrations for the 750th anniversary of the laying of the Cathedral's cornerstone.

As a reference point for the German Church even after the reunification of East and West, Cardinal Meisner participated in several Synods of Bishops and played a prominent role, especially in the Second Special Assembly for Europe in 1999, in which he served as President Delegate. He was personally engaged in the ecumenical journey, having had first-hand experience in his native Germany. Thus, he was well aware of the importance of getting to know the "other" and of joint collaboration. He was always on the front lines in the defence of human life, and spoke of "a day of mourning" when in 1999, Germany authorized the sale of RU486, the abortifacient pill. Later, he dedicated much attention to the world of work and to the Church's social doctrine regarding the dignity and necessity of employment. He was appointed Special Envoy by John Paul II and by Benedict XVI to several significant celebrations throughout Europe. On behalf of Pope Ratzinger in May 2008, he beatified Mother Maria Rosa Flesch in Trier. He continued this pastoral activity even after 28 February 2014, when Pope Francis accepted his resignation from the pastoral governance of Cologne. In the summer of 2015, Cardinal Meisner served as the Pontiff's Special Envoy to celebrations for the inauguration of the Sanctuary of Maria Radna, the beautiful Monastery complex in Timisoara, Romania.

New Governor General of the Order of the Holy Sepulchre

Following two four-year mandates, Agostino Borromeo stepped down on 29 June from his office as Governor General of the Equestrian Order of the Holy Sepulchre of Jerusalem. He is succeeded by Leonardo Visconti di Modrone, who was appointed by Grand Master Cardinal Edwin O'Brien.

Carrying out the mandate of Pope Francis, Cardinal Pietro Parolin, Secretary of State, conferred the Great Cross of the Order of Saint Gregory the Great upon Professor Borromeo during the annual meeting of the Lieutenants of Europe, which took place concurrently in Rome.

Ambassador Visconti di Modrone, assisted by mem-



Mr Visconti di Modrone

bers of the Grand Magisterium, is now called to coordinate the activities of the some 30,000 knights and dames of the lay institution which serves the Catholic Church in the Holy Land, particularly through its support of the Latin Patriarchate of Jerusalem.

Published on the Order's website, www.oessh.va, is an interview with the new Governor General, offering a biographical profile of Ambassador Visconti di Modrone. Meanwhile a short video, entitled *Renewal in Continuity* (available on YouTube), shows how the change in leadership demonstrates continuity and trust, under the guidance of the Cardinal Grand Master.

The Holy Father appeals to Italian labour organizations to guarantee more justice for excluded people

The true vocation of trade unions

There is an urgent need for a "new social pact for work" which protects the elderly and creates employment for young people, Pope Francis told delegates from the Italian Confederation of Workers' Unions (CISL) whom he received in audience on Wednesday, 28 June in the Paul VI Hall. The following is a translation of the Holy Father's remarks, which he delivered in Italian.

Dear Brothers and Sisters,

I welcome you on the occasion of your Congress, and I thank the Secretary General for her presentation.

You have chosen a very nice motto for this Congress: "*For the person, for work*". Person and work are two words that can and must stand *together*. Because if we think and talk about 'work' *without* the 'person', work ends up becoming something inhuman which, in forgetting people, also forgets and loses itself. But if we think of a person *without* work, we are talking about something partial, incomplete, because a person is fully realized when he or she becomes a worker; because the individual becomes a person when he or she opens up to others, to social life, when he or she flourishes in work. A person flourishes in work. Work is the most common form of co-operation that humanity has generated in its history. Every day, millions of people cooperate simply by working: educating our children, operating mechanical devices, sorting out paperwork in an office.... Work is a form of civil love: it is not romantic love nor always an intentional love, but it is a true, authentic love that enables us to live and moves the world forward.

Certainly, a person is *not only* about work.... We must also consider the healthy culture of idleness, of knowing how to rest. This is not laziness; it is a human need. When I ask a man, a woman who has two, three children: "Tell me, do you play with your children? Do you have this 'idleness'?" – "Well, you know, when I go to work, they are still asleep, and when I get back, they're already in bed". This is inhuman. That is why, along with work, the other culture must also be present. Because a person is not just about work, because we do *not always* work, and we do not always have to work. As children we do not work, and should not have to work. We do not work when we are sick nor when we are elderly. There are many people who are not yet working or who no longer work. All this is true and well known, but it must be remembered today too, when there are still too many children and young people who work and do not study, whereas study is the only good "work" for children and for the young. And when the right to a fair pension is not recognized always and for everyone – "fair" as in neither too meager nor too lavish: "*golden pensions*" are no less an offence to labour than pensions that are too meager, as they ensure that inequalities during the working life become permanent. Or

when a worker becomes ill and is also rejected from employment in the name of efficiency. Instead, if a sick person can manage to continue to work within his or her limitations, work can also have a therapeutic function: sometimes one recovers by working with others, together with others, for others.

A society that compels the elderly to *work too long* and forces an

"There is no good society without a good union, and there is no good union that is not reborn every day in the peripheries, that does not transform the economy's 'rejected stones' into its cornerstones"

entire generation of young people *not to work* when they should do so for themselves and for all, is foolish and shortsighted. When the young are outside the work force, businesses lack energy, enthusiasm, innovation, and '*joie de vivre*', which are valuable *common assets* that improve economic life and public happiness. It is therefore urgent to form a *new human social pact, a new social pact for labour*, that reduces working hours for those who are in the last phase of their working life, to create jobs for the young who have the right and duty to work. The gift of work is the first gift fathers and mothers give to their sons and daughters; it is a society's prime patrimony. It is the first endowment with which we help them to take off on their first free flight of adult life.

I would like to emphasize two epochal challenges that the trade union movement must face and defeat today if it wants to continue to perform its essential role for the common good.

The first is *prophecy*, and it relates to the very nature of unions, their truest vocation. Unions are an expression of the *prophetic profile* of society. Unions are born and reborn each time that, like the biblical prophets, they give a voice to those who have none, denounce those who would "sell the needy for a pair of sandals" (cf. Amos 2:6), unmask the powerful who trample the rights of the most vulnerable workers, defend the cause of foreigners, the least, the rejected. As shown by the great tradition of the CISL, the unions movement has its great seasons when it is prophecy. But in our advanced capitalist societies, unions risk losing their prophetic nature and becoming too similar to the institu-

tions and powers that they should be criticizing instead. With the passage of time, unions have ended up bearing too much resemblance to politics, or rather, to political *parties*, their language, their style. However, if this typical and diverse dimension is lacking, their action within businesses will also lose strength and effectiveness. This is prophecy.

The second challenge: *innovation*. Prophets are sentinels, who keep watch from their lookout post. Unions too must keep vigil *over the walls of the city of work*, like a watchman who guards and protects those who are inside the city of work, but who *also guards and protects those who are outside the walls*. Unions do not carry out their essential function of social innovation if they watch over only those who are inside, if they protect the rights of only those who already work or who are retired. This must be done, but it is half of your work. Your vocation is also to protect *those who do not yet have rights*, those who are excluded from work and who are also excluded from rights and from democracy.

The capitalism of our time does not understand the value of trade unions, because it has forgotten the *social nature of economy*, of business. This is one of the greatest errors. Market economy: no. Let us say '*social market economy*', as Saint John Paul II taught: social market economy. The economy has forgotten the

These are existential peripheries. Society does not see them fight for immigrants, for the poor who are below the city walls; or perhaps it simply does not understand because at times – and it happens in every family – corruption has entered the heart of some unionists. Do not let yourselves be obstructed by this. I know that you have been committed for some time, working in the right directions, especially with migrants, the young and with women. And what I am about to say may seem outdated, but in the world of work, women are still second class. You might say, "No, but there is that businesswoman, that other one..."; yes, but women earn less; they are more easily exploited.... Do something. I encourage you to continue and, if possible, to do more. Inhabiting the peripheries can become an action strategy, a *priority* for the unions of today and those of tomorrow. There is no good society without a good union, and there is no good union that is not reborn every day in the peripheries, that does not transform the economy's *rejected stones* into its cornerstones. "*Sindacato*", (the Italian for "union"), is a beautiful word: it comes from the Greek '*dike*', or 'justice', and '*syn*', together: *syn-dike*, 'justice together'. There is no 'justice together' if 'together' does not include today's excluded people.

Thank you for this meeting. I bless you; I bless your work, and I wish you every success in your Congress and in your daily work. And when we in the Church carry out a mission in a parish, for example, the bishop says: "Let us carry out a mission to convert all the parish, that is, to take a step



social nature that it has as its vocation, the social nature of business, of life, of bonds and pacts. But perhaps our society does not understand unions also because *it does not see them fight hard enough for the "rights of the 'not yet'"*: in the existential peripheries, among those rejected from work. Let us consider the 40% of young people under 25 who have no work. Here, in Italy. And you must fight there!

for the better". You too, "convert": take a step for the better in your work, so that it may be better. Thank you!

And now, I ask you to pray for me, because I too must convert, in my work: I must do better every day in order to help and carry out my vocation. Pray for me, and I would like to give you the Lord's blessing.

'Motu Proprio' establishing a cause based on the heroic offer of life

'Maiorem hac dilectionem'

The following is a translation of "Maiorem hac dilectionem", the Apostolic Letter issued Motu Proprio by which Pope Francis introduced a new cause in the procedure for beatification and canonization.



APOSTOLIC LETTER ISSUED
MOTU PROPRIO
"MAIOREM HAC DILECTIONEM"
ON THE OFFER OF LIFE

"Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13).

Worthy of special consideration and honour are those Christians who, following more than closely the footsteps and teachings of the Lord Jesus, have voluntarily and freely offered their life for others and persevered with this determination unto death.

Certainly the heroic offering of life, inspired and sustained by charity, expresses a true, complete and exemplary imitation of Christ, and thus is deserving of that admiration that the community of faithful customarily reserves to those who have voluntarily accepted the martyrdom of blood or have exercised Christian virtues to a heroic degree.

With the support of the favourable opinion expressed by the Congregation for the Causes of Saints which, in its Plenary Session on 27 September 2016, carefully studied whether these Christians are deserving of beatification, I establish that the following norms be observed:

ART. 1

The offer of life is a new cause for the beatification and canonization procedure, distinct from the causes based on martyrdom and on the heroism of virtues.

ART. 2

The offer of life, in order that it be valid and effective for the beatification of a Servant of God, must respond to the following criteria:

a) a free and voluntary offer of life and heroic acceptance *propter caritatem* of a certain and untimely death;

b) a nexus between the offer of life and premature death;

c) the exercise, at least as ordinarily possible, of Christian virtues before the offer of life and, then, unto death;

d) the existence of a reputation of holiness and of signs, at least after death;

e) the necessity of a miracle for beatification, occurring after the death of the Servant of God and through his or her intercession.

ART. 3

The celebration of the diocesan or eparchial Inquest and the relative *Positio* are regulated by the Apostolic Constitution *Divinus perfectionis Magister* of 25 January 1983, in *Acta Apostolicae Sedis* Vol. LXXV (1983, 349-355), and by the *Normae servandae in inquisitionibus ab Episcopis faciendis in Causis Sanctorum* of 7 February of the same year, in *Acta Apostolicae Sedis* Vol. LXXV (1983, 396-403), except as follows.

ART. 4

The *Positio* on the offer of life must respond to the *adhibum: An constat de heroica oblatione vitae usque ad mortem propter caritatem*



"Martyr", Joel Fier

necnon de virtutibus christianis, saltem in gradu ordinario, in casu et ad effectum de quo agitur.

ART. 5

The following articles of the said Apostolic Constitution are thus modified:

Art. 1:

"It is the right of diocesan Bishops or Bishops of the Eastern Rite and others who have the same powers in law, within the limits of their own jurisdiction,

either *ex officio* or upon the request of individual members of the faithful or of legitimate groups and their representatives, to inquire about the life, virtues, the offer of life or martyrdom and reputation of sanctity, of the offer of life or martyrdom, alleged miracles, as well as, if it be the case, ancient cult of the Servant of God," whose canonization is sought".

Art. 2.5:

"The inquiry into alleged miracles is to be conducted separately from the inquiry into virtues, the offer of life or martyrdom".

Art. 7.1:

"to study the causes entrusted to them, together with collaborators from outside the Congregation, and to prepare the Positions on virtues, on the offer of life or on martyrdom".

Art. 13.2:

"If the meeting judges that the cause was conducted according to the norms of law, it decides to which Relator the cause is to be assigned; the Relator, then, together with a collaborator from outside the Congregation, will prepare the Position on virtues, on the offer of life or on martyrdom".

2) The path of heroic virtues, exercised "swiftly, readily, gladly and above the common way of conduct, for a supernatural end" (Benedict XIV), and for a corresponding period of time, or until doing so becomes a habitual way of being and acting in coherence with the Gospel. It is a matter of theological virtues (faith, hope, charity), cardinal virtues (prudence, justice, fortitude, temperance), and "adjunct" virtues (poverty, obedience, chastity, humility).

3) There is then a *third path*, lesser known and less travelled, which leads, however, to the same result as the other two. It is the way of the so-called *causa excepta*, thus called by the Code of Canon Law of 1917 (cf. can. 2195-2195). Their recognition leads to the confirmation of an ancient cult, which is subsequent to the Pontificate of Alexander III (1181) and prior to 1534, as established by Urban VIII (1623-1644), the great legislator of the Causes of Saints. The confirmation of the ancient cult is also called "equipollent beatification".

These three paths are still open and passable, but do not appear sufficient to interpret all possible causes of canonizable sanctity. In fact, recently, the Congregation for the Causes of Saints has asked "whether beatification is not deserved by those Servants of God who, inspired by Christ's example, have freely and voluntarily offered and immolated their own life for their brethren in a supreme act of charity, which was the direct cause of death, thus putting

Art. 7:
"A cause can be recent or ancient; it is called recent if the

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MARCELLO BARTOLUCCI*

With the *Motu Proprio* "Maiorem hac dilectionem" on the offer of life, Pope Francis has opened the path to beatification for those faithful who, inspired by charity, have heroically offered their life for their neighbour, freely and voluntarily accepting certain and untimely death in their determination to follow Jesus: he laid down his life for us; and we ought to lay down our lives for the brethren" (1. Jn 3:16).

As we know, for centuries the norms of the Catholic Church have provided that one may proceed to the beatification of a Servant of God along one of three paths:

1) the path of martyrdom, which is the supreme imitation of Christ and the greatest witness of charity. The classic concept of martyrdom consists in: a) the voluntary acceptance of a violent death out of love of Christ on the part of the victim; b) the persecutor's *odium* for the faith, or for another Christian virtue; c) the clemency and forgiveness of the victim who emulates the example of Jesus, who on the Cross invoked the Father's mercy for his murderers.

2) The path of heroic virtues, exercised "swiftly, readily, gladly and above the common way of conduct, for a supernatural end" (Benedict XIV), and for a corresponding period of time, or until doing so becomes a habitual way of being and acting in coherence with the Gospel. It is a matter of theological virtues (faith, hope, charity), cardinal virtues (prudence, justice, fortitude, temperance), and "adjunct" virtues (poverty, obedience, chastity, humility).

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"The Lamb", Paul Klee

A fourth path to sainthood

New cause in procedure for beatification and canonization

into practice the Word of the Lord: "Greater love has no man than this, that a man lay down his life for his friends" (Jn 15:13)" (*Positio peculiaris*, p. 3).

This introduces a fourth path, which we could call the offer of life. While having several elements that resemble both the path of martyrdom and that of heroic virtues, it is a new path that is meant to value a heroic Christian witness, previously lacking a specific procedure, precisely because it does not demonstrate all the particular traits of the cause of martyrdom nor of heroic virtues.

The path of the offer of life, indeed, partially resembles that of martyrdom because there is a heroic gift of self, up to and including death, but it is distinguishable because there is no persecutor who seeks to impose the choice against Christ. Similarly, the path of the offer of life resembles that of heroic virtues because there is a heroic act of charity (the gift of self) inspired by Christ's example, but it is distinguishable because it is not the expression of a prolonged exercise of virtues and, in particular, of heroic charity. However, it requires an ordinary exercise of Christian life, which makes possible and comprehensible the free and voluntary decision to give one's own life in a supreme act of Christian love, which surpasses the natural instinct of self preservation, by imitating Christ, who offered himself to the Father for the world, on the Cross.

It is clear, therefore, that all the paths to canonized sanctity must have a common denominator in charity, which is the "bond of perfection", "fullness of the law" and "spirit of sanctity". Hence, the offer of life cannot elude the perfection of charity, which in this case, however, is not the result of a prolonged, willing and joyful repetition of virtuous acts, but is a unique heroic act which, for its

radicalness, irrevocability and persistence *usque ad mortem*, fully expresses the heroic option. Thus, theologians teach that, owing to the "connection" between virtues, where there is a heroic act of charity, there cannot fail to be a corresponding act of faith, hope, prudence, fortitude, and so on. It must also be said that the time element, namely, the duration of the offer, has a relevance of its own.

Indeed, if the heroic act of the offer continues over years, it could in the end fall within the cause of heroic virtues, which become such not only because they are the expression of extraordinarily perfect conduct, but also because they endure for a noteworthy period of time, which canon law indicates as a decade of practice in ordinary cases. To delineate this aspect the *Motu Proprio* speaks quite opportunely of an "untimely death", which does not mean immediate, but neither so far removed as to transform the heroic act into heroic virtue. In that circumstance the cause would be modified. Should the heroic offer of life occur together with the heroic exercise of Christian virtues, clearly, the juridical procedure will prefer the cause of heroic virtues, which more fully express the character of the Servant of God, the holiness and the harmony of his or her spiritual riches. Were it possible to outline a classification of juridical paths for the verification of canonizable sanctity, we could conclude that at the first place is martyrdom; at the second is heroic virtues; at the third the heroic offer of life, up to and including death. To conclude the rationale we can calmly assert that one who seals his or her life with a heroic act of charity can be considered a perfect disciple of Christ and, as such, deserves to be offered as a model of Christian life, if God himself guarantees the authenticity and exemplarity of it through the reputation of holiness, proof of miracles and favourable judgment of the supreme authority of the Church.

The offer of life *usque ad mortem*, until now has not constituted a cause in and of itself but, had there been such an offer, it would have been incorporated, only as a detail, in the cause of heroic virtues, or in that of martyrdom. It is now clear that this incorporation did not do justice to a true and, in many respects, moving expression of sanctity. Already Benedict XIV, the *Magister*, did not exclude from canonization those who had given their life in an extreme act of charity, as, for example, providing assistance to plague victims, which, triggering infection, became a certain cause of death.

All these questions became the object of explicit reflection by the Congregation for the Causes of Saints, beginning with the Ordinary Congress of 24 January 2014. The Prefect, Cardinal Angelo Amato, called the question to the attention of the Holy Father Francis in the Audience of the following 7 February. The Pope "approved and encouraged" the study of this new cause, for which the Dicastery prepared a *Positio peculiaris*, with the complementary contributions of five academics of the Causes of Saints: a biblist, a professor of dogmatic theology, a specialist in spiritual theology, a legal expert and a historian.

On 2 June 2016 the Congregation held a Pe-

culiar Congress comprised of 15 experts (10 consultants and 5 postulators), different from those of the *Positio peculiaris*.

The meeting was presided by Bishop Enrico Dal Covolo, above all in his capacity as postulator. The discussion focused on five queries communicated by the Congress, formulated as: "1. Can the offer of life, followed by death, be determined to be an expression of

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Roman Colosseum, site of early Christian martyrdom

Archbishop Bartolucci on a new cause in procedure for canonization

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supreme and heroic imitation of Christ? 2. What psychological and theological characteristics should the offer of life have in order to be considered a heroic act of charity? 3. Must the offer of life mature in the context of a consolidated Christian life, or can it be a sudden decision, that is, without remote preparation? 4. Is it appropriate that the offer of life be a cause, distinct from those of martyrdom and of heroic virtues? 5. Must the juridical procedure for eventual beatification *per viam vitae oblationis*, beyond the diocesan investigation *super vita, virtutibus, oblatione vitae, fama sanctitatis* ... also include proof of a miracle?" (*Relatio et Vota Congressus Peculiaris*, p. 8).

Each question was answered in writing by the 15 consultors and postulators who then discussed the matter in a collegial meeting (Congress). As noted, the conclusions of the peculiar congresses of the Congregation for the Causes of Saints are very important, because they express the reasoned opinion of the academics and experts who examined the matter in depth. However, their vote is not deliberative and binding. In our case, the ample and peaceful in-depth examination of the Congress led to these conclusions: a) the offer of life, followed by death, can be determined to be an expression of supreme and heroic imitation of Christ, as arises from the New Testament, from the Tradition of the martyrs and confessors of the faith, from the Magisterium of the Popes, from the Second Vatican Council and

from theological reflection, above all, in regard to charity; b) the offer of life, in the vast majority of cases, matures within a context of the practice of Christian virtues; c) as to the query whether the offer of life must be a cause distinct from those of martyrdom and of heroic virtues, the majority of votes supported the idea of configuring a distinct cause, while a minority did not hold it ap-



"Pierced", Aaron Spong

propriate; d) as to the juridical procedure for eventual beatification *per viam vitae oblationis*, beyond the diocesan investigation *super vita, virtutibus, oblatione vitae, fama sanctitatis*, the majority of consultors and postulators held that a formally approved miracle is necessary for beatification.

On 27 September 2016, members of the Congregation for the Causes

of Saints took these opinions to the Plenary Session of Cardinals and Bishops. Here too, the various aspects of the issue were deeply and broadly examined in the light of doctrine and pastoral considerations. In conclusion the Cardinals and Bishops voted favourably for a new path to beatification for those who have offered their life with explicit and recognized Christian motiva-

Amato that His Holiness "this 10 January has benevolently approved the proposal to proceed to the beatification of those Servants of God whose free and voluntary offer of life was the cause of their death". The Congregation was also asked to "draft the text of the Pontifical Pronouncement" in order to present it for the definitive approval of the Holy Father. The text of said Pontifical Pronouncement is now the *Motu Proprio* "*Maiorem hac dilectionem*" signed by Pope Francis. This Papal Document quite rightly states at Art. 2: "The offer of life, in order that it be valid and effective for the beatification of a Servant of God, must respond to the following criteria: a) a free and voluntary offer of life and heroic acceptance *propter caritatem* of a certain and untimely death; b) a nexus between the offer of life and premature death; c) the exercise, at least as ordinarily possible, of Christian virtues before the offer of life and, then, unto death; d) the existence of a reputation of holiness and of signs, at least after death; e) the necessity of a miracle for beatification, occurring after the death of the Servant of God and through his or her intercession".

Article 3 of the *Motu Proprio* adds the norms regarding the canonical investigation of the offer of life and the preparation of the relative dossier (*positio*) for submission to the theologian Consultors and to the Cardinals: "The celebration of the diocesan or eparchial Inquest and the relative *Positio* are regulated by the Apostolic Constitution *Divinus perfectionis Magister* of 25 January 1983 [...] and by the *Normae servandae* ... of 7 February of the same year". This new regulation on the offer of life must also be linked, logically, to the Instruction *Sanctorum Mater* of 17 May 2007, which is intended to facilitate the proper application of the legislation of 1983.

Lastly, the *Motu Proprio* has established that the *dubium* – that is, the matter under examination – in causes based on the offer of life be thus formulated: "*An constet de heroica oblatione vitae usque ad mortem propter caritatem necnon de virtutibus christianis, saltem in gradu ordinario, in casu et ad effectum de quo agitur*" (whether the offer of life unto death for reason of charity, as well as at least the ordinary exercise of Christian virtues, is demonstrated in the cause and for the ends concerned).

The Holy Father has also ordered that this legislative act be promulgated by publication in *L'Osservatore Romano* and that it enter into force on the day of said publication.

With this provision, not only have the doctrine of canonizable Christian sanctity and the traditional procedure of the Church for the beatification of Servants of God been amended, but they have been enriched with new horizons and opportunities for edifying the People of God, who in their Saints see the face of Christ, God's presence in history and the exemplary implementation of the Gospel.

*Archbishop Secretary of the Congregation for the Causes of Saints

'Maiorem hac dilectionem' on the offer of life

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martyrdom or virtues or the offer of life of the Servant of God can be proved through the oral depositions of eye witnesses; it is ancient, however, when the proofs for martyrdom or virtues can be brought to light only from written sources".

Art. 10.1:

"in both recent and ancient causes, a biography of any historical import of the Servant of God, should such exist, or otherwise an accurate, chronologically arranged report on the life and deeds of the Servant of God, on his virtues or on his offer of life or martyrdom, on his reputation of sanctity and of signs. Nor should anything be omitted which seems to be contrary or less favorable to the cause".

Art. 10.3:

"in recent causes only, a list of persons who can help bring to light the truth about the virtues or the offer of life or the martyrdom of the Servant of God, and about his reputation of sanctity or of signs. Those with contrary opinions must also be included".

Art. 15.a:

"Once the report has been accepted, the Bishop is to hand over to the promotor of justice or to another expert everything gathered up to

that point so that he might formulate the interrogatories most effective in searching out and discovering the truth about the life of the Servant of God, his virtues, his offer of life or martyrdom, his reputation of holiness, of the offer of life or martyrdom".

Art. 15.b:

"In ancient causes, however, the interrogatories are only to consider the reputation of sanctity, of the offer of life or martyrdom existing until the present as well as, if it be the case, the cult given to the Servant of God in more recent times".

Art. 19:

"In order to prove the martyrdom or the practice of virtues or the offer of life and the reputation of signs of the Servant of God who belonged to any institute of consecrated life, a significant number of the proposed witnesses must be from outside the Institute unless, on account of the particular life of the Servant of God, this should prove impossible".

Art. 32:

"The inquiry on miracles is to be instructed separately from the inquiry on virtues or the offer of life or martyrdom and is to be conducted according to the norms which follow".

Art. 36:

"Any solemn celebrations or panegyric speeches about Servants of God whose sanctity of life is still being legitimately examined are prohibited in Churches. Furthermore, one must also refrain, even outside of Church, from any acts which could mislead the faithful into thinking that the inquiry conducted by the Bishop into the life of the Servant of God and his virtues or martyrdom or offer of life carries with it the certitude that the Servant of God will be one day canonized".

All that I have deliberated with this Apostolic Letter issued *Motu Proprio*, I order be observed in all its parts, notwithstanding anything to the contrary, even should it merit particular mention, and I establish that it be promulgated by publication in *L'Osservatore Romano*, entering into force on the same day of its promulgation and that, subsequently, it be inserted into the *Acta Apostolicae Sedis*.

Given in Rome, at Saint Peter's,
on 11 July,
Fifth Year of my Pontificate.

Francis

At the Angelus the Pope speaks of summer rest

Let us find true comfort in the Lord

"In the summer months, as we seek a little rest from what wears the body, let us not forget to find true comfort in the Lord". The Holy Father made this recommendation at the Angelus in Saint Peter's Square on Sunday, 9 July. In his commentary on Sunday's Gospel, Pope Francis focused on Jesus' behest that we not allow ourselves to "grow accustomed to sadness". The following is a translation of the Pontiff's reflection, which he delivered in Italian.

Dear Brothers and Sisters,
Good morning!

In today's Gospel, Jesus says: "Come to me, all who labour and are heavy laden, and I will give you rest" (Mt 11:28). The Lord does not reserve this phrase for certain friends of his, no; he addresses it to "all" those who are weary and overwhelmed by life. And who could feel excluded from this invitation? The Lord knows how arduous life can be. He knows that many things weary the heart: disappointments and wounds of the past, burdens to carry and wrongs to bear in the present, uncertainties and worries about the future.

In the face of all this, Jesus' first word is an invitation, a call to move and respond: "Come". The mistake, when things go wrong, is

to stay where we are, lying there. It seems obvious, but how difficult it is to respond and open ourselves! It is not easy. In dark times it feels natural to keep to ourselves, to ruminate over how unfair life is, over how ungrateful others are, how mean the world is, and so on. We all know it. We have had this awful experience a few times. But in this way, locked up inside ourselves, we see everything as grim. Then we even grow accustomed to sadness, which becomes like home: that sadness overcomes us; this sadness is a terrible thing. Jesus, however, wants to pull us out of this "quicksand" and thus says to each one: "Come! – Who? – You, you, you". The way out is in connecting, in extending a hand and lifting our gaze to those who truly love us.

In fact it is not enough to come out of ourselves; it is important to know where to go. Because many aims are illusory: they promise comfort and distract just a little; they guarantee peace and offer amusement, then leave us with the loneliness there was before; they are "fireworks". Therefore Jesus

indicates where to go: "Come to me". And many times, in the face of a burden of life or a situation that saddens us, we try to talk about it with someone who listens to us, with a friend, with an expert.... This is a great thing to do, but let us not forget Jesus. Let us not forget to open ourselves to him and to recount our life to him, to entrust people and situations to him. Perhaps there are "areas" of our life that we have

never opened up to him and which have remained dark, because they have never seen the Lord's light. Each of us has our own story. And if someone has this dark area, seek out Jesus; go to a missionary of mercy; go to a priest; go.... But go to Jesus, and tell Jesus about this. Today he says to each one: "Take courage; do not give in to life's burdens; do not close yourself off in the face of fears and sins. Come to me!".

He awaits us; he always awaits us. Not to magically resolve problems, but to strengthen us amid our problems. Jesus does not lift the burdens from our life, but the anguish from our heart; he does not take away our cross, but carries it with us. And with him every burden becomes light (cf. v. 30), because he is the comfort we seek.

When Jesus enters life, peace arrives, the kind that remains even in trials, in suffering. Let us go to Jesus; let us give him our time; let us encounter him each day in prayer, in a trusting and personal dialogue; let us become familiar with his Word; let us fearlessly rediscover his forgiveness; let us eat of his Bread of Life: we will feel loved; we will feel comforted by him.

It is he himself who asks it of us, almost insists on it. He repeats it again at the end of today's Gospel: "learn from me, and you will find rest for your life" (cf. v. 29). And thus, let us learn to go to Jesus and, in the summer months, as we seek a little rest from what wears the body, let us not forget to find true comfort in the Lord. May the Virgin Mary our Mother, who always takes care of us when we are weary and overwhelmed, help us and accompany us to Jesus.

After the Angelus, the Holy Father greeted the faithful and the many special groups present in the Square, then added:

I wish all of you a happy Sunday. Please, do not forget to pray for me. Enjoy your lunch. *Arrivederci!*

Convocation of Catholic Leaders of the USA

The solution is to imitate Jesus

"Jesus calls us to follow him; that is an action, a decision that implies a way of life", Archbishop José Horacio Gómez of Los Angeles told participants gathered for the 'Convocation of Catholic Leaders: The Joy of

has to go towards those on the peripheries of society and that this responsibility is not only of the bishops, clergy and other Church operators, but also of the entire Church. "They are places on a map ... where

the poor live. They are the prisons and the tent cities in our public spaces ... bitter fruits of neglect, exploitation and injustice. They are all the places our society is ashamed of and would rather forget about", the Archbishop explained. "In these places", he continued, people "are wounded and feel their life has no meaning and makes

no difference", and thus they become trapped in sin, addiction, slavery and self-deception.

"These peripheries are new mission territory", the Archbishop stressed. He admitted that the Church does not like going to some of these places. However, he reminded the 3,500 participants that Jesus is on the margins and that, as people of faith, we are called to go where He is.

The prelate also had some strong words for the "elite", accusing them

of carrying out an "aggressive 'de-Christianization' of our society", causing people to "un-remember" our Christian roots and deconstruct everything that was built on these roots. With the loss of God, we are witnessing the loss of the human person". He singled out American society as a key example of a place where the need to serve on the periphery is fundamental. "America is pulling apart. We are a people divided along lines of money and race, education and family backgrounds. People are afraid of the future. They feel powerless and excluded", he told the conference. The solution he offered is to imitate Jesus and meet people in the "places of pain and injustice, the places where people are forgotten".

During the conference, in an interview with French newspaper "La Croix", Cardinal Joseph William Tobin, Archbishop of Newark, cautioned that "as followers of Jesus, we must be careful not to exclude others; the climate of insecurity has caused an exaggerated patriotism in the United States. Everyone identifies himself first and foremost as an American rather than a disciple of Jesus.... And we, American Catholics, run this risk". Regarding the excluded, he stressed that American Catholics "are a Church of migrants. We have always pleaded their cause".



"Sunday", Edward Hopper (1926)



the Gospel in America'. "Being Christian is more than accepting Jesus as saviour", he stressed, "but requires the faithful to go to the peripheries of society where people are struggling materially and spiritually". The conference, sponsored by the U.S. Conference of Catholic Bishops (USCCB), was held in Orlando, Florida, from 1-4 July.

Archbishop Gómez, Vice President of the USCCB, echoed Pope Francis' call for a Church on the move, explaining that the Church

Congregation for the Causes of Saints

Promulgation of Decrees

The Holy Father received in audience Cardinal Angelo Amato, SDB, Prefect of the Congregation for the Causes of Saints, on Friday, 7 July. During the audience, the Pontiff authorized the Congregation to promulgate the following Decrees regarding:

- the miracle attributed to the intercession of the Venerable Servant of God Hanna Chrzanowska, laywoman, born on 7 October 1902 in Warsaw, Poland, and died on 29 April 1973 in Krakow, Poland;
- the martyrdom of the Servant of God Jesús Emilio Jaramillo Monsalve of the Institute of Saint Francis Xavier for the Foreign Missions of Yarumal, Bishop of Arauca, killed in hatred of the Faith in 1989 near Fortul, Colombia;

- the martyrdom of the Servant of God Pedro María Ramírez Ramos, diocesan priest, killed in hatred of the Faith on 10 April 1948 in Armero, Colombia;

- the heroic virtues of the Servant of God Ismael Perdomo, Archbishop of Bogotá, born on 22 February 1872 in El Gigante, Colombia, and died on 3 June 1950 in Bogotá, Colombia;

- the heroic virtues of the Servant of God Alojzy Kosiba (in the world: Piotr), professed layman of the Order of Friars Minor, born on 29 June 1855 in Libusza, Poland, and died on 4 January 1939 in Wieliczka, Poland;

- the heroic virtues of the Servant of God Paula de Jesús Gil Cano, Foundress of the Congregation of the Franciscan

- Sisters of the Immaculate Conception, born on 2 February 1849 in Vera, Spain, and died on 18 January 1913 in Murcia, Spain;

- the heroic virtues of the Servant of God Mary Elizabeth Mazza, Foundress of the Institute of the Little Apostle Sisters of the Christian School, born on 21 January 1886 in Martinengo, Italy, and died on 29 August 1950 in Bergamo, Italy;

- the heroic virtues of the Servant of God Mary Crucified of Divine Love (in the world: Maria Gargani), Foundress of the Congregation of the Apostles of the Sacred Heart (women), born on 23 December 1892 in Morra Irpino (today Morra de Sanctis, Italy) and died on 23 May 1973 in Naples, Italy.

VATICAN BULLETIN

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was ordained a priest on 16 June 1984. He has served in parish ministry and as: treasurer and consultor of the Province; director of the De Paul Evangelization Center in Montebello, and of the Daughters of Charity in Los Altos; superior of the De Paul Center Residence in Montebello, and of the International Missions in Alaska.

The Holy Father appointed Fr Jesús Ruiz Molina, MCCJ, as Auxiliary Bishop of Bangassou, Central African Republic, assigning him the titular episcopal See of Arae in Mauretania. Until now he has been parish priest, vicar forane and diocesan coordinator for the Commission for Catechesis (11 July).

Bishop-elect Ruiz Molina, 58, was born in La Cueva de Roa, Spain. He graduated in theology and philosophy. He was ordained a priest on 11 July 1987 and made his solemn vows for Comboni Missionaries of the Heart of Jesus on 24 April 1988. He was sent to Africa after serving in parish ministry and as: mission animator in Spain; formator of postulants for Combonians and head of the lay Combonians in Spain; provincial of the new Province of Chad; counsellor to the Combonian Delegation in the Central African Republic.

ORIENTAL CHURCHES

The Holy Father appointed Bishop Milan Lach, SJ, titular Bishop of Ostracine, as Apostolic Administrator *sede vacante* of the Eparchy of Parma, USA. Until now he has been Auxiliary Bishop of Prešov for Byzantine Catholics, Slovakia (24 June).

Bishop Lach, 43, was born in Kežmarok, Slovakia. He was ordained a priest on 1 July 2001. He was ordained a bishop on 1 June 2013, subsequent to his appointment as titular Bishop of Ostracine and Auxiliary Bishop of Prešov.

ROMAN CURIA

The Holy Father thanked Cardinal Gerhard Ludwig Müller at the conclusion of his quinquennial mandate as Prefect of the Congregation for the Doctrine of the Faith and as President of the Pontifical Commission *Ecclesia Dei*, of the Pontifical Biblical Commission and of the International Theological Commission (1 July).

The Holy Father appointed Archbishop Luis Francisco Ladaria Ferrer, SJ, titular Archbishop of Thibica, as Prefect of the Congregation for the Doctrine of the Faith. Until now he has been secretary of the same congregation (1 July).

Archbishop Ladaria Ferrer, 73, was born in Manacor, Spain. He was ordained a priest on 29 July 1973. On 9 July 2008 he was appointed titular Archbishop of Thibica and Secretary of the Congregation for the Doctrine of the Faith.

The Holy Father appointed as Undersecretaries of the Dicastery for Promoting Integral Human Development the following:

- Fr Segundo Tejado Muñoz, Undersecretary of the Pontifical Council "Cor Unum"

- Fr Nicola Riccardi, OFM, professor at the Faculty of Theology, Chair of Justice and Peace at the Pontifical University *Antoniamum* in Rome

- Dr Flaminia Giovannelli, formerly Undersecretary of the Pontifical Council for Justice and Peace (9 July).

RELATIONS WITH STATES

The Holy Father appointed Archbishop Giuseppe Pinto, titular Archbishop of Anglona, as Apostolic Nuncio in Croatia. Until now he has been Apostolic Nuncio in the Philippines (1 July).

SPECIAL ENVOY

The Holy Father appointed Cardinal Raúl Eduardo Vela Chiriboga, Archbishop emeritus of Quito, Ecuador, as his Special Envoy at the closing celebration of the Archdiocesan Jubilee of Lima, Peru, on the occasion of the Fourth Centenary of the death of Saint Rose of Lima, to be held on 30 August 2017 (4 July).

START OF MISSION

On 9 May, Archbishop Charles John Brown, titular Archbishop of Aquileia, began his mission as Apostolic Nuncio in Albania with the presentation of his Letters of Credence to Mr Bujar Nishani, President of the Republic.

On 5 June, Archbishop Giambattista Diquattro, titular Archbishop of Giru Mons, began his mission as Apostolic Nuncio in Nepal with the presentation of his Letters of Credence to Mrs Bidhya Devi Bhandari, President of Nepal.

On 8 June, Archbishop Edward Joseph Adams, titular Archbishop of Scala, began his mission as Apostolic Nuncio in Great Britain with the presentation of his Letters of Credence to H.M. Queen Elizabeth II.

CARDINAL TAKES POSSESSION

On 2 July, Cardinal Gregorio Rosa Chávez, Auxiliary Bishop of San Salvador, took possession of the Title of Santissimo Sacramento in Tor de' Schiavi.

NECROLOGY

Cardinal Joachim Meisner, Archbishop emeritus of Cologne, Germany, at age 83 (5 July)

Bishop Giovanni Bernardo Gremoli, OFM Cap., titular Bishop of Masucaba, Vicar Apostolic of Arabia emeritus, at age 91 (6 July)

Cardinal takes Possession



On 2 July, Cardinal Gregorio Rosa Chávez, Auxiliary Bishop of San Salvador, El Salvador, took possession of the Title of Santissimo Sacramento in Tor de' Schiavi.

24th World Congress to be held in October in Taiwan

Challenges facing Apostleship of the Sea

The 24th World Congress of the Apostleship of the Sea, this year dedicated to fishing and fishers, will be held in October in Kaohsiung, Taiwan. The announcement was made in a 9 July Message by Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Integral Human Development. In the Message sent for the occasion of Sea Sunday to chaplains, staff and volunteers involved in this pastoral ministry, the Cardinal expressed his gratitude to seafarers and fishers, and highlighted some of the many challenges they face.

He recalled that the annual celebration of Sea Sunday is an occasion to raise awareness about the "hard work and sacrifices" that the world's

who have ensured their safe delivery. Although their contribution "is essential to the global world economy", the Cardinal observed, seafarers face many challenges "affecting their life and dignity".

Cardinal Turkson particularly noted "the long months away from the family" as one of the greatest challenges for seafarers, despite new technologies which have improved communication between family members. "Mothers are left alone, forced to play multiple roles", as children grow up "with an absent father", he explained, adding that pastoral ministry should include the "creation of seafarer's wives groups" to provide families with greater assistance.

While social media can help connect crew with families and friends, the Cardinal warned that their excessive use can leave seafarers "disconnected and isolated from each other on board" because, in moments of free time, each one takes refuge in his or her own virtual world.

The Apostleship's pastoral visits to ships aim to create a "human connection", Cardinal Turkson stressed, to strengthen communication with the outside world and between crew members in order "to prevent loneliness, isolation and depression that could lead to suicide", which, according to one recent study, "is the top cause of seafarers' death".

Threats of terrorism have led to the introduction of new security measures in many ports, further restricting seafarers' ability to go ashore and even limiting ship access to visitors, Cardinal Turkson noted.

While the Prefect admitted the need to keep ports and ves-

dinal warned that there are still too many cases of "crews cheated out of their salary, exploited and abused", and "unjustly criminalized for maritime accidents and abandoned in foreign ports". He called on "all the maritime authorities to be more vigilant and attentive in



I entrust sailors, fishermen, and all those in difficulty on the seas faraway from home, to the motherly protection of Mary, Star of the Sea

(@Pontifex)

more than 1.5 million seafarers, most from developing countries, contribute to making "our life more comfortable" by transporting "almost 90 per cent of the goods" we purchase and consume.

"It is difficult for us to imagine", Cardinal Turkson said, that behind all these goods "are the faces of the many seafarers"

sels "secure", he said that care should be taken to prevent discrimination that would restrict seafarers from going ashore on the basis of their "nationality, race or religion". He also advocated for the fundamental right of crews to "have access to shore-based facilities and services to secure their health and well-being" as laid out in the 2006 Maritime Labour Convention.

Though that Convention – which "establishes the minimum international requirements of the human and labour rights of seafarers" – officially entered into force in August 2013, the Car-

intervening to prevent abuses and redress any wrongdoing".

Admitting that the "threat of piracy" on the high seas "has decreased, compared with a few years ago", Cardinal Turkson pointed out that armed attacks and hijackings are "still very high in some geographical areas", and he urged the maritime community not to lower its guard and "to implement all the necessary measures that will guarantee the safety and the protection not only of the cargo but most of all, of the crew".

In concluding his Message, the Prefect announced that fishers and fisheries will be the focus of the 24th World Congress to be held in Kaohsiung, Taiwan, in October 2017. Like seafarers, he explained, fishers who "spend a long time at sea often sail on fishing vessels that are not seaworthy". Despite the fact that their line of work is considered one of the most dangerous in the world, fishers lack the benefits and higher wages enjoyed by seafarers. The fishing sector, he emphasized, "is plagued with cases of human trafficking and forced labour, and illegal, unreported and unregulated fishing".

The Congress, he affirmed, will offer the opportunity to "increase our awareness and attention to these particular issues", and strengthen cooperation between the Apostleship networks in the different nations, with the aim of improving the lives of fishers.

He encouraged not only experts to attend the Congress, but also the largest possible "number of chaplains and volunteers, because fisheries and fishers are a concern of the Apostleship of the Sea and not just of those who are personally involved".

Special collections to be taken up across Ireland

For the victims of severe drought in South Africa

Special collections will be taken up across Ireland at all Masses during the weekend of 22-23 July to fund life-saving aid for people currently suffering due to the devastating hunger crisis in East Africa. The Irish Bishops' Conference has announced that the money raised will be donated to Trócaire, the overseas development agency of the Catholic Church in Ireland.

Responding to what the UN is calling the greatest humanitarian disaster since World War II, Trócaire is delivering life-saving food, water and health care to the 25 million people affected by severe drought in

Kenya, South Sudan, Somalia and Ethiopia. Harvests have failed and much livestock has perished. Conflict has exacerbated the crisis in South Sudan and Somalia, both with areas on the verge of famine.

Archbishop Eamon Martin of Armagh, Primate of All Ireland, says the situation is critical and has urged support for the collection from parishioners: "with the failure of successive rains and a prolonged drought having taken hold of the region, just surviving has now become the main challenge facing people in large parts of East Africa. Millions of people in the region are facing starvation. The crops have failed and animals are dying because of a lack of grazing and water. The large number of people affected may shock us, but we must realise that behind these stark numbers are real people: mothers and fathers unable to provide for their hungry children".

The Catholic Church in Ireland, the Archbishop said, is already responding to this crisis through Trócaire, but "needs are so enormous" that all money collected the weekend of 22-23 July will go directly to their humanitarian work in East Africa. The bishops "are asking clergy and parishioners to respond to this terrible tragedy with generosity".



"Bread and wine", Graham Pigott

Because the bread and wine for the Eucharist are no longer supplied solely by religious communities, but "are also sold in supermarkets and other stores and even over the Internet", the world's bishops should set up guidelines and an oversight body to "remove any doubt about the validity of the matter for the Eucharist": In a 15 June Circular Letter to diocesan bishops, the Congregation for Divine Worship and the Discipline of the Sacraments, writing at the request of Pope Francis, reaffirmed that it is the duty of the bishops to remind their clergy to "verify those who provide the bread and wine for the celebration" of the Eucharist "and the worthiness of the material". The following is the English text of the Letter.

1. At the request of the Holy Father, Pope Francis, the Congregation for Divine Worship and the Discipline of the Sacraments is writing to Diocesan Bishops (and to those who are their equivalents in law) to remind them that it falls to them above all to duly provide for all that is required for the celebration of the Lord's Supper (cf. Lk 22:8, 13). It is for the Bishop as principal dispenser of the mysteries of God, moderator, promoter and guardian of the liturgical life in the Church entrusted to his care (cf. CIC can. 835 § 1), to watch over the quality of the bread and wine to be used at the Eucharist and also those who prepare these materials. In order to be of assistance we recall the existing regulations and offer some practical suggestions.

2. Until recently it was certain religious communities who took care of baking the bread and making the wine for the celebration of the Eucharist. Today, however, these materials are also sold in supermarkets and other stores and even over the Internet. In order to remove any doubt about the validity of the matter for the Eucharist, this Dicastery suggests that Ordinaries should give guidance in this regard by, for example, guaranteeing the Eucharistic matter through special certification.

The Ordinary is bound to remind priests, especially parish priests and rectors of churches, of their responsibility to verify those who provide the bread and wine for the celebration and the worthiness of the material.

It is also for the Ordinary to provide information to the producers of the bread and wine for the Eucharist and to remind them of the absolute respect that is due to the norms.

3. The norms about the Eucharistic matter are given in can. 924 of the CIC and in numbers 319 - 323 of the *Institutiogeneralis Missalis Romani* and have already been explained in the



Congregation for Divine Worship and the Discipline of the Sacraments

On the bread and wine for the Eucharist

Instruction *Redemptionis Sacramentum* issued by this Congregation (25 March 2004):

a) "The bread used in the celebration of the Most Holy Eucharistic Sacrifice must be unleavened, purely of wheat, and recently made so that there is no danger of decomposition. It follows therefore that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament. It is a grave abuse to introduce other substances, such as fruit or sugar or honey, into the bread for confecting the Eucharist. Hosts should obviously be made by those who are not only distinguished by their integrity, but also skilled in making them and furnished with suitable tools" (n. 48).

b) "The wine that is used in the most sacred celebration of the Eucharistic Sacrifice must be natural, from the fruit of the grape, pure and incorrupt, not mixed with other substances. [...] Great care should be taken so that the wine intended for the celebration of the Eucharist is well conserved and has not soured. It is altogether forbidden to use wine of doubtful authenticity or provenance, for the Church requires certainty regarding the conditions necessary for the validity of the sacraments. Nor are other drinks of any kind to be admitted for any reason, as they do not constitute valid matter" (n. 50).

4. In its *Circular Letter to the Presidents of the Episcopal Conferences regarding legitimate variations in the use of bread with a small quantity of gluten and the use of mustum as Eucharistic matter* (24 July 2003, Prot. N. 89/78 - 17498), the Congregation for the Doctrine of the Faith published the norms for the celebration of the Eucharist by persons who, for varying and grave reasons, cannot consume bread made in the usual manner nor wine fermented in the normal manner:

a) "Hosts that are completely gluten-free are invalid matter for the celebration of the Eucharist. Low-gluten hosts (partially gluten-free) are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials

and without the use of procedures that would alter the nature of bread" (A. 1-2).

b) "*Mustum*, which is grape juice that is either fresh or preserved by methods that suspend its fermentation without altering its nature (for example, freezing), is valid matter for the celebration of the Eucharist" (A. 3).

c) "The Ordinary is competent to give permission for an individual priest or layperson to use low-gluten hosts or mustum for the celebration of the Eucharist. Permission can be granted habitually, for as long as the situation continues which occasioned the granting of permission" (C. 1).

5. The same Congregation also decided that Eucharistic matter made with genetically modified organisms can be considered valid matter (cf. Letter to the Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, 9 December 2013, Prot. N. 89/78 - 44897).

6. Those who make bread and produce wine for use in the Mass must be aware that their work is directed towards the Eucharistic Sacrifice and that this demands their honesty, responsibility and competence.

7. In order to facilitate the observance of the general norms Ordinaries can usefully reach agreement at the level of the Episcopal Conference by establishing concrete regulations. Given the complexity of situations and circumstances, such as a decrease in respect for the sacred, it may be useful to mandate a competent authority to have oversight in actually guaranteeing the genuineness of the Eucharistic matter by producers as well as those responsible for its distribution and sale.

It is suggested, for example, that an Episcopal Conference could mandate one or more Religious Congregations or another body capable of carrying out the necessary checks on production, conservation and sale of the Eucharistic bread and wine in a given country and for other countries to which they are exported. It is recommended that the bread and wine to be used in the Eucharist be treated accordingly in the places where they are sold.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 15 June 2017, Solemnity of the Most Holy Body and Blood of Christ.

Cardinal ROBERT SARAH
Prefect
Archbishop ARTHUR ROCHE
Secretary

