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 the "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 facendis in causis sanctorum, both of which were issued in 1983.

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

Francis’ Message to the G20
Priority to poor, refugees

Archbishop emeritus of Cologne dies
Cardinal Joachim Meisner

To Italian labour organizations
True vocation of unions

At the Angelus
Find comfort in the Lord

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 Administrator of the Diocese of Asmara, Eritrea, USA (30 June).

Saturday, 8 July
Archbishop Luis Francis Ladaria Ferrer, SJ, titular Bishop of Tithorea, 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 15 May 1989, subsequent to his appointment as titular Bishop of Yucatan and Auxiliary of Morelia, Mexico. On 3 June 2005 he was appointed Bishop of Tapachula.

The Holy Father accepted the resignation of Bishop Luis Guillermo Eichborn as Bishop of the Diocese of Morelia, Mexico. 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 1 March 1983. He was ordained a bishop on 29 December 2011, subsequent to his appointment as Auxiliary of Lomas de Zamora and titular Bishop of Castra nova. On 5 February 2017 he was appointed Coadjutor of Morón.

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

The Holy Father accepted the resignation of Bishop Héctor Epalza, 75, born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.

The Holy Father appointed Bishop Leopoldo Echborn, 75, was born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.

The Holy Father appointed Bishop Leopoldo Echborn, 75, was born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.

The Holy Father appointed Bishop Leopoldo Echborn, 75, was born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.

The Holy Father appointed Bishop Leopoldo Echborn, 75, was born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.

The Holy Father appointed Bishop Leopoldo Echborn, 75, was born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.

The Holy Father appointed Bishop Leopoldo Echborn, 75, was born in Santa Rosa de Calá, Colombia. He studied philosophy and theology and holds a licentiate in religious education. He was ordained a priest on 4 October 1982. He has served in parish ministry and as: director of the diocesan Seminary of the Sacred Apostle; rector of the diocesan Seminary Caritas; rector of Catholic University of Risaralda, rector of Balthasar Alvarez Restrepo College; diocesan treasurer.

The Holy Father appointed Bishop Irineo Jaramillo Montoya, 58, was born in Potosí, Bolivia. He was ordained a bishop on 27 November 2001. He has been titular Bishop of Barquisimeto and Auxiliary of Ariquemes, Brazil (5 July).

Bishop Jaramillo Montoya, 58, was born in Potosí, Bolivia. He has served in parish ministry and as: rector of the Diocesan Seminary of Santa Cruz de la Sierra; rector of the Pontifical Catholic University of Santa Cruz de la Sierra.
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 word and letter, 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, 3 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 programme 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 G20 leaders for the assessment of its outcome.

Time is greater than space. The gravity, complexity, and interconnectedness 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 support to those peoples will be a sign of the seriousness and sincerity of the mid-term commitment to re-forming 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 XVI’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, 39). 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 offer solutions that are 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
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 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 20 years”. He admitted therefore, that he was surprised when John Paul II suddenly transferred him to Cologne: he, the Bishop of East Germany’s entire communist period, was “suddenly” transferred to Cologne: he, the Bishop of East Germany’s entire communist period before moving to Cologne the year before the Wall was torn down.

Cardinal 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.

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. I impart my heartfelt Apostolic Blessing to all those who, with prayer and sacrifice, commemorate the deceased pastor.

FRANCICUS PP.

New Governor General of the Order of the Holy Sepulchre

Following two four-year mandates, Agostino Borromeo stepped down on 29 June from the office of 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 George of the Palatinate upon Professor Borromeo during the annual meeting of the Lieutenants of Europe, which took place concurrently in Rome.

Ambassador Visconti di Modrone, assisted by members of the Grand Magistracy, 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 organisations 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, and, in forgetting people, also forgets and loses itself. But if we think of a person without work, we are forgetting 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 cooperation 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 move 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?", they say: two, three children: "Tell me, do you play with your children?". "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 currently 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 have work, whereas study is the only good "work" for children and for the young. And when the right to fair pension is not recognized always and for everyone — "fair" as in neither too meager nor too lavish — there is much 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 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 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 fight 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 renewed 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 2:6-8). Unions are prophetic both for their power to confront and do not carry out their essential function of speaking. The second is the work of prophecy, which is prophecy. But in our advanced capitalist societies, unions risk losing their prophetic nature and becoming too similar to the institutional social nature that it has as its very foundation, the social nature of economy, 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 consensus has its greatest enemies, 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". For me, you are always the better in your work, so that it may be recognized, but in the world of work, women are still second class. You might say, "No, but there is that busineswoman, 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. Inhabitating 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.

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

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, and, in forgetting people, also forgets and loses itself. But if we think of a person without work, we are forgetting 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 cooperation 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 move 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?", they say: two, three children: "Tell me, do you play with your children?". "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 currently 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 have work, whereas study is the only good "work" for children and for the young. And when the right to fair pension is not recognized always and for everyone — "fair" as in neither too meager nor too lavish — there is much 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 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 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 fight 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 renewed 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 2:6-8). Unions are prophetic both for their power to confront and do not carry out their essential function of speaking. The second is the work of prophecy, which is prophecy. But in our advanced capitalist societies, unions risk losing their prophetic nature and becoming too similar to the institutional social nature that it has as its very foundation, the social nature of economy, 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 consensus has its greatest enemies, 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". For me, you are always the better in your work, so that it may be recognized, but in the world of work, women are still second class. You might say, "No, but there is that busineswoman, 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. Inhabitating 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 'iskle', or 'justice', and 'syn', togetherness: "syn-iskle". 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
On 2 June 2016 the Congregation for the Causes of Saints, following 7 February, theápòsition peculiaris of the Positio of the decree of the Roman Rarum, and thus modified, which, in its Plenary Session on 27 September 2016, carefully studied the case of the Christian, their decision was the heroic act of the cause, and, in that same way, as the result in the Pontifical of the Apostolic Promulgation of 25 January 1983. One of the canonical law or of the Congregation for the Causes of Saints. The Congregation considered the heroic act of the Christian, by the expression of the Apostolic Constitution of 1983, cause of the supreme imitation of Christ, referred to the Congregation, and to prepare the Position on virtues, on the offer of life or on martyrdom.

Art. 4

For the purpose of the offer of life in the sanctions of Christian virtue as well as of the candidate for the supreme imitation of Christ, and for the preparation of the cause, the Congregation held a Pe-
Archbishop Bartolucci on a new cause in procedure for canonization

CONTINUED FROM PAGE 6:

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? d) as to the juridical procedure for eventual beatification for vieam vitae oblationis, beyond the diocesan investigation super vita, virtutibus, oblatione vitae, fama sanctitatis - also include proof of a miracle? (Relatio et Vita Congregatus Peculiaris, p. 8).

Each question was answered in writing by the 15 consultors and postulators who then discussed the matter in a collegial meeting. As noted, the special synodal 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 the Church's recognition, 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 viewpoint that it be valid and effective for the beatification of a Servant of God, must be subjected to the following criteria: a) a free and voluntary offer of life and heroic acceptance proper caritasim of a certain and unimy life; 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 of the death of the Servant of God, who in their Saints see the light only from written sources.

The Holy Father has also ordered that the dubium - that is, the matter under examination - caesura, has for the offer of life be thus formulated: “An constet de heroica oblatione vitae usque ad mortem offerendus (in Christo) ad effectum; the Servant of God, who in their Saints see the light only from written sources”.

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

*Archbishop Secretary of the Congregation for the Causes of Saints

---

Armaon hic delectionem on the offer of life

CONTINUED FROM PAGE 8:

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, if the proofs for martyrdom or virtues can be brought together light only from written sources

Art. 10.1: “in both recent and ancient causes, a biography of any historic

Art. 10.2: “in recent causes only, a list of persons who can help bring to light the truth about the virtues or the of

Art. 10.3: “in recent causes only, a list of persons who can help bring to light the truth about the virtues or the of

Art. 15.3: “Once the report has been accep-

Art. 15.4: “Once the report has been accep-

Art. 35: “Any solemn celebrations or par-

Art. 36: “Any solemn celebrations or par-

Given in Rome, at Saint Peter’s, on 11 July, 1985, in the Fifth Year of my Pontificate.

Amato that His Holiness “this 10 January has benevolently approved the proposal for the beatification of those Servants of God whose free and voluntary offer of life was the path to their death. The Congregation was also asked to “draft the text of the Pontifical Pro-

The Holy Father has also ordered that the dubium - that is, the matter under examination - caesura, has for the offer of life be thus formulated: “An constet de heroica oblatione vitae usque ad mortem offerendus (in Christo) ad effectum; the Servant of God, who in their Saints see the light only from written sources”.

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 life of God, who in their Saints see the face of Christ, God’s presence in history, and the exemplary imitation of the Gospel.

*Archbishop Secretary of the Congregation for the Causes of Saints
At the Angelus the Pope speaks of summer rest

"In the summer months, as we seek a little rest from what weary 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’ lesson that we not allow ourselves to “grow accustomed to sadness”. The following is a transcription 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 how 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, or 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 overtakes us; this sadness is a terrible thing. Jesus, however, wants to pull us out of this “quick-sand” 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 charity, 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 weary 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 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 14 July. Archbishop Gómez, Vice President of the USCCB, echoed Pope Francis’ call for a Church on the move, explaining that the Church 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 them suffer".

“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 5,500 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 “unremember” 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 background. 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 exclusion, he stressed that “American Catholics are a Church of migrants. We have always pleaded their cause”.

Let us find true comfort in the Lord

“Sunday”, Edward Hopper (1906)
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 martyrdom of the Servant of God Maria Rita Barberis, born on 4 August 1856 in Limone Piemontese, Italy; and died there on 1 September 1878, as prefect of the congregation for the doctrine of the faith and as President of the Pontifical Commission Eclesia Dia, of the Pontifical Biblical Commission and of the International Theological Commission (9 July).

The Holy Father appointed Fr. Segundo Tejado Muñoz, OFM, pro-priest of the Order of Friars Minor, born on 29 June 1855 in Lébussa, Poland, and died on 4 January 1899 in Béziers, France, as prefect of the Congregation for the Doctrine of the Faith. Until now he has been secretary of the same congregation (9 July).

The Holy Father appointed as undersecretaries of the dicastery for promoting integral human development:

— Fr. Gerardo Lopez, OFS, professor at the Catholic University of Rio de Janeiro, Brazil, as general councilor of the Pontifical Council for Justice and Peace (4 July).

— Fr. Nicola Riccardi, OFM, professor at the Faculty of Theology, Chair of Justice and Peace at the Pontifical University Antonianum in Rome (4 July).

— Dr. Flaminia Giovanniello, formerly undersecretary of the Pontifical Council for Justice and Peace (9 July).

The Holy Father appointed Archbishop Luis Francisco Ladaria Ferrer, SJ, titular Archbishop of Thibica, born on 12 July 1857 in Almería, Spain, and died on 30 August 1891 in Madrid, Spain, as prefect of the Congregation for the Doctrine of the Faith. Until now he has been secretary of the same congregation (9 July).

— 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 1819 in Vera, Spain, and died on 18 January 1915 in Múrcia, Spain.

— the heroic virtues of the Servant of God Mary Elizabeth Mazza, Foundress of the Institute of the Little Apostles Sisters of the Christian School, born on 21 January 1805 in Martinengo, Italy, and died on 29 August 1850 in Bergamo, Italy.

— the heroic virtues of the Servant of God Maria 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 1912 in Morra de Sanctis, Italy, and died on 25 May 1973 in Naples, Italy.

VATICAN BULLETIN

Roman Curia

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.

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

— Fr. Segundo Tejado Muñoz, Undersecretary of the Pontifical Council “Cor Unum” (9 July).

— Fr Nicola Riccardi, OFM, professor at the Faculty of Theology, Chair of Justice and Peace at the Pontifical University Antonianum in Rome (9 July).

— Dr. Flaminia Giovanniello, formerly undersecretary of the Pontifical Council for Justice and Peace (9 July).

Special Envoy

On 9 May, Archbishop Charles John Brown, titular Archbishop of Aquelie, 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, El Salvador, took possession of the Title of Santissimo Sacramento in Tor de’ Schiavi.

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 7 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.
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

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 announce-ment was made in a 9 July Memo-
sage by Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Integ-
ral Human Development. In the Message sent for the occasion of Sea Sunday to chaplains, stuff and volunteers involved in this pastoral ministry, the Cardinal expressed his gratitude to sea-
farers and fishers, and high-
lighted some of the many chal-
enges they face.

He recalled that the annual celebration of Sea Sunday is an occasion to raise awareness about the “hard work and sacri-
fices” that the world’s

who have ensured their safe de-

delivery. Although their contribu-
tion “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 chil-
dren grow up “with an absent father”, he explained, adding that pastoral ministry should in-
clude the “creation of seafarer’s wives groups” to provide famil-
ies with greater assistance.

While social media can help connect crew with families and friends, the Cardinal warned that their excessive use can leave sea-
farers “disconnected and isolated from each other on board” because, in moments of free time, each one takes refuge in his or her own virtu-
alom 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 pre-
vent loneliness, isolation and de-
pression that could lead to sui-
cide”, which, according to one recent study, “is the top cause of seafarers’ death”.

Threats of terrorism have led to the introduction of new se-
curity measures in many ports, further restricting seafarers’ abil-
ity to go ashore and even limit-
ing ship access to visitors, Car-
dinal Turkson noted.

While the Prefect admitted the need to keep ports and ves-
sels “secure”, he said that care

should be taken to prevent dis-

crimination that would restrict seafarers from going ashore on the basis of their ‘nationality, race or religion’. He also advo-
cated for the fundamental right of crews to “have access to

shore-based facilities and ser-

vices to secure their health and well-being” as laid out in the

2006 Maritime Labour Conven-
tion.

Though that Convention — which “establishes the minimum international requirements of the human and labour rights of sea-
farers” — officially entered into

force in August 2013, the Car-
dinal warned that there are still

too many cases of “crews cheated out of their salary, ex-

ploited and abused”, and “un-

justly criminalized for maritime accidents and abandoned in for-

gn ports”. He called on “all the maritime authorities to be more vigilant and attentive in

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 mari-
itime community not to lower its guard “and to implement all the

necessity 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 fish-
ers and fisheries will be the fo-
cus 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 seafarrowy”. Despite the fact that their line of work is considered one of the most dan-
gnerous in the world, fishers lack the benefits and higher wages

enjoyed by seafarers. The fish-
ing sector, he emphasized, “is plagued with cases of human trafficking and forced labour, and illegal, unreported and un-

regulated fishing”.

The Congress, he affirmed, will offer the opportunity to “in-
crease our awareness and atten-
dation to these particular issues”, and strengthen cooperation between the Apostleship net-
works in the different nations, with the aim of improving the

lives of fishers.

He encouraged not only ex-

perts to attend the Congress, but also the largest possible “number of chaplains and vol-

unteers, because fishers 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. Har-
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:

“I am asking everyone to be generous 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 parish-

ioners to respond to this terrible tragedy with generosity”.

number 28, Friday, 14 July 2017
L’OSSERVATORE ROMANO page 11

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 announce-
ment was made in a 9 July Mes-
sage by Cardinal Peter Kodwo Appiah Turkson, Prefect of the Dicastery for Promoting Integ-
ral Human Development. In the Message sent for the occasion of Sea Sunday to chaplains, stuff and volunteers involved in this pastoral ministry, the Cardinal expressed his gratitude to sea-
farers and fishers, and high-
lighted some of the many chal-
enges they face.

He recalled that the annual celebration of Sea Sunday is an occasion to raise awareness about the "hard work and sacri-
fices" that the world’s

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 con-
sume.

"It is difficult for us to ima-
gine", Cardinal Turkson said, that behind all these goods "are the faces of the many seafarers".
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 § 4), 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 Institutio Generalis Missalis Romani and have already been explained in the Instruction Redemptoris Sacramentum issued by this Congregation (15 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. 49/03 – 17497), 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. 1-4).

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. 2).

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. 89/13 – 44897).

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.

6. 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 affords 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