

# L'OSSERVATORE ROMANO

WEEKLY EDITION  IN ENGLISH*Unicuique suum Non praevalent*

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Vatican City

Friday, 17 July 2020

At the Angelus the Pope thanks those who are close to the sick in this time of pandemic

## Saddened over Hagia Sophia

*Hagia Sophia in Istanbul (AFP)*

"I think of Hagia Sophia, and I am very saddened", Pope Francis said following the recitation of the Marian Prayer on Sunday, 12 July, referring to Turkey's decision to convert Istanbul's museum complex back into a mosque.

Earlier, the Holy Father reflected on the day's Gospel Reading on the Parable of the Sower. For God's seed to bear fruit in the soul, one must first learn to listen to him. "Often one is distracted by too many interests, by too many enticements, and it is difficult to distinguish, among the many voices and many words, that of the Lord, the only one that makes us free. This is why it is important to accustom oneself to listening to the Word of God, to reading it", the Pope said. Reiterating his advice that a Christian should always keep at hand a pocket copy of the Gospel, he recommended reading "a short passage every day, so that you become used to reading the Word of God, understanding well the seed that God offers you".

Recalling the celebration of the International Day of the Sea, which is celebrated on the second Sunday in July, the Holy Father also extended warm "greetings to all those who work at sea, especially those who are far from their loved ones and their country".

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*To 'curas villeros'*

The Holy Father expresses his closeness

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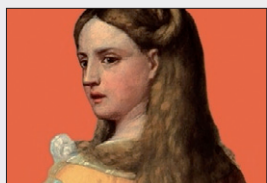
*Sea Sunday message and prayer*

Upholding seafarers' human rights

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Feast of Mary Magdalene

A historian investigates



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Congregation for the Doctrine of the Faith

### A 'Vademecum' on certain points of procedure in treating cases of sexual abuse of minors committed by clerics

In response to numerous questions about the procedures to be followed in those penal cases for which it is competent, the Congregation for the Doctrine of the Faith has prepared a *Vademecum*, intended primarily for Ordinaries and other personnel needing to apply the canonical norms governing cases of the sexual abuse of minors by clerics. The manual is meant to serve as a handbook for those charged with ascertaining the truth in such criminal cases, leading them step by step from the *notitia criminis* to the definitive conclusion of the case. While not issuing new norms or altering current canonical legislation, the manual seeks to clarify the various stages of the procedures involved. Its use is to be encouraged, since a standardized praxis will contribute to a better administration of justice. Reference is made above all to the two Codes presently in force (CIC and CCEO); the *Norms on Delicts Reserved to the Congregation for the Doctrine of the Faith* in the revised 2010 version, issued with the *Motu Proprio Sacra-*

*mentorium Sanctitatis Tutela*, taking account of the revisions introduced by the *Rescripta ex Audientia* of 3 and 6 December 2019; the *Motu Proprio Vos Estis Lux Mundi*; and, not least, the praxis of the Congregation for the Doctrine of the Faith, which has in recent years become increasingly clear and consolidated. Intended to be flexible, this manual can be periodically updated if the norms to which it refers are modified, or if the praxis of the Congregation calls for further clarifications and revisions. A choice was made not to include in this *Vademecum* guidelines for carrying out the judicial penal process in the first grade of judgment, since it was felt

*Meeting on the Protection of Minors in the Church, 21-24 February 2019, at the Vatican*

that the procedure set forth in the present Codes is sufficiently clear and detailed. It is hoped that this handbook will assist Dioceses, Institutes of Consecrated Life and Societies of Apostolic Life, Episcopal Conferences and the various ecclesiastical circumscriptions to better understand and implement the requirements of justice regarding a *delictum gravius* that constitutes for the whole Church a profound and painful wound that cries out for healing.

*Presentation of the manual*

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*Interview with Msgr Morandi*

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# VATICAN BULLETIN

## AUDIENCES

Friday, 10 July

Cardinal Angelo Becciu, Prefect of the Congregation for the Causes of Saints

## CHANGES IN EPISCOPATE

The Holy Father accepted the resignation of Bishop Stanisław Gebicki from the office of Auxiliary Bishop of Włocławek, Poland (8 July).

The Holy Father appointed Fr Ângelo Ademir Mezzari, RCJ, as Auxiliary Bishop of the Metropolitan Archdiocese of São Paulo, Brazil, assigning him the titular episcopal See of Fiorentino. Until now he has served as parish priest of Nossa Senhora das Graças in Bauru (8 July).

Bishop-elect Mezzari, 63, was born in Forquilha, Brazil. A member of the Rogationists of the Heart of Jesus, he was ordained a priest on 22 December 1984. He holds a degree in journalism and a licence in dogmatic theology.

The Holy Father appointed Bishop Gonzalo de Villa y Vásquez, SJ, as Metropolitan Archbishop of Santiago de Guatemala, Guatemala. Until now he has served as Bishop of Sololá-Chimaltenango, Guatemala (9 July).

Archbishop de Villa y Vásquez, 66, was born in Madrid, Spain. A member of the Society of Jesus, he was ordained a priest on 13 August 1983. He was ordained a bishop on 25 September 2004, subsequent to his appointment as titular Bishop of Rotaria and Auxiliary of the Archdiocese of Santiago de Guatemala. On 28 July 2007 he was appointed Bishop of Sololá-Chimaltenango.

The Holy Father accepted the resignation of Bishop José Câmante na Bissign from his office as Bishop of Bissau, Guinea-Bissau (11 July).

The Holy Father accepted the resignation of Bishop Ratko Perić from his office as Bishop of Mostar-Duvno and from the office of Apostolic Administrator *ad nutum Sanctae Sedis* of Trebinje-Mrkan, Bosnia and Herzegovina (11 July).

The Holy Father appointed Bishop Petar Palić as Bishop of Mostar-Duvno and Apostolic Administrator *ad nutum Sanctae Sedis* of Trebinje-



Mrkan. Until now he has served as Bishop of Hvar, Croatia (11 July).

Bishop Palić, 48, was born in Priština, Kosovo. He was ordained a priest on 1 June 1996. He was ordained a bishop on 30 April 2018, subsequent to his appointment as Bishop of Hvar.

The Holy Father appointed Bishop Dražen Kutleša as Coadjutor Archbishop of the Metropolitan Archdiocese of Split-Makarska, Croatia. Until now he has served as Bishop of Poreč i Pula, Croatia (11 July).

Archbishop Kutleša, 51, was born in Tomislavgrad, Bosnia and Herzegovina. He was ordained a priest on 29 June 1993. He was ordained a bishop on 10 December 2011, subsequent to his appointment as Coadjutor Bishop of Poreč i Pula. On 14 June 2012 he was appointed Bishop of Poreč i Pula.

The Holy Father appointed as Auxiliary Bishop of the Metropolitan Archdiocese of Colombo, Sri Lanka, Fr Anton Ranjith Pillainayagam, from the clergy of the said Archdiocese, assigning him the titular episcopal See of Materiana. Until now he has served as vice-rector of Saint Joseph's College in Colombo

and director of the Tamil Theological (13 July).

Bishop-elect Pillainayagam, 53, was born in Jaffna, Sri Lanka. He was ordained a priest on 16 September 2000. He holds degrees in mathematics, education and philosophy.

The Holy Father appointed Bishop Edward Charles Malesic as Bishop of Cleveland, USA. Until now he has served as Bishop of Greensburg, USA (16 July).

Bishop Malesic, 59, was born in Harrisburg, USA. He was ordained a priest on 30 May 1987. He was ordained a bishop on 13 July 2015, subsequent to his appointment as Bishop of Greensburg.

## VICAR APOSTOLIC

The Holy Father appointed Fr Jesús María Aristín Seco, CP, as Vicar Apostolic of the Apostolic Vicariate of Yurimaguas, Peru. Until now he has served as Apostolic Administrator of the said vicariate (8 July).

## PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

The Holy Father appointed as Members of the Pontifical Council for Interreligious Dialogue the following: Cardinal Luis Antonio G.

Tagle, Prefect of the Congregation for the Evangelization of Peoples; Cardinal Dieudonné Nzapalainga, CSSp., Archbishop of Bangui; Cardinal Louis-Marie Ling Mangkhankhoun, IVD, Vicar Apostolic of Vientiane; Cardinal Ignatius Suharyo Hardjoatmodjo, Archbishop of Jakarta and Military Ordinary for Indonesia; Cardinal Jean-Claude Hollerich, SJ, Archbishop of Luxembourg; and Cardinal Michael Czerny, SJ, Undersecretary of the Section for Migrants and Refugees of the Dicastery for Promoting Integral Human Development; Archbishop Lawrence Huculak, OSBM, of Winnipeg for Ukrainians; Archbishop Felix Anthony Machado, Bishop of Vasai; Archbishop George Frendo, OP, of Tirane-Durrës; Archbishop Marco Tin Win of Mandalay; Archbishop Jean-Marc Aveline of Marseille; Bishop Paul Yoshinao Otsuka of Kyōto; Archbishop Thomas Chung An-zu of Taipei; Bishop Raphy Manjaly of Allahabad; Bishop Ambrogio Spreafico of Frosinone-Veroli-Ferentino; Bishop Michael Joseph McKenna of Bathurst; Bishop William Hanna Shomali, titular of Lydda; Bishop Denis Chidi Isizoh, titular of Legia; Bishop Patrick Joseph McKinney of Nottingham; Bishop James Massa, titular of Bardstown; Archbishop Paul Desfarges, SJ, of Alger; and Bishop Joseph Đinh Đức Đạo of Xuân Lộc (8 July).

## PONTIFICAL ACADEMY OF SOCIAL SCIENCES

The Holy Father appointed as Ordinary Members of the Pontifical Academy of Social Sciences the following: Prof. Pedro Morandé Court, professor emeritus of sociology at the Pontifical Catholic University of Chile; Prof. Mario Draghi, former President of the European Central Bank; Prof. Kokunre Adetokunbo Agbontaen Eghafona, professor of sociology and anthropology at the University of Benin, Nigeria (10 July).

## NECROLOGY

Bishop José Antonio Pérez Sánchez, OFM, Bishop emeritus of Nayar, Mexico, at age 72 (8 July)

Bishop Edward Urban Kmiec, Bishop emeritus of Buffalo, USA, at age 84 (11 July)

Bishop Camilo Lorenzo Iglesias, Bishop emeritus of Astorga, Spain, at age 79 (13 July)

Archbishop Moses Costa, CSC, of Chattogram, Bangladesh, at age 69 (13 July)

Bishop Milan Šášik, CM, of Mukachevo, Ukraine, at age 67 (14 July)

## Congregation for the Causes of Saints

### Promulgation of Decrees

*On Friday, 10 July, the Holy Father received in audience Cardinal Angelo Becciu, Prefect of the Congregation for the Causes of Saints. During the audience, the Supreme Pontiff authorized the said Congregation to promulgate the Decrees regarding:*

- the miracle attributed to the intercession of the Venerable Servant of God Maria Antonia Samà, lay woman, born on 2 March 1875 in Sant'Andrea Jonio, Italy, and died there on 27 May 1953;
- the heroic virtues of the Servant of God Eusebio Francesco Chini (in the world: Eusebio Francisco Kino), professed priest of the Society of Jesus, born on 10 August 1645 in Segno, Italy, and died in Magdalena, Mexico, on 15 March 1711;
- the heroic virtues of the Servant of God Mariano José de Ibagüengoitia y Zuloaga, diocesan priest, co-founder of the Institute of the Servants of Jesus of Charity, born on 8 September 1817 in Bilbao, Spain, and died there on 31 January 1888;
- the heroic virtues of the Servant of God Maria Félix Torres, Foundress of the Company of the Saviour, born on 25 August 1907 in Albelda, Spain, and died in Madrid, Spain, on 12 January 2001;
- the heroic virtues of the Servant of God Angiolino Bonetta, layman of the Association of Silent Workers of the Cross, born on 18 September 1948 in Cigole, Italy, and died there on 28 January 1963.

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## Close to the victims of the pandemic

### Pope expresses closeness to Buenos Aires' "curas villeros" impacted by the virus



'Curas villeros' during a meeting on 24 June 2020

Pope Francis is close to the parish priests who are carrying out their ministry in the poorest and most densely populated neighbourhoods of Buenos Aires, and he prays in particular for those who have been affected by the Covid-19 pandemic. The Pontiff wished to express his solidarity to the priests in a video message sent on Thursday, 9 July, to the "curas villeros" through Bishop Eduardo Horacio García of San Justo.

"I want to be close to you in this moment in which I know you are struggling", the Holy Father says in the video. Francis' thoughts are for the priests stricken by the virus: "Three of the priests who work among you", he notes, "are ill. I think primarily of Fr 'Bachi', the pioneer of Villa Palito, who later worked in San Petersburg, Puerta de Hierro, in all those neighbourhoods to which he has dedicated his life. At this time he is struggling". Pope Francis is referring to Fr Basilio Brítez, who has been hospital-

ized since 21 June at the San Camilo clinic in Buenos Aires after testing positive for Covid-19. He lives and performs his pastoral work in the parish of San Roque González y compañeros mártires of the Almaguer neighbourhood. "He is struggling", the Pontiff adds, "because he is not well. I want to say that I am close to you, that I am praying for you, that I am accompanying you at this time".

The Pope then assures the ecclesial community's solidarity with its pastors and, in particular, with the "curas villeros", priests who are on the front lines and who face the emergency caused by the pandemic each day with all its difficulties and its many shortages. "All the People of God", he emphasizes, are "with their sick priests. It is the time to thank God for the witness of those priests, to pray for their health and to move forward". Francis concludes the video with a blessing and his request that they pray for him as well.

### The Holy Father donates 2500 coronavirus tests to Gaza

Pope Francis has donated 2,500 Covid-19 tests to Gaza's Ministry of Health, through the Congregation for the Oriental Churches. The test kits were delivered by Caritas Jerusalem and Fr Gabriel Romanelli of the Sacred Family parish in Gaza. The donation is part of the initiative promoted by the emergency fund established by Pope Francis to help the countries most impacted by the spread of the coronavirus. According to Fr Romanelli, "the kits sent by the Pope will help to make more precise diagnoses and as soon as we received them we took them to the laboratory at the Ministry of Health. In fact, there is only one machine in all of Gaza that is able to perform the analysis".



### Pope's gift for the children aided by UNITALSI at Rome's Gemelli Hospital

In order to help many children being treated in the paediatric oncology ward at Rome's Gemelli Policlinico, UNITALSI, the Italian National Union for the Transportation of the Sick to Lourdes and International Shrines, is auctioning off an electric bicycle personally donated by Pope Francis. The initiative aims to offer "a unique experience of friendship, faith and sharing that only a pilgrimage to Lourdes can give". The programme is sponsored by UNITALSI's Roma-Lazio section which, on 31 May 2013, accompanied 22 sick children to Casa Santa Marta to meet the Pope. And with the important gift of the electric bike – a model of the latest generation by Piaggio – Francis wished to once again express his personal closeness to UNITALSI's unique mission. Offers for the bicycle can be submitted online at [www.untalsiromanalazioale.it](http://www.untalsiromanalazioale.it).

Diocesan communities of Mumbai helping the poor inflicted with the Covid-19 virus

### Witness of faith, hope and charity

In this particular moment of the healthcare emergency since the start of the government-imposed lockdown, Catholic communities in the Archdiocese of Bombay have tirelessly continued their great charitable commitment to meet the needs of the poorest and the least, whose social or work situation has been further aggravated.

Among the many activities promoted is the programme "Manna on Wheels", in which volunteers travel by automobile through the poorest areas to offer their support. The initiative is organized by Saint Peter's parish in the Bandra neighbourhood, and is animated by faithful who help to satisfy the needs of people suffering from hunger and living on the streets of Bandra West, among them many children. Started by a Catholic married couple (Richard Pereira and his wife Canice) with Jesuit Fr Gerard Rodricks, the programme began

with the distribution of 25 boxed lunches on 30 March and still continues. It has grown over time, thanks to the involvement of other volunteers, in particular the young people of Saint Peter's parish and people from other religious communities. There are now some 14 automobiles delivering 1,850 food packages each day. In total, more than 40,000 meals have been delivered, helping to satisfy the nutritional needs of migrant workers, the homeless and others in need, thanks also to over 200 donors who have contributed more than \$50,000.

Another similar initiative began in the Holy Magi Church of Gorai-Culvem to help farmers and fishermen in economic difficulty. Parish priest Fr Edward Jacinto explained to Fides that "Covid-19 has had an impact on people's social, psychological and mental health. The most affected are migrants, domestic



workers, wage workers, small fishermen who have also had problems with survival. In the midst of the crisis, the parish of the Holy Magi saw the difficulty and tried to give an answer". Volunteers of the community provide food and supplies to people of other faiths, tribes, migrants, widows with the support of

local governments and other civil society organizations. For over three months some 80 young Catholics have been "patrolling" the territory 24/7, creating an effective network of solidarity.

Fr Mario Mendes, director of the "Center for Social Action", an organization of the Archdiocese of Bombay, explained that "several parishes, associations, movements of the local Church are feeding the hungry. Many associative realities and many Catholic faithful are showing genuine courage and compassion. This spontaneously born charity, which is doing good for thousands of people who would otherwise be abandoned, is one of the most beautiful and encouraging aspects in this time of pandemic and social distancing. The love of Christ", he concluded, "goes beyond every barrier and reaches every man. This is the testimony that the Catholic Church in India offers today".

## CONGREGATION FOR THE DOCTRINE OF THE FAITH: A new 'Vademecum' for handling cases of sexual abuse of minors by clerics

# A manual to help bishops and religious superiors

Interview with Archbishop Giacomo Morandi, Secretary of the Dicastery

*In an interview with Vatican Media released on Thursday, 16 July, Archbishop Morandi describes the 'Vademecum' as a manual to help guide bishops and religious superiors in dealing with cases of reported abuse. The path of truth and justice must be pursued, he says, but the wound of abuse will not be healed "without adequate formation" and "decisive prevention measures". The following is a translation of the complete interview from the original Italian.*

ANDREA TORNIELLI

*Who prepared this document, and why has it taken so long to reach publication after it was first announced in February 2019?*

It was prepared by the Congregation, thanks above all to the contribution of the Discipline Office, which in recent years has acquired particular experience regarding the cases in question. The apparently long drafting time is due to extensive analysis work, not only within the Congregation but also beyond it, with experts in the field, other Dicasteries, and in particular with the Secretariat of State.

*What is the purpose of this Vademecum, and to whom is it addressed?*

I prefer to define it, along with the Prefect of our Congregation, as a "manual". It is not, therefore, a normative text, but a tool at the disposal of Bishops, Religious Superiors, ecclesiastical tribunals, legal professionals, and also those in charge of counselling centres set up by Bishops' Conferences. Given the complexity of norms and best-practices, this guide aims to point out a path, to assist in not getting lost.

*Does this document contain new indications with respect to previous ones?*

No. No new rules are being promulgated. The real novelty, however, is that for the first time the procedure is described in an organized way, from the first report of a possible crime to the definitive conclusion of the cause, uniting the existing norms and the praxis of the Congregation. The norms are well-known, while the practice of the Congregation, that is, the practical way of applying the norms, is known only by those who have already dealt with these cases.

*Is the Vademecum a closed and set document, or will it be updated?*

Precisely because it is a tool, a manual, it lends itself to continuous updating. Updates will be made based both on possible future changes in penal law, and on clarifications and requests that may come from local Ordinaries and legal practitioners. In this sense, the version that comes out today is called "Version 1.0", which can be updated. Any assistance in improving it is a welcome service to justice.

*What cases fall under the competence of your Congregation?*

In general, the crimes reserved to our Congregation are all those against the faith, and only the most serious (in the language now in use we commonly speak of *delicta graviora*) against morality and the administration of the Sacraments. The *Vademecum*, however, refers to only one of these crimes, which article 6 of the *Motu Proprio Sacramentorum Sanctitatis*

*Tutela* applies to a cleric when he commits an offense involving a minor that violates the Sixth Commandment of the Decalogue. These are the cases that make the most headlines in the media, also because of their seriousness.

*When does the Church consider it a matter of abuse of "minors"? How has the age limit changed?*

In the criminal sphere, a minor is a person who has not yet reached the age of 18. Other age distinctions, which refer to ages below 18, are not relevant in this sense. The Latin Code of Canon Law, in can. 1395 § 2, still speaks of 16 years of age, but the *Motu Proprio Vos estis lux mundi* promulgated by John Paul II in 2001 raised the age to 18. Cases of "abuse" (as just said, an "offense involving a minor that violates the Sixth Commandment of the Decalogue") are often easy to delineate, for example sexual relations as such, or other instances of physical contact that are not properly "relations" but have a clear sexual intent. Other times, however, cases are not so easy to delineate, involving nuances that must be evaluated to determine if they are *delicta graviora* in the juridical sense according to laws in force at the time.

*What is most striking is the change in attitude towards anonymous complaints, which were once simply thrown out. What has changed, and why should an anonymous complaint still be taken into consideration?*

This is a delicate question. It has become clear that a peremptory attitude in one sense or another is not conducive to the search for truth and justice. How can a complaint which, even if anonymous, contains certain evidence (e.g. photos, films, messages, audio...), or at least concrete and plausible clues of the commission of a crime, be thrown out? Ignoring it just because it is not signed would be unjust. On the other hand, how can all reports of abuse be accepted, even generic ones and those without a sender? In this case, it would be inappropriate to proceed. It is therefore necessary to carry out a careful discernment. Generally speaking, we do not fully credit anonymous complaints, but we also do not forego *a priori* their initial evaluation, in order to see if there are objective and obvious determinants, those which we call *fumus delicti* in legal language.

*How much have the most blatant cases of recent years influenced the development of this document and other recent texts on the subject?*

More publicized cases are treated in the same way as the lesser known cases, always according to the rule of law. We do not have "subjects" before us, but people: the accused, alleged victims, possible witnesses.... In general, there is always a picture of particular suffering. Certainly, media attention regarding the issues in question has multiplied in recent years, and this is a further stimulus to the Congregation to try to do justice in an ever more correct and effective way. For this reason, also, the *Vademecum* will be of help.

*Are Bishops and Religious Superiors obliged to report news of alleged abuses committed by clerics even to civil authorities?*

On this point the national Bishops' Conferences have prepared guidelines that take into account local



The Penitential Liturgy celebrated on Saturday afternoon, 23 February 2019, during the Meeting on the Protection of Minors

regulations. It is impossible to give a single response. In some countries the law already provides for this obligation, in others it does not. In fact, the *Motu Proprio Vos estis lux mundi* promulgated last year by Pope Francis expresses in these terms that the Church acts in cases of this kind "without prejudice to the rights and obligations established in each place by state laws, particularly those concerning any reporting obligations to the competent civil authorities" (Art. 19). On the other hand, paragraph 17 of the *Vademecum* also states: "Even in cases where there is no explicit legal obligation to do so, the ecclesiastical authorities should make a report to the competent civil authorities if this is considered necessary to protect the person involved or other minors from the danger of further criminal acts."

*What is an "extrajudicial penal process"? When and why is this path pursued?*

It is a procedure provided for by the two Codes of Canon Law in force. It is a more expeditious route. At the conclusion of the extrajudicial penal process, the Ordinary (or one of his delegates), assisted by two assessors, comes to a decision on whether or not the accused is guilty and (if guilty, with moral certainty) on the proportionate penalty to be imposed. There are pros and cons in this procedure, which is also known as an "administrative" procedure. The extrajudicial path is pursued when, for example: the facts are clear; the criminal activity reported is already confirmed by the accused; the Ordinary asks that this be done for well-founded reasons; the Congregation considers that it is appropriate on the basis of the particular circumstances (qualified personnel, geography, timeliness, etc.). Naturally, the right of defence of the accused must always be absolutely guaranteed. For this reason, also, the extrajudicial process in Latin law provides for up to three possible degrees of appeal, in order to ensure as much as possible the objectivity of the judgment.

*We are talking about crimes that are usually committed without the presence of witnesses. How is it possible to verify the validity of the charges to ensure that the guilty parties are punished and can no longer harm others?*

We use trial tools which are commonly employed to verify the reliability of evidence. Many crimes, not only those in question, are committed without wit-

nesses. But that does not mean that we cannot arrive at certainty. There are procedural tools that allow this: the reliability of the persons involved, the consistency of the facts declared, the possible seriality of the crimes, the presence of documents containing evidence, etc. It must be said that on several occasions the accused, aware in conscience of the evil committed, admits to it in court.

*How can we avoid that an innocent person be unjustly accused and condemned?*

When the facts are not sufficiently proven, the principle of *in dubio pro reo* applies. This principle underpins our legal culture. In these cases, rather than declaring innocence, one declares not guilty.

*Why can a cleric, when accused of abuse, immediately ask for dispensation from celibacy?*

That is true: when a cleric recognizes the crime and his unfitness to continue in ministry, he can ask to be dispensed. Thus, he remains a priest (the Sacrament cannot be revoked or lost) but no longer a cleric: he leaves the clerical state not by resigning but by making a conscious request addressed to the Holy Father. This is a different way of achieving the same result regarding the juridical condition of the person: a former cleric who can never again present himself as a minister of the Church.

*One final question: Can you provide some data on the dimension of the phenomenon? Are the new norms only bringing to light cases from the past, or is the scourge of child abuse still present within the Church?*

The phenomenon is present on all continents, and we are still witnessing reports emerge of old cases, sometimes many years later. Certainly, some crimes are also recent. But when this phase of past cases emerging comes to an end, I am convinced (and we all hope so) that the phenomenon we are witnessing today can recede. It must be said, however, that the path of truth and justice is one of the Church's ways of response. Necessary, certainly, but not sufficient. Without adequate formation, careful discernment, and serene but decisive prevention measures, this wound we are witnessing today will not be able to heal.

Presentation of the Document by the Prefect

## A text that will be kept up to date with contributions from local Churches

*The Cardinal Prefect of the Congregation for the Doctrine of the Faith presents the new Vademecum for handling cases of sexual abuse of minors by clerics. The following is a translation from the original Italian.*

LUIS F. LADARIA FERRER, SJ

The "Vademecum on certain points of procedure in treating cases of sexual abuse of minors committed by clerics" is the result of numerous requests sent by Bishops, Ordinaries, Superiors of Institutes of consecrated life and Societies of apostolic life to the Congregation for the Doctrine of the Faith, to have at their disposal a tool that could help them in the delicate task of correctly conducting cases regarding deacons, priests and bishops when they are accused of the sexual abuse of minors. Recent history attests to greater attention on the part of the Church regarding this scourge. The course of justice cannot alone exhaust the Church's response, but it is necessary in order to come to the truth of the facts. This is a complex path that leads into a dense forest of norms and procedures before which Ordinaries and Superiors sometimes find themselves lacking the certainty of how to proceed.

Thus, the *Vademecum* was primarily written for them, as well as for legal professionals who help them handle the cases. This is not a normative text. No new law is being promulgated, nor are new norms being issued. It is, instead, an "instruction manual" that intends to help whoever has to deal with concrete cases from the beginning to the end, that is, from the first notification of a possible crime (*notitia de delicto*) to the definitive conclusion of the case (*res iudicata*). Between these two points there are periods of time that must be observed, steps to complete, communication to be given, decisions to take.

The request for this tool was formalized during the global Meeting of the Presidents of the Episcopal Conferences on the Protection of Minors in the Church (21-24 February 2019). On that occasion, the Holy Father provided 21 Reflection Points to direct the work. The first of these points states: "To prepare a practical handbook indicating the steps to be taken by authorities at key moments when a case emerges." The proposal was picked up and reaffirmed by the participants. Thus, during the final press conference, the preparation of such a text was included among the concrete proposals to be implemented.

The sources for this text are both juridical and practical. On the normative level, the principal references are the current Code of Canon Law, the *Substantive Norms* and procedural norms regarding delicts (crimes) reserved to the Congregation for the Doctrine of the Faith promulgated by the *Motu Proprio Sacramentorum Sanctitatis Tutela* (2001, updated in 2010 by Pope Benedict XVI), and the more recent *Motu Proprio Vos estis lux mundi* (2019). Alongside these normative texts is another source for the *Vademecum*: the praxis of the Congregation, matured over the course of the years, particularly from 2001 on, in which the first norms appeared that were specifically dedicated to the more serious crimes. The Congregation availed itself of the contribution of numerous canonists, both internal and external to the Congregation, from local and diocesan tribunals, who, through the years, have conducted investigations and processes by mandate of the Congregation. At this point, this praxis has been consolidated and matured.

This version of the *Vademecum* now being released is designated as version "1.0", a number that indicates future updates. Being a "manual," it will need to follow the eventual developments of the normative canons, and will need to be adapted. It will also need to respond to new challenges that experience will offer to the juridical treatment of the cases in question. Lastly, it will need to treasure the considerations that arrive from the various ecclesiastical realities: dioceses, institutes, ecclesiastical faculties, counselling centres set up at diocesan and inter-diocesan levels. Their qualified contribution will help to correct, integrate, specify and clarify those points that, as is only natural, require deeper reflection.



Visit [www.vatican.va](http://www.vatican.va) to access the complete text of the *Vademecum*.



Cardinal Turkson's message for Sea Sunday

# Upholding seafarers' labour and human rights

*On the occasion of Sea Sunday, which took place on 12 July, the Dicastery for Promoting Integral Human Development sent a message of gratitude to chaplains, volunteers, friends and supporters of the Stella Maris, recalling the difficult work that seafarers carry out around the world at this time of the health emergency caused by Covid-19. The following is the English text of the message, signed by the Prefect of the Dicastery, Cardinal Peter Kodwo Appiah Turkson, and the prayer of the Dicastery inspired by the message.*

The celebration of this year's Sea Sunday should have been a joyous one in view of the October centenary celebration in Glasgow – Scotland (now postponed to 2021). Rather it is going to be celebrated in an exceptional and challenging time, which Pope Francis has expressed in these words: "Like the disciples in the Gospel we were

In this unprecedented situation crewmembers, who had already spent between six to ten months on board, had to suffer the great inconvenience of having their employment period extended, with the consequent increase of personal fatigue and prolonged absence from loved ones and the comfort of homes. Estimates suggest that, every month, 100,000 seafarers who finish their contracts and look forward to flying home were prevented from doing so by the outbreak of Covid-19 and the subsequent closure of borders and flights. Accordingly, thousands of seafarers who were ready to leave for a new contract were stranded in hotels and dormitories around the globe, reduced to beggarly dependence on charitable institutions for their basic needs such as foods, toiletries, sim cards, etc.

Because of the absence of shore leave, and restricted port entry for ships visiting, seafarers on

a long and dramatic journey have to undergo quarantine or suffer discrimination or stigmatization in their own country, because they are considered as carriers of the corona virus.

Regrettably, we have also to deplore the fact that while seafarers endeavor to keep the supply chains moving with dedication and at the cost of huge personal sacrifices, some unscrupulous ship-owners, crewing agencies and managers use the excuse of the pandemic to dismiss their obligations to guarantee their labour rights, including proper wages and the promotion of safe and secure working environments for all of them.

According to a report the first three months of 2020 have seen a 24% increase in piracy attacks and attempted attacks over the same period in 2019. Apparently, the coronavirus is not stopping armed robberies which continue to be a threat for seafarers, adding further anxiety and apprehension to lives which are already lived under the pressure of uncertainties caused by the corona virus.

To all of the experiences above of the seafarers, which describe a dangerous form of livelihood, we must now consider the real threat of losing even this precarious livelihood, because it will mean for many the total loss of income and inability to assume social and domestic responsibilities, such as payment of utility bills, education of dependants, welfare of family.

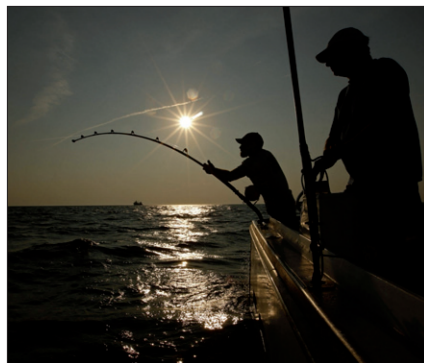
In the light of the above, the celebration of Sea Sunday especially by Christians should invite us all to exercising a "preferential option for the poor" seafarers, a pledge to live in solidarity with them. Pope John Paul II called *solidarity* a "virtue", and defined it as an "unfailing commitment to the wellbeing of another". This should be our attitude towards these seafarers; for, people who are not poor, just because they constantly expose their lives to danger, but do so, precisely, to ensure the movements of goods for a healthy global economy, really deserve our esteem and gratitude.

For this reason, we would like to re-launch the message of the IMO General-Secretary Kitack Lim: "You are not alone. You are not forgotten".

You are not alone: the Stella Maris Chaplains and volunteers are with you wherever you are, not necessarily at the top of the gang way but with a "virtual chaplaincy" keeping in touch with you through social media, always ready to answer

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*Generally, Sea Sunday is celebrated on the second Sunday of July. It is a day set aside to remember and pray in a special way for the people who work at sea, far away from their countries, loved ones and local Churches. We are aware that, because of the difficult situation created by the global spread of Covid-19, some national Stella Maris have decided to postpone the celebration of Sea Sunday to a later date. For this reason, this message can be used anytime.*



*caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us" (Extraordinary Moment of Prayer, 27 March 2020).*

Our heart is going out to the relatives and friends of the countless victims (among them many seafarers) of the coronavirus and we feel distressed and disoriented for the uncertainties about the future.

The Covid-19 pandemic brought many countries to a complete shut down and to enforce an extended lockdown for many businesses in an effort to prevent the spread of the virus. However, the maritime industry continued its operation, adding a multitude of challenges to the already problematic lives of the seafarers, and putting them on the front line in fighting against the coronavirus.

Vessels that are transporting almost 90% of products that are badly needed to carry on our normal lives in these taxing circumstances such as medication and medical equipment, remain at seas. Before it came to a complete stop, the cruise industry struggled to convince governments and port authorities to open their ports where they could safely disembark their guests. At the same time, they frantically tried to find ways to contain the spread of infections among passengers and crew in ships that became incubators for the Covid-19.

Despite the fundamental role that seafarers play for the global economy, a role whose great significance and need organizations and institutions tried to uphold during the Covid-19 crisis, current and prevailing legislations and policies simply glanced over them. That is why Sea Sunday is an opportunity for us to revisit the role of seafarers, and to recall some of the issues that negatively affect the seafarer's life and which are aggravated by the suspicion and fear of contamination.

board the vessels suffer isolation, severe physical and mental stress that brings many crews to the verge of desperation and, unfortunately, committing suicide.

We have reports of many seafarers with serious and potentially life treating medical conditions which are unrelated to Covid-19. These still need emergency medical care in land-based national hospitals, which unfortunately were denied them or delayed until they had to be carried on stretchers. Furthermore, seafarers who return home after

## Prayer for Sea Sunday

*Holy Virgin Mary, sign of the maternal face of God,*

*with filial confidence we turn to you in the current pandemic.*

*Keep in your Immaculate Heart the seafarers, the fishermen and their families, who with their work are ensuring the human family with food and other basic needs.*

*Sign of the closeness of the Father, support them in their trials and protect them from all dangers: isolation and severe physical and mental stress, long periods spent on board ships, distance from their family, friends and from their own country, fear of contamination, piracy attacks and attempted attacks, armed robberies.*

*Sign of the mercy of the Son, help Stella Maris chaplains and volunteers to listen to the people of the sea,*

*trying to respond to their material and spiritual needs, standing by their side, raising their concerns, upholding their labour rights and preventing discrimination.*

*Sign of the fruitfulness of the Spirit and advocate of seafarers, bring unscrupulous ship-owners, crewing agencies and managers back to the way of justice who, using the excuse of the pandemic, dismiss their obligations towards seafarers. Let us stand in solidarity with those who have lost their income.*

*Sign of consolation and sure hope, tenderly embrace coronavirus victims, especially the seafarers who committed suicide.*

*Star of the Sea, pray for us. Amen!*

# women church world women church world women church world

Feast of Saint Mary Magdalene, 22 July

## A historian investigates her story

As of 22 July 2016, at the behest of Pope Francis, the Church no longer celebrates the memorial but rather the liturgical Feast of Saint Mary Magdalene (see Decree in ORE n. 24, 2016). Recently published by Il Mulino, the latest book by historian and theologian Adriana Valerio, "Maria Maddalena – Equivoci, storie, rappresentazioni" (Mary Magdalene – Misunderstandings, Narratives, Representations), is dedicated to the Saint. The following is a translation of a passage from her book.

ADRIANA VALERIO

The disciples' recollections, including those of the women who followed Jesus – with different outcomes depending on who transmitted these memories and the specific situations of the groups of reference – have merged into the different written redactions that gave rise to the Gospels. The stories of the Passion, which are very different from each other, refer to a double experience, the discovery of the empty tomb and the post-Easter apparitions, but they do not always converge on the role and emotions that the individual characters played and felt. However, in all the Easter narratives it is women who are present

as the first witnesses of the empty tomb (...)

At the head of the female group is Magdalene, and she is described as having different approaches. In Mark, she flees in fear – together with Mary, the mother of James, and Salome – before the "apparitions of angels" that attest to the Resurrection, and is silent about what has happened (16:1-8); in Matthew, together with "the other Mary", she recognizes the Risen One and runs to announce it to the other disciples (28:1-8); in Luke her testimony is considered unreliable (24:1-12). John, more than anyone else, pays special attention to her and places her at the centre of faith in the Risen One (...). The fourth evangelist, in saying

that "Mary stood weeping outside the tomb, and as she wept" (20:11), emphasizes how she was left alone crying in front of the empty tomb (...) Only by hearing herself called by name – "Mary!" – could she recognize the voice of the Master, who appeared in the garden in the guise of a gardener (...).

Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God". Mary Magdalene immediately went to announce this to the disciples: "I have seen the Lord" and also what he had told her (John 20:16-18). This narrative is a powerful symbolic reminder of that search for the beloved one, who was lost, found and kept. This is celebrated in the Song of Songs (3:1-4) and forms the background to this dramatic and passionate encounter. Mary here embodies the ideal type of disciple who sees, recognizes, witnesses and announces. The Risen One, in



fact, appears to her personally, and in breaking free of all restraint, sends her as the Living One's witness to the community of disciples who have now become her "brethren". We find ourselves in the presence of a true and proper apostolic mandate.

## Sea Sunday

CONTINUED FROM PAGE 6

your call, to lend you a compassionate ear and praying for your wellbeing and the safety of your families.

*You are not forgotten:* the Stella Maris Chaplains and volunteers will be with you in the next months when your resilience will be put to test and we will try to respond to your material and spiritual needs. We will be always at your side, raising your concerns, upholding your labour and human rights and preventing discrimination.

*You are not alone. You are not forgotten:* because this coming month of August the universal prayer intention that expresses the great concern for humanity and the mission of the Church of Pope Francis, is dedicated to *The Maritime World*. All the Catholic communities around the world will be invited to pray for all those who work and live from the sea, among them sailors, fishers and their families.

We entrust to Mary, *Star of the Sea*, the wellbeing of the people of the sea, the commitment and dedication of the Chaplains and volunteers, and we pray Our Lady to protect us from all dangers, especially from the evil of Covid-19.

Cardinal PETER A. TURKSON  
Prefect

## Hagia Sophia from museum to mosque

Turkish Council of State moves despite appeals of Christian representatives

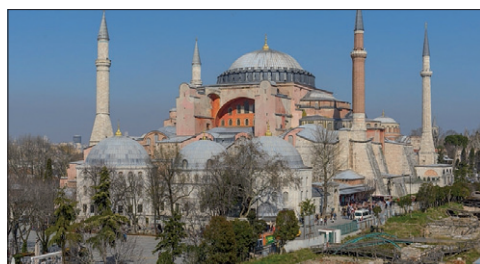
The status of the renowned Hagia Sophia – established as a Byzantine Christian basilica (inaugurated in 537 under Emperor Justinian) as the Greek Orthodox Patriarchal See, which then became a Catholic cathedral, then a mosque (when the Ottomans conquered Constantinople in 1453, re-baptizing the city as Istanbul), and then a museum – is to be changed back to a mosque once again. On 10 July – after a decision by the Council of State to annul the 1934 decree by which Mustafa Kemal Atatürk, the founding father of modern Turkey, transformed the structure into a museum – the President of the Republic, Recep Tayyip Erdoğan, signed a provision decreeing the transfer of management of the Byzantine site from the Ministry of Culture to the presidency of Religious Affairs, converting it to the Hagia Sophia Mosque. In a speech to the nation, the Turkish head of state announced that on Friday, 24 July, the first Muslim prayer would be held there. The petition to the Council of State was filed in 2016 by a small local Islamic association for the protection of historic monuments.

In the days that followed, there were many appeals, especially from the Orthodox, asking that Hagia Sophia

remain a museum. The Ecumenical Patriarch Bartholomew, Archbishop of Constantinople, admonished that its return as a mosque would "push millions of Christians around the world against Islam". As he described the role of Hagia Sophia as a centre of life "in which East and West embrace", he cautioned that converting it back into a place of Islamic worship "will cause a break between these two worlds". In the twenty-first century, Bartholomew emphasized, it is "absurd and harmful that Hagia Sophia, from a place that now allows the two peoples to meet us and admire its greatness, can again become a reason for contrast and confrontation". The Russian Orthodox Church, which through Patriarch Kirill had launched a heartfelt appeal, received the decision with "deep pain". Metropolitan Hilarion, head of the Moscow Patriarchate's Department for External Church Relations, described the situation as a "slap in the face of the Orthodox Church", while church spokesman Vladimir Legoida stated to Interfax that "the concern of millions of Christians were not heard". Archbishop Nikolai Balashov, deputy head of External Church Relations, noted that "this is an event that may have serious consequences for the entire human civilization".

From Washington to Brussels and Athens: many tried to stop the rift. Even UNESCO is deeply upset by Turkey's decision, which changes the "universal value of this exceptional heritage" which is a "powerful symbol for dialogue". The UN agency also stressed that countries "have an obligation to ensure that modifications do not affect the Outstanding Universal Value of inscribed sites on their territories", noting that "UNESCO must be given prior notice of any such modifications, which, if necessary, are then examined by the World Heritage Committee".

Erdoğan has responded to critics by invoking national sovereignty and assuring that the doors of Hagia Sophia will continue to be open to all, Muslims and non-Muslims, as they are in all mosques.



Hagia Sophia in Istanbul



## ANGELUS

*"I think of Hagia Sophia, and I am very saddened", Pope Francis said at the end of the Angelus on Sunday, 12 July, referring to Turkey's decision to convert Istanbul's museum complex back into a mosque. Earlier, the Holy Father had commented on the day's Gospel Reading on the Parable of the Sower. The following is a translation of his reflection which he shared in Italian.*



The Pope thanks those who are close to the sick in this time of pandemic

## Saddened over Hagia Sophia

Dear Brothers and Sisters,  
Good morning!

In this Sunday's Gospel passage (cf. Mt 13:1-23), Jesus tells a great crowd the Parable – that we all know well – of the Sower, who casts seeds over four different types of terrain. The Word of God, symbolized by the seeds, is not an abstract Word, but rather Christ himself, the Word of the Father who became flesh in Mary's womb. Embracing the Word of God therefore, means embracing the personage of Christ; of Christ himself.

There are several different ways to receive the Word of God. We may do so like a path, where birds immediately come and eat the seeds. This would be distraction, a great danger of our time. Baset by lots of small talk, by many ideologies, by continuous opportunities for distraction inside and outside the home, we can lose our zest for silence, for reflection, for dialogue with the Lord, to the point that we risk losing our faith, not receiving the Word of God, as we are seeing everything, distracted by everything, by worldly things.

Another possibility: we may receive the Word of God like rocky

ground, with little soil. There the seeds spring up quickly, but they also soon wither away, because they are unable to sink roots to any depth. This is the image of those who receive the Word of God with momentary enthusiasm, which however, remains superficial; it does not assimilate the Word of God. In this way, at the first difficulty, such as a discomfort or disturbance in life, that still-feeble faith dissolves, as the seed that falls among the rocks withers.

We can also – a third possibility – that Jesus mentions in the parable – receive the Word of God like ground where thorny bushes grow. And the thorns are the deceit of wealth, of success, of worldly concerns.... There, the Word grows a little, but becomes choked, it is not strong, and it dies or does not bear fruit.

Lastly – the fourth possibility – we may receive it like good soil. Here, and here alone does the seed take root and bear fruit. The seed fallen upon this fertile soil represents those who hear the Word, embrace it, safeguard it in their heart and put it into practice in everyday life.

This Parable of the Sower is somewhat the 'mother' of all parables, because it speaks about listening to the Word. It reminds us that the Word of God is a seed which in itself is fruitful and effective; and God scatters it everywhere, paying no mind to waste. Such is the heart of God! Each one of us is ground on which the seed of the Word falls; no one is excluded! The Word is given to each one of us. We can ask ourselves: what type of terrain am I? Do I resemble the path, the rocky ground, the bramble bush? If we want, with the grace of God, we can become good soil, ploughed and carefully cultivated, to help ripen the seed of the Word. It is already present in our heart, but making it fruitful depends on us; it depends on the embrace that we reserve for this seed.

Often one is distracted by too many interests, by too many enticements, and it is difficult to distinguish, among the many voices and many words, that of the Lord, the only one that makes us free. This is why it is important to accustom oneself to listening to the Word of God, to reading it. And I return once more to that advice: always keep a handy

copy of the Gospel with you, a pocket edition of the Gospel, in your pocket, in your purse ... and then, read a short passage every day, so that you become used to reading the Word of God, understanding well the seed that God offers you, and thinking with what soil do I receive it.

May the Virgin Mary, perfect model of good and fertile soil, help us, with her prayer, to become willing soil without thorns or rocks, so that we may bear good fruit for ourselves and for our brothers and sisters.

*After praying the Angelus, the Holy Father continued:*

Dear brothers and sisters, the International Day of the Sea falls on this second Sunday in July. I extend warm greetings to all those who work at sea, especially those who are far from their loved ones and their country. I greet all those who gathered this morning at the port of Civitavecchia-Tarquini for the Eucharistic Celebration.

And the sea carries me a little farther away in my thoughts: to Istanbul. I think of Hagia Sophia, and I am very saddened.

I greet all of you, the faithful from Rome and pilgrims from various countries, in particular, the families from the Focolari Movement. I greet with gratitude the representatives of the Pastoral Ministry for Health from the Diocese of Rome, thinking of the many priests, women and men religious and lay people who have been, and remain, beside the sick, in this time of pandemic. Thank you! Thank you for what you have done, and for what you are doing. Thank you!

I wish everyone a happy Sunday. Please do not forget to pray for me. Enjoy your lunch. Arrivederci!

