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Decree of the Congregation for Divine Worship and the Discipline of the Sacraments on the inscription of the celebration of Saint Paul VI, Pope, in the General Roman calendar

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Comment of His Eminence Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

"Memoria ad libitum" of Saint Paul VI, Pope, in the Book of the Roman Rite

Decree on the inscription of the celebration of Saint Paul VI, Pope, in the General Roman calendar

DECREE ON THE INSCRIPTION OF THE CELEBRATION OF SAINT PAUL VI, POPE, IN THE GENERAL ROMAN CALENDAR

Jesus Christ, the fullness of humanity, living and working in the Church, invites all people to a transforming encounter with Him, who is "the way, the truth and the life" (Jn 14:6). This is the journey of the Saints. Paul VI made it following the example of the Apostle whose name he assumed at the moment when the Holy Spirit chose him as Successor of Peter.

Pope Paul VI (Giovanni Battista Montini) was born on 26 September 1897 at Concesio (Brescia), in Italy. On 29 May 1920 he was ordained to the priesthood. In 1924 he began his service to the Supreme Pontiffs, Pius XI and Pius XII, and at the same time exercised his priestly ministry among university students. Nominated as the Substitute of the Secretariat of State he worked during the Second World War to find shelter for persecuted Jews and refugees. He was later designated Pro-Secretary of State for the General Affairs of the Church, also because of which he knew and encountered many of the proponents of the ecumenical movement. Appointed as Archbishop of Milan, he worked with great care for the diocese. In 1958, he was elevated to the dignity of a Cardinal of the Holy Roman Church by Pope Saint John XXIII, and following his death was elected on 21 June

1963 to the See of Peter. He immediately continued the work begun by his predecessors, in particular he brought the Second Vatican Council to its completion and he began many initiatives that showed his solicitude for the Church and for the contemporary world. Among these initiatives we ought to recall his voyages as a pilgrim, undertaken as an apostolic service which served both as a preparation for the unity of Christians and in asserting the importance of fundamental human rights. Furthermore, he exercised his Supreme Magisterium favouring peace, promoting the progress of peoples and the inculturation of the faith, as well as the liturgical reform, approving Rites and prayers at once in line with tradition and with adaptation for a new age. By his authority he promulgated the Calendar, the Missal, the Liturgy of the Hours, the Pontifical and nearly all of the Ritual for the Roman Rite with the purpose of promoting the active participation of the faithful in the Liturgy. At the same time he saw to it that papal celebrations should take on a more simple form. At Castel Gandolfo on 6 August 1978, he gave his spirit back to God and, according to his wishes, he was buried just as he had lived, in a humble manner.

God, the Shepherd and Guide of all the faithful, entrusts his pilgrim Church through the ages, to those whom he himself has established as Vicars of his Son. Among these, Paul VI shines out as one who united in himself the pure faith of Saint Peter and the missionary zeal of Saint Paul. His consciousness of being the Successor of Peter is evident when we recall that on 10 June 1969, during a visit to the World Council of Churches in Geneva, he introduced himself by saying “My name is Peter”. Nevertheless, he also acknowledged by the name he chose the mission for which he had been elected. Like Saint Paul he spent his life for the Gospel of Christ, crossing new boundaries and becoming its witness by proclamation and dialogue, a prophet of a Church facing outwards, looking to those far away and caring for the poor. The Church was always, indeed his constant love, his principal concern, the object of constant reflection, the first and most fundamental thread of his whole pontificate. He wished nothing other than the Church would have a greater knowledge of herself in order to be ever more effective in proclaiming the Gospel.

Having considered this Pope’s holiness of life, witnessed to by his works and words, and having taken account of the great influence of his apostolic ministry for the Church throughout the whole world, Pope Francis, assenting to the petitions and desires of the People of God, has decreed that the celebration of Pope Saint Paul VI, should be inserted into the Roman Calendar on 29 May with the rank of optional memorial.

This new memorial will be inserted into all Calendars and Liturgical Books for the celebration of the Mass and the Liturgy of the Hours; the liturgical texts to be adopted, attached to this Decree, must be translated, approved and, after the confirmation of this Dicastery, be published by the Episcopal Conferences. Anything to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, 25 January 2019, on the Feast of the Conversion of Saint Paul, Apostle.

Robert Card. Sarah
Prefect

+ Arthur Roche
Archbishop Secretary

Comment of His Eminence Cardinal Robert Sarah, prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

A COURAGIOUS APOSTLE OF THE GOSPEL

In a Decree of the Congregation for Divine Worship and the Discipline of the Sacraments dated 25 January 2019, Pope Francis has established that the Memorial of Pope Saint Paul VI be inserted into the General

Calendar of the Roman Rite, taking account both of the universal importance of his actions and the example of holiness given to the People of God. The Feast Day will be 29 May, the anniversary of the date of his priestly ordination in 1920, given that 6 August, the day of his birth to eternal life, is the Feast of the Transfiguration of the Lord. A *saint* is someone who brings divine grace to fruition in what they do, conforming their own life to Christ, Pope Saint Paul VI did this by responding to the call to holiness as a Baptised Christian, as a priest, as a Bishop, and Pope, and he now contemplates the face of God. He always underlined that “only in a sincere search for God, made with prayer, patience and with a conversion of one’s whole being can the true successes of Christian and apostolic life be assured, and the first and constant call of the Lord to holiness be put into practice: ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel’ (Mk. 1:15). ‘You therefore must be perfect, as your heavenly Father is perfect’ (Mat. 5:48)” (*Address to the Sacred College on the occasion of his name-day greetings*, 21 June 1976).

As a priest, in 1931, when he had already begun his service for the Holy See, after having written that he did not wish “any extraordinary addition, or way of life” that would distinguish him as other than a normal Christian, he added that he would like to cultivate “a particular love for that which is essential and common in Catholic spiritual life”. “Thus” he wrote, “the Church will be the Mother of Charity: her Liturgy will be the preferred way for my religious spirituality”. Meditating on the Eucharist and reflecting upon the words in the Rite of Ordination of a Priest “imitate what you celebrate” he came to the resolve that the “immolation of one’s own life at all times” is a necessary requirement pointing to “the living out of the Mass” as being an act of “always giving thanks”. (*Notes for Spiritual Exercises at Montecassino*).

Together with the Decree, the texts to be added to the Liturgical Books (Calendar, Missal, Liturgy of the Hours, Martyrology) are published. The Collect prayer resonates with all that God accomplished in his faithful servant: “who entrusted your Church to the leadership of Pope Saint Paul VI, a courageous apostle of your Son’s Gospel”, and it asks: “grant that, illuminated by his teachings, we may work with you to expand the civilisation of love”. Here is synthesised the principal characteristics of his pontificate and his teaching: a Church, which belongs to the Lord (*Ecclesiam Suam*), dedicated to the proclamation of the Gospel, as recalled in *Evangelii nuntiandi*, and called to bear witness that God is love.

The biblical readings for the Mass are also indicated, chosen from the Common of Popes, and for the second reading at the Office of Readings some passages from the homily given during the last public session of the Second Vatican Council on 7 December 1965, summarised by the theme: *To know God one must know Man*. Before and after becoming Pope, Saint Paul VI lived with his gaze constantly fixed on Christ whom he considered and proclaimed as a necessity for everyone. He demonstrated this in his first Pastoral Letter as Archbishop of Milan, taking the title from a phrase of Saint Ambrose: *Omnia nobis est Christus* (To us all is Christ).

In a reflection from 5 August 1963, one and a half months after his election to the See of Peter, he wrote: “I must return to the beginning: relationship with Christ... that must be the source of the most sincere humility: ‘leave me, for I am a sinful man...’; be it in availability: ‘I will make you fishers...’; be it in the symbiosis of will and grace: ‘for me to live is Christ...’”. Love for Christ and love for his Church. With good reason he could write in *Pensiero alla morte*: «I pray that the Lord will give me the grace to make of my approaching death a gift of love to the Church. I can say that I have always loved her and I feel that I have lived my life for her and for nothing else”.

When the Holy Spirit chose him as the Successor of Saint Peter, someone already taken by the figure and apostolic activity of Saint Paul, he did not spare his energies in the service of the Gospel of Christ, of the Church and of humanity, seen in the light of the divine plan of salvation. As his teachings show he was a defender of human life, peace and true human progress. He wanted the Church, inspired by the Council and implementing its normative principles, to rediscover ever more her identity, overcoming the divisions of the past and by being ever more attentive to the new age. He wanted the Church of Christ to place the centrality of God and the preaching of the Gospel in the first place, even when she spends herself in the service of the brothers and sisters, in order to build that “civilisation of love” begun by the Holy Spirit at Pentecost.

In *Notes for my Last Will and Testament*, Paul VI wrote: «No monument for me». Even if a monument was erected in the Duomo of Milan in October 1989, the true monument to Saint Paul VI is the one built by his witness, his works, his apostolic journeys, his ecumenism, his work on the *Nova Vulgata*, in the Liturgical renewal and his many teachings and examples by which he showed forth the face of Christ, the mission of the Church, the vocation of contemporary humanity and reconciling Christian thought with the requirements of the difficult moment in which he, with much suffering, had to guide the Church.

Robert Card. Sarah

Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments

“Memoria ad libitum” of Saint Paul VI, Pope, in the Book of the Roman Rite

Adnexus decreto diei 25 ianuarii 2019

**Additiones in Libris liturgicis Ritus Romani
de memoria ad libitum sancti Pauli VI, papæ
IN CALENDARIUM ROMANUM GENERALEM**

MAIUS

29 S. Pauli VI, papæ

IN MISSALE ROMANUM

Die 29 maii

S. Pauli VI, papæ

De Communi pastorum: pro papa.
COLLECTA

Deus, qui Ecclésiā tuā regendam
beāto Paulo papæ commisisti,
strēnuo Fīlii tui Evangēlii apóstolo,
præsta, quæsumus, ut, ab eius institútis illumināti,
ad civīlem amoris cultum in mundum dilatandum
tibi collaborāre valeāmus.
Per Dóminum.

IN ORDINEM LECTIONUM MISSÆ

571° Die 29 maii

S. Pauli VI, papæ

De Communi pastorum [pro papa].

LECTIO I 1 Cor 9, 16-19. 22-23, n. 722, 4.

PS. RESP. **Ps 95 (96)**, 1-2a. 2b-3. 7-8a. 10, n. 721, 5.

ALLELUIA **Mc 1,17**, n. 723, 3.

EVANG. **Mt 16**, 13-19, n. 724, 2.

IN LITURGIAM HORARUM

Die 29 maii

S. PAULI VI, PAPÆ

Ioannes Baptista Montini, die 26 mensis septembris anno 1897 in vico Concesio prope Brixiam natus est. Presbyteratu auctus die 29 mensis maii anno 1920, ministerium suum Apostolicæ Sedi præstitit, donec Archiepiscopus Mediolanensis nominatus est. Ad Petri cathedram evectus, die 21 mensis iunii anno 1963, feliciter Concilium Vaticanum secundum perfecit, instaurationem vitæ ecclesialis promovit, Liturgiæ præsertim, dialogum oecumenicum et nuntium Evangelii mundo recentioris ætatis. Die 6 mensis augusti anno 1978, Deo spiritum reddidit.

De Communi pastorum: pro papa.

Ad Officium lectionis

LECTIO ALTERA

Ex Homiliis sancti Pauli Sexti, papæ

(In ultima Concilii Oecumenici Vaticani secundi publica Sessione, die 7 decembris 1965: AAS 58 [1966] 53. 55-56. 58-59)

Opus est cognoscere hominem, ut cognoscatur Deus

Ope huius Concilii, doctrina theocéntrica ac theológica, uti aiunt, de humana natúra ac de mundo ad se hóminum mentes convértit, quasi eos próvocans, qui illam a nostræ ætátis ratióne aliénam atque extráneam putent; atque tália sibi árrogat, quæ mundus primum quidem absúrda iúdicet, sed póstea, ut fore confídimus, humana, sapiéntia ac salutária ultro agnóscet: scílicet Deum esse. Utique Deus est; reáipse exsístit; vivit; persóna est; est próvidus, infiníta bonitáte præditus, et quidem bonus non solum in se, sed maximópere etiam erga nos; est noster Creátor, nostra véritas, nostra felícitas; ádeo ut homo, cum mentem et cor suum in Deo defigere nítitur, contemplatióni vacándo, actum ánimi sui elíciat, qui ómnium nobilíssimus ac perfectíssimus est habéndus; actum dísimus, a quo nostris étiam tempóribus innúmeri humanæ navitátis campi suæ dignitátis gradum súmerere possunt ac debent.

Verum enimvéro Ecclésia, in Concílio collécta, suam consideratiónem summópere inténdit – prætérquam in semetípsam, atque in necessitúdinem, qua cum Deo coniúngitur – in hóminem étiam, in hóminem, sícuti reáipse hoc témpore se conspiciéndum præbet: hóminem, dísimus, qui vivit; hóminem, qui sibimetípsi uni provehéndo déditus est; hóminem, qui non modo sese dignum exístimat, ad quem unum, véluti ad quoddam centrum, omne stúdiu conferátur, sed étiam affirmáre non verétur, se esse cuiúsvís rei princípium atque ratióne. Totus homo phænoménicus, suis innúmeris ánimi hábitibus indútus, quibus in conspéctum venit, se Concilii Pátribus obiécit, qui et ipsi hómines, immo omnes Pastóres atque fratres sunt, inténta cura atque amánti caritáte præditi: homo, qui suas luctuósas fortúnas animóse conquéritur; homo, qui et prætérito et nostro hoc témpore álios infra se

pósitos exístimat, ideóque semper fluxus atque fucátus, sui cúpidus et ferox est; homo sibi dísplicens, qui risus edit et lácrimas fundit; homo ad ómnia versátilis, ad quáslibet partes agéndas fácilis; homo in unam sciéntiæ pervestigatióem ácritér inténtus; homo, qui uti talis cógitat, amat, in labóribus desúdat, semper ad áliquid ánimus advértit; homo, qui sacra quadam cum religióne est considerándus, ob suæ infántiæ innocéntiam, ob suæ inópiæ arcánus, ob pietátem, quam suæ ægritúdiñes movent; homo hinc sui ipsíus tantum studiósus, hinc societáti favens; homo simul *laudátor témporis acti*, simul pósterum tempus præstólans, illúduque felícius quam prætéritum sómnians; homo ex áltera parte crimínibus obnóxiu, ex áltera sanctis móribus ornátus; et deínde deínceps. Humanitátis illud láicum atque profánum stúdiu, immáni qua est magnitúdiñe, tandem aliquáñdo pródiit, idémque ad certámen, ut ita dicámus, Concíliu lacessívit. Relígio, id est cultus Dei, qui homo fieri vóluit, atque relígio – talis enim est æstimánda – id est cultus hóminis, qui fieri vult Deus, inter se congréssæ sunt. Quid tamen áccidit? Certámen, proéliu, anáthema? Id sane habéri potúerat, sed plane non áccidit. Vetus illa de bono Samaritáño narrátió exémplu fuit atque norma, ad quam Concílii nostri spirituális rátió dirécta est. Etenim, imménsus quidam erga hómines amor Concíliu pénitus pervásit. Perspéctæ et iterum considerátæ hóminu necessitátes, quæ eo molestióre fiunt, quo magis huius terræ filius crescit, totu nostræ huius Sýnodi stúdiu detinuérunt. Hanc saltem laudem Concílio tribúite, vos, nostra hac ætáte cultóre humanitátis, qui veritátes reru natúram transcendétes renúitis, iidémque novu nostru humanitátis stúdiu agnóscite: nam nos étiam, immo nos præ céteris, hóminis sumus cultóre.

Quæ cum ita sint, faténdu revéra est, cathólicam religióne et humánu vitam inter se amíco foédere iungi, et utrámque simul conspiráre ad unu quoddam humánu bonu: religióne scilicet cathólicam pro humáno géñere esse, humaníque géñeris esse quodámmodo vitam.

Quodsi omnes, qui hic præséñtes adéstis, memínimus in vultu cuiúsvís hóminis, máxime si lácrimis ac dolóribus effectus est translúcidus, agnoscéndu esse vultu Christi, Fílii hóminis; ac si in vultu Christi agnoscéndus est vultus Patris cæléstis, secúñdu illud: *Qui videt me, videt et Patrem*, modus noster res humánas æstimáñdi mutátur in Christianísmu, qui in Deu ut in médiu totus dirigitur; ita ut rem hoc étiam modo enuntiáre possímus: scilicet opus esse cognóscere hóminem, ut cognoscátur Deus.

Amáre hóminem, díciñus, non ut instruméntu, sed ut primum véluti finem, quo ad suprému finem, humánas res transcendéñtem, perveniámus.

RESPONSORIUM

Cf. Phil 4, 8

R/. Quæcúmque sunt vera, pudíca, iusta, casta, amabília, bonæ famæ, * hæc cogitáte (T.P.

allelúia).

V/. Si qua virtus et si qua laus, * hæc cogitáte (T.P. allelúia).

Oratio

Deus, qui Ecclésiám tuam regéndam beáto Paulo papæ commisísti, strénuo Fílii tui Evangélii apóstolo, præsta, quæsumus, ut, ab eius institútis illumináti, ad civílem amóris cultu in mundu dilatándu tibi collaboráre valeámus. Per Dóminu.

IN MARTYROLOGIUM ROMANUM, die 29 maii, primo loco:

Sancti Pauli papæ Sexti, qui, hac die presbyterátu auctus est, dein Archiepíscopus Mediolanénsis, tandem Sedi Románæ eléctus, Concíliu OEcuménicu Vaticanu Secúñdu diligéñter ac felíciter pértulit, renovationémque vitæ Ecclésiæ, sacræ præsértim Liturgiæ, promóvit, oecuménicu diálogu atque Evangélii núñtiu homínibus huius ætátis curávit, donec die sexto augústi in pace Dómini obdormívit.