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Credits
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Cover Photo: Cardinal Donald Wuerl, Archbishop of Washington, DC, consecrating the Host during the Tri-Association Mass in the Rosary Basilica in Lourdes on May 3, 2012. (Photo courtesy of T. Scott Vick, KM.)
A Message from the Editor

Dear Readers,

In this issue of The Journal we invite you to reflect on the theme “Self-offering,” a concept that defines the very heart of Catholicism, starting with God’s willingness to take on all of the pains and joys of the human condition and Mary’s willingness to answer her special calling. Self-offering has defined the Order over the centuries and must continue to do so today.

In the late eleventh century, Blessed Gerard took over administration of a hospital in Jerusalem, known simply as the Xenodochium, literally, “a place for strangers.” There pilgrims could enjoy rest, food, and medical care, regardless of social status. As explained in the article on Pie postulatio voluntatis, the papal bull of 1113 that grants certain special protections to the Order in perpetuity, Gerard and the Hospital infused self-offering into their work. Nine hundred years later, the Order’s commitment to the poor and sick still lives, as Lisa Sanchez-Corea Simpson explains in her article on The Global Fund for the Forgotten People. Because of this commitment, men and women continue to respond to the Order’s call, as Marlene DeVoto writes in her article on the 2012 Investiture Mass. H.E. Wade Hughan, the Regent of the Subpriory of Our Lady of Philermo, describes the deeper spiritual commitment required of members in obedience. Fra’ Jeffrey Littell reflects on one of the Evangelical Vows joyfully offered by our Professed Knights of Justice. And certainly, self-offering manifests itself in abundance during the spring and summer pilgrimages to Lourdes and the Western Association’s charitable works throughout the year.

In his homily at the 2012 June Investiture Mass, Archbishop Niederauer said, “Salvation does not lie in becoming the self-made man or woman. Rather, salvation lies in letting go to God, to make of us what He has created and redeemed us to be.” We must remember, “God is in charge.” Self-offering means letting go. As members, let us meet today’s challenges “with faith and generosity and honor and courtesy,” as the Order’s members have done for over 900 years.

Jon L. Rewinski, KM, Editor

The Journal has selected feature artwork from the Order of Malta Grand Magistry stamp collection to grace our pages.

Masters of Painting
Issuing date: May 21, 2012
Values: set of two stamps of €2.40 and €3.00 for €5.40. In the package, two stamps of €2.50 and €5.20 for a total of €7.70.
Subject: A. Mantegna: “Crucifixion”. Predella of the altarpiece of S. Zeno. Paris, Louvre. The series plays: from €2.40 in the value of the Virgin supported particularly by women, and in particular the value of €3.00 crucifix. The booklet reproduces the painting in its entirety. In stamp: in particular the value of €2.50 Crucifix in value from €5.20 special guards cast lots to decide which of them the robe of Jesus
Stamp Size: 40 x 52 mm series for both stamps, sheet 60 x 30 mm for the stamp of €2.50, 44 x 44 mm for the €5.20 stamp
Perforation: 13 x 13 series for both stamps, sheet 13 1/4 x 13 1/4 for €2.50 stamp, 13 1/2 x 13 1/2 for the stamp of €5.20
Circulation: twelve thousand and five thousand sheets numbered series
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The Vigil

On June 22, the 2012 Provisional Class, along with their proposers and guests, gathered for the Investiture Vigil at historic Mission Dolores. The Mission de Asis was founded on June 29, 1776, under the direction of Father Junipero Serra. The settlement was named for Saint Francis of Assisi, but was commonly known as Mission Dolores, owing to the presence of a nearby creek named Arroyo de Nuestra Senora de Los Dolores meaning Our Lady of Sorrows Creek.

Beneath the beautifully painted beamed ceiling of the Mission Church, Monsignor Steven Otellini, the Western Association’s Principal Chaplain, gave the opening prayer and welcome. Then, as the Blessed Sacrament was exposed on the ornate altar, Father Eric Hollas, OSB, Principal Chaplain of the Subpriory of Our Lady of Philermo, conducted a meditation on the parable of the Prodigal Son as an examination of conscience that led into the recitation of the Rosary and the Sacrament of Reconciliation.

Vespers of the Solemnity of Saint John the Baptist, Patron of the Order of Malta, followed. This evening prayer of thanksgiving and praise is one of the oldest and most important of the traditional liturgy of the hours. The ancient rite was the perfect preparation for the blessing of the church robes and capes by Monsignor Otellini.

H.E. Joseph Contadino, President of the Western Association, instructed the assembled candidates with these words from the ritual, “Receive this robe (cape) emblazoned with the White Cross: White that signifies purity. You are to carry this Cross over your heart and to keep it unsullied, without any sort of stain or blemish. The Cross is worn near to your heart, so that you can love it with all your strength. You are commanded never to abandon the Cross, but to carry it as the true banner of faith.”

As each proposer presented his or her Provisional Member with the Habit of the Order, the new Candidate for Investiture was reminded that the foremost quality of a knight or dame is honor. Honor, in this specific spiritual context depends on four virtues:

- Prudence—that by which one comes to know all things, guarding in one’s memory things of the past, ordering the present, and providing for the future;
- Justice—the queen of virtues, that by which one maintains all things in a balance of reason and equity;
- Fortitude—that which makes one alive with courage and valiant before one’s enemies;
- Temperance—that which moderates all actions.
The Investiture

The following day at the Cathedral of Saint Mary of the Assumption, the Most Reverend George H. Niederauer, then Archbishop of San Francisco, Conventual Chaplain ad honorem of the Order, was the principal celebrant at the Solemn Votive Mass of the Birth of Saint John the Baptist. The ceremony included the profession of temporary vows of a Knight of Justice and the Investiture of knights, dames, and chaplains.

Early in the Mass, Novice Knight of Justice, Jeffrey Dean Littell, professed his first temporary vows. Fra’ Thomas Mulligan presided over the profession of vows on behalf of the Grand Master and the Sovereign Council. We are reminded that centuries ago, the Order of Saint John developed as an order of men who took solemn (perpetual) vows and thus became professed religious brothers. The presence of professed religious men living under the three vows of chastity, poverty, and obedience continues to be the central core of the Order. As Fra’ Matthew Festing has reminded us, “Without the Professed Knights—the Knights of Justice—there is no Order.”

After the Gospel and Homily, all candidates together swore the Oath of Fidelity: “I promise, calling on the name of God, in chivalrous fidelity, always to bear witness to the Catholic faith, to defend the Church, and to lead my life in accordance with the teachings of Holy Mother Church. I declare myself ready as a member of the Order of Malta to care for our lords, the poor and sick, with all my strength and ability. I also declare myself ready to obey the Constitution, the Statutes, and the Rule of the Order, and to fulfill with fidelity and diligence whatever the Order and my superiors impose on me. To all this, so help me God, Our Lady of Philermo, Saint John the Baptist, our glorious patron, Blessed Fra’ Gerard, our founder, all the saints of the Order, and you here present, I also call to witness my commitment. Amen.”

Then, each candidate was individually called to kneel before the altar and lay hands on the Holy Bible. There, President Joe Contadino formally invested each candidate into the Order with these words, “In the name of His Most Eminent Highness, the Prince and Grand Master, and of the Sovereign Council, and by the power delegated to me, I invest you in the Sovereign Military Hospitaller Order of Saint John of Jerusalem, of Rhodes and of Malta.” The new investee thereby joined with the many knights, dames, and chaplains of the Order of Malta in the Order’s call to offer oneself in humble service to the poor and sick and to nurture and defend the Catholic faith.

The 2012 Investees have completed the first stage of a new journey. That stage started with the Vigil at Mission Dolores, the oldest intact building in the city of San Francisco, and ended with the Investiture Mass at The Cathedral of Our Lady of the Assumption in San Francisco. Just so, they and we must find ways to embrace the twin charisms of the Order in our modern world. Those charisms are just as relevant today as they were 900 years ago, perhaps even more so. We are truly blessed by God to have received this special vocation.
Sometimes modern men and women not so subtly suggest that God, in His infinite wisdom, should endorse the plans they have made for their lives and the lives of others. Do-it-yourself spirituality is a product of this mentality. Indeed, some modern men and women shop around for a religion or a church, looking for one that they believe fits just right.

The scripture readings for the Solemnity of the Birth of Saint John the Baptist contrast starkly with modern God-shopping and God-shaping. These readings, indeed, the entire Old and New Testaments, fairly shout at us: “God is in charge!” We hear the Prophet Isaiah in the first reading as he says, “The Lord called me from my birth, from my mother’s womb He gave me my name. He made of me a sharp-edged sword, a polished arrow.” The prophet goes on to say that the meaning of his life is not one that he fashioned for himself. Instead, the Lord gave his life meaning. “Though I thought I had toiled in vain, God says to me, ‘I will make you a light to the nations that my salvation may reach to the ends of the earth.’” Isaiah is drawn into God’s plan of salvation for all peoples, and he realizes what this ultimately means for him, as he says, “My reward is with the Lord.”

The Responsorial Psalm today is one of the most exquisitely poetic and theologically profound in the entire Psalter—Psalm 139. The Psalmist sings that God knows us inside and out, from our beginning to our end, and that He probes us and knows us and always leads us.

In the second reading today, Saint Paul is preaching the good news of Jesus Christ as Savior for all peoples. He describes God’s centuries-long plan of salvation. Paul says that God raised up David as King in Israel, and that from his descendants came forth Jesus the Savior. John the Baptist, the last and greatest of the prophets preparing the way for the Messiah, fulfills his role in God’s saving plan by promising the people that one would come after him who would be God’s Promised One.

Of Him John said, “I am not worthy to unfasten the sandals of His feet.” The very birth of John the Baptist to his mother and father, Elizabeth and Zachary, is God’s wondrous doing. Their relatives and friends joyfully gathered around them, because, “the Lord had shown His great mercy” to them. Against all expectations the boy is to be named John, and Zachary’s tongue was loosed, and he blessed and praised God. The people then ask in wonder, “What then will this child be?” Why the wonder? “The hand of the Lord is with Him.” Saint John, the patron of the Order, from the beginning of his life, was called and drawn by God to fulfill his role in the history of salvation.
make of us what He has created and redeemed us to be.

God is in charge. A priest friend of mine likes to say that, if a non-Catholic Christian asks you whether you have accepted Jesus Christ as your personal Savior, the honest, Catholic answer is, “No.” You and I have not accepted Christ as our Savior; Jesus has called and accepted us. Recall His words at the Last Supper: “You have not chosen me; I have chosen you.” Furthermore, Jesus is not anyone’s personal Savior, like a personal spiritual trainer in the sky. Jesus has redeemed us as a people, as His Body, and we are called to live together His life in the Church during our pilgrimage to eternal life in Him.

God is in charge. We gather here in this Cathedral church this afternoon for the Annual Investiture Mass for the Sovereign Military Order of St. John of Jerusalem, of Rhodes, and of Malta, in the Western Association U.S.A. If we know the history of this Order, we know for sure that God is in charge. From the twelfth century onward, the Knights of Saint John have pledged themselves to protect the Catholic faith and the Church and to aid those most in need, especially the sick.

In all the vicissitudes of history, the constant, abiding values have been generosity to others in the context of Catholic faith and spirituality, lived out according to the chivalric ideals of honor and courtesy. The battles, the struggles, the setbacks, and the victories were not what mattered most. Our predecessors in the Order met different challenges in Jerusalem, on Rhodes and Malta, during the Reformation and the European revolutions. But always they met those challenges with faith and generosity and honor and courtesy.

This is our challenge and our pledge as investees today, rooted in the promise of the Spirit of Christ as our Paraclete, our guide, companion, and defender.

The ideal of the Order is still to be a soldier of Christ. Is that outmoded or passé? Not really, unless ideals are passé. I want to call your attention to something that happens at every Mass we celebrate. It will happen here again this afternoon, in a little while. At a hushed and very sacred moment all of us will recite a formula of words together. They are always the same words, and when we pray them we are quoting a soldier, a nameless Roman centurion, who humbly asked Jesus Christ to cure his servant who was ill.

He said to Jesus what we now say to Jesus: “Lord, I am not worthy to have you enter under my roof; only say the word and my servant will be healed.” In so many words, the soldier was saying, “Lord, you are in charge.”

Jesus was so amazed and moved at that profession of faith that He said to His companions, “Amen, I say to you, in no one in Israel have I found such faith. I say to you many will come from the east and the west, and will recline with Abraham, Isaac, and Jacob at the banquet in the kingdom of heaven…”. We are the heirs of that eternal promise, if we will be humble, faithful, generous, and courageous like the centurion, in the service of Christ and His Church.

**Western Association Investees in 2012**

**KNIGHT OF JUSTICE**
Fra’ Jeffrey Dean Littell

**KNIGHTS OF MAGISTRAL GRACE**
Richard Francis Angotti
Robert Paul Barbarowicz
William Joseph Barkett
Michael Louis Joseph Berube
H. Michael Brenner
Thomas Gregory Cabrinha
Thomas Walter Edwards, Jr.
George Alfred Farrugia
Bud Grandsaert
James Ernest Hine
Joseph John Krackeler
Lawrence Robert Lancot
Matthew Christian McGrath
Asher George McInerney
Michael Frank McLean
John Albert Miller, Jr.
Michael William Neville
Robert Thomas Noelke
John George Sylvia
Keith Michael Tigue
John Alan White

**DAMES OF MAGISTRAL GRACE**
Mary Elaine Cesario
Maria Auxiliadora Cunningham
Miriam Alice Greaney
Mary Frances Jeffries
Susan Patricia Miller
Suzanne Rae Patneaude
W. Dorothy Portner
Kathryn Sullivan Dierckes Sager
JoAnne Ingrid Stewart
Rita McCarthy Swartz
Catherine Lynn Tosetti

**CONVENTUAL CHAPLAIN AD HONOREM**
The Most Reverend Salvatore J. Cordileone, JCD, Bishop of Oakland*

**MAGISTRAL CHAPLAINS**
The Reverend Monsignor Sabato Anthony Pilato, Los Angeles
The Reverend Remigio Tupaz Miguel Mariano, Tucson

*Due to prior commitments, Bp Cordileone was invested later, on 6 September, at St Albert Priory, Oakland. Following his Investiture, Bp Cordileone was appointed the Archbishop of San Francisco.
The Subpriory of Our Lady of Philermo

by H.E. Wade C Hughan, KM

This year the Subpriory of Our Lady of Philermo celebrates the tenth anniversary of its dedication. The Subpriory was created to form a community among those members of the Western Association who are either Professed Knights of the Order (also known as Knights of Justice) or Members in Obedience. There were members of both of these categories in the Western Association prior to the formation of the Subpriory, but they had no local superior; and there was no formal program of community retreats or other gatherings for members who share these vocations within the Order. In 2001, His Excellency Antonio Sanchez-Corea, KM, now a member of the Sovereign Council, worked with Richard J. Dunn, KM, a member of the Western Association and then a member of the Sovereign Council, to prepare a petition for the formation of the Subpriory. This petition was formally approved by the HMEH, the Prince and Grand Master, and the Sovereign Council in 2001, and the Subpriory was dedicated in February 2002.

With the formation of the Subpriory, the office of Regent was established, creating a local superior for all members who are Professed Knights or Members in Obedience. The Subpriory also elects a council of five members who assist in the administration of the Subpriory. Under the Constitution of the Order, the Subpriory is an entity separate from the Western Association.

Even though all of the members of the Subpriory are also members of the Western Association, it is not a subdivision of the Western Association. The Regent does not report to the President of the Western Association but rather directly to the Grand Commander of the Order in Rome, who is responsible to the Grand Master for all aspects of the Order that pertain to its life as a religious order of the Church.

The members of the Subpriory fall into two categories. First are the Professed Knights of the Order, the Knights of Justice. The Knights of Justice share a vocation to live the charism of the Order by placing themselves, in the most radical way, at the service of Our Lord as He offers Himself to us in the sick and the poor. In order to be able to offer themselves to God in the greatest state of freedom, they take the evangelical vows of poverty, chastity, and obedience. The men who share this vocation are the very heart of the Order of Malta, and as the Grand Master has said repeatedly, without them there simply is no Order of Malta. They are recognized by the Church as professed members of a religious order in exactly the same way as Benedictine, Dominican, and Franciscan brothers are recognized, and the Knights of Justice together comprise the second oldest religious order of the Catholic Church. The life of a Knight of Justice is different, however, from most other members of religious orders in two ways. First, they normally do not live in community with one another, a very old tradition in the Order going back certainly to the Order’s life on Malta and probably to Rhodes as well. While they gather together frequently both locally and internationally, they normally do not share the same residence. Second, they are responsible for providing for their own home and living expenses. In this sense, the vow of poverty in the Order has always been interpreted as having sufficient financial security to provide for oneself, but seeking to live simply and in humility.

In articles published in this and previous issues of *The Journal*, individual Knights of Justice in our Subpriory have reflected on the nature of the vows they live and how they serve the Order as Knights of Justice. They are men who have made every aspect of their lives a gift to God. Please continue to pray for them and pray that we will be blessed with further vocations to this great manifestation of self-offering.

**They are men who have made every aspect of their lives a gift to God.**

The second category of members comprising the Subpriory is that of Members in Obedience. While the Knights of Justice have existed for more than 900 years, the category of Members in Obedience is relatively modern, created in 1956 with the encouragement of Blessed Pius XII for two purposes. The first is to provide the opportunity to respond to a desire among some members of the Order for a deeper spiritual life; the second is to provide the basis for permitting some non-professed members of the Order to participate in the central administration of the Order where they had specific skills that were not then available among the Knights of Justice.

This understanding of the unique charism of this category of membership was further developed after the Second Vatican Council, which renewed and developed the understanding of the specific vocation shared by members of the laity living in the world. In 2009...
The Vow of Chastity for Professed Knights

by Jeffrey D. Littell, KJ

When telling members of our Order that I was entering formation to become a Professed Knight, a common response was, “That is a big step.” The comment almost always referred to taking the vow of chastity, as distinct from the vows of poverty or of obedience. The Professed Knight makes all three vows.

It is important to understand chastity and how, as a vow, it helps to define the life of a Professed Knight. The Catechism defines chastity as, “The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being.”

Taking this understanding one step further and looking at matrimony versus celibacy, the Compendium of the Catechism tells us, “Matrimony is not an obligation for everyone, especially since God calls some men and women to follow the Lord Jesus in a life of virginity or celibacy for the sake of the Kingdom of Heaven. These renounce the great good of matrimony to concentrate on the things of the Lord and seek to please Him. They become a sign of the absolute supremacy of Christ’s love and of the ardent expectation of His glorious return.”

It is not necessary to make vows in order to propagate the Christian virtues of charity and brotherhood. So, why do men answer the call to make vows to our Order? Is it to wear the monk’s habit or for some other material benefit? Hopefully not! The Constitutual Charter of our Order tells us, “The Knights and Chaplains belonging to the First Class profess the vows of poverty, chastity and obedience in accordance with the Code, thus aspiring to perfection according to the Gospel.”

As Professed Knights, we forego the Sacrament of Marriage in order to devote ourselves exclusively to God, His Church, and the Order. Matthew 19:12 tells us, “Some are incapable of marriage because they were born so; some because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it.”

While we as Professed Knights are not married, we do have a spouse through the vows we make. That spouse is the Church. Instead of having one wife we treat everyone as our beloved spouse. We love the Church as Christ loves the Church. Therefore, celibacy becomes essential in order for the Professed Knight to inculcate this singularity of purpose in his life.

Our daily commitment to embrace the will of God, whatever that may be in the context of the vows we make, cannot be shared in a commitment to one spouse. The Code of the Order illustrates this point in Article 67: “The vow of chastity binds the Professed, also by the virtue of religion, to live celibately and to avoid every internal or external act contrary to Christian purity.”

The vow of chastity is one of many gifts offered joyfully by the Professed Knight. Article 68 of the Code states, “In order to remain faithful to his vow of chastity, the Professed should make use of spiritual aids such as, principally, the frequent reception of the sacraments of penance and the Eucharist, a filial devotion to the Immaculate Virgin, mortification of the senses, and a profound humility.”

Reading further in the Code, “The Professed, not being bound to the common life, should be even more careful to avoid being involved in worldly social gatherings and entertainments. He must seek to give edification through his conduct, honoring his state as a religious in the Order of Malta.”

So, we seek fulfillment in our daily prayer life, doing the works of our Order to help the poor and sick, and striving to defend the faith. We are called to seek a deeper spirituality through the years of formation and temporary profession, prior to making our perpetual vows. Primarily, we join the company of so many members of the Order whose tireless work for the poor and sick, near and far, inspires us to continue to live the vows we make at profession.
The 900th Anniversary of 
Pie postulatio voluntatis

by Jon L. Rewinski, KM and John H. Porter

On February 15, 2013, the Order will celebrate the 900th anniversary of the issuance of Pie postulatio voluntatis, the papal bull (or bulla sacra) through which Pope Paschal II officially granted to the Hospital of Saint John certain protections, rights, and privileges in perpetuity. Pie postulatio voluntatis is Pope Paschal II’s response to a petition submitted by Blessed Gerard, the Order’s founder and Master of the Hospital. Gerard’s request demonstrates how much he had accomplished in the first decades of the Hospital.

The members of Gerard’s fraternity were a monastic community whose men took the evangelical vows of poverty, chastity, and obedience. At the time of Gerard’s petition, the Hospital had already amassed substantial assets quae ad sustentandas peregrinorum et pauperum necessitates (“that are needed for sustaining pilgrims and the poor”). Ever the practical man, Blessed Gerard wanted to protect those assets as well as the Hospital’s autonomy.

The rights granted to the Hospital by the papal bull of February 15, 1113, certainly have historical significance. They gave the Hospital autonomy, the foundation of the independence and sovereignty that the Order enjoys to this day. But beyond the bull’s historical significance, its language continues to resonate today.

Bullaæ Sacrae

Since at least the sixth century, popes have issued decrees and grants of privilege in writings authenticated by the pope’s metal seal (the bulla). By the thirteenth century, these official documents became known as bullæ sacræ. The seal itself was typically round and made of lead, like a large coin. One side of the seal bore an image of the heads of Saints Peter and Paul identified by the letters S.PA.S.PE. (for Sanctus Paulus and Sanctus Petrus). On the other side was the name of the issuing pope. The word for seal, bulla, is derived from the Latin word bullire, which means to boil, probably a reference to the process for creating the bulla. The bulla, or seal, was attached to the official document by a cord woven through the vellum at the bottom of the document.

By the middle of the eleventh century, tradition had created two classes of papal bulls—greater and lesser. Those of the greater class typically address subjects of greater solemnity, such as the founding of an order or the confirmation of property rights or charters of protection in perpetuity to monasteries and religious institutions. The text of bulls (bullæ) of the greater class end with certain imprecatory and prohibitory clauses and a formulaic blessing. As an added protection against fraud, bulls of the greater class typically include, in addition to the issuing pope’s name and seal, the pope’s rota, a symbol like a wheel with two concentric circles. The space between the two circles contains the issuing pope’s personal motto. Bullæ of the greater class typically bear attestations by several cardinals and other church leaders, another safeguard of authenticity. Finally, bullæ of the greater class end with formulaic language including the date and place of issuance and the name of the scrivener.

By the middle of the eleventh century, the structure of the papal bull had become fairly standardized. It begins with the name of the pope written in the Lombard style, often called littera romana, in very large letters with his titles episcopus (bishop) and servus servorum Dei (servant of the servants of God). The second title was first added by Pope Saint Gregory the Great between 590 and 604. The bulla ends with “bene valete,” or “Farewell.”

Over the centuries, popes have issued bullæ sacræ covering a variety of subjects, including statutory decrees, episcopal appointments, dispensations, excommunications, apostolic constitutions, canonizations and convocations. For example, popes issued bullæ sacræ calling for the Second Crusade (by Pope Blessed...
Pie postulatio voluntatis issued by Pope Paschal II on February 15, 1113. Photo courtesy of the National Library of Malta, Valetta, Malta.
Anniversary
continued from page 10

Eugenius III in 1145), the Third Crusade (by Gregory VIII in 1187) and the Fourth Crusade (by Innocent III in 1198). In 1139, Innocent II issued Omne datum optimum, endorsing the Knights Templar. Almost two centuries later, in 1307, Clement V issued Pastoralis praemintentia, ordering the arrest of the Knights Templar and confiscation of their property, and then in 1312, he issued Vox in excelsa, which formally disbanded the Knights Templar, and Ad providam, which transferred most of Templar property to the Order of Saint John (now, of course, commonly known as the Order of Malta).

In 1216, Honorius III established the Dominican Order by issuing Religiosam vitam. In 1223, he approved the Rule of Saint Francis by issuing Solent annuere. In 1540, Paul III approved the formation of the Society of Jesus in militanitis ecclesiæ. In 1274, he was excommunicated and all of the concessions given to him were declared null and void.

Although the roots of the Hospital of Jerusalem stretch back to the middle of the eleventh century (with legends about the placement of the Hospital buildings stretching back much further), Brother Gerard appears to have formed the group around 1080, that is, about fifteen years before the First Crusade, in a building connected to the Abbey of Saint Mary near where, by tradition, the angel had announced to Saint Elizabeth the conception of Saint John the Baptist. In 1099, the year of the conquest of Jerusalem by the crusaders, Brother Gerard reorganized the Hospital to accommodate the vast increase of patients from among the crusaders and pilgrims traveling to the Holy City.

It is, then, in this place that Brother Gerard and his lay fraternity served poor pilgrims, many of whom were ill from battle or travel. Brother Gerard’s care of pilgrims obviously made a major impression on the crusaders. Godfrey de Bouillon, the conqueror of Jerusalem, gave the Hospital its first endowment. Various European kings and nobles followed suit. By 1113, the Hospital possessed significant properties and Brother Gerald ran ancillary hospitals in Bari, Otranto, Taranto, Messina, Pisa, Asti, and Saint-Gilles.

The Issuance of Pie Postulatio Voluntatis

As one can see from the photograph of Pie postulatio voluntatis and the inserts setting forth the Latin text and an English translation of it, Pie postulatio voluntatis was a bulla sacra of the greater classification. It has a formal introduction in stylized writing identifying Paschal II as “servant of the servants of God” (servus servorum Dei). It grants various rights and protections “in perpetuity” (in perpetuum). It has several warnings to him who intentionally defies the bulla—that “he be stripped of his own authority, honor and title” (potestatis honorisque sui dignitate careat); that “he be denied the most sacred Body and Blood of God and our Lord and Redeemer Jesus Christ” (a sacratissimo corpore et
sanguine Dei et Domini redemptoris nostri Jesu Christi); and that “he be thrown down” (subjaceat) and subject to the harshest of punishment on the Day of Judgment (in extreme examine districtæ ultioni). It confers blessings on all others who abide by the bulla’s provisions. It has Paschal’s rota immediately following the text, the attestation of several Cardinals and Church leaders, the formulaic paragraph identifying the scrivener and date and place of issuance, and even the final words of farewell (bene valete). The rota contains Paschal II’s personal motto, written by someone other than John, the Cardinal who wrote the text of the bulla: “Ve[r]bo D[omi]ni Cœli fermata s[unt],” which means, “The heavens are strengthened by the words of God.”

The bulla grants the Hospital several specific rights and privileges, including (i) perpetual recognition and protection by the Apostolic See, (ii) confirmation that the Hospital holds quiet (quieta) and sole (integra) title to all assets donated to it; (iii) confirmation that tithes (decimas) collected through the Hospital’s efforts shall inure solely to the Hospital (its sane fructuum) notwithstanding any adverse claim by the clergy (preter episcoporum vel episcopalium ministrorum contradictionem); (iv) confirmation that donations received from princes belong to the Hospital; (v) the right of professed brothers of the Hospital to select its Grand Master; (vi) freedom from vexatious claims; (vii) punishment on those who receive property stolen from the Hospital; and (viii) control over the sister-hospices under Gerard’s control, among other rights and privileges.

At times, the wording of Pie postulatio voluntatis gives one insight into the Hospital of Gerard’s time. First, the organization is called the Xenodochium, which is typically translated “hospital,” but it is technically the Greek word for “place for strangers,” or an inn. From its beginning, the Order cared for pilgrims. To pilgrims and the poor, the Hospital provided life’s necessities (ad sustentandas peregrinorum et pauperum necessitates).

The organization is not called the “Hospital of Saint John,” but rather the “Hospital that [Gerard] founded in Jerusalem adjacent to the Church of Saint John the Baptist” (Xenodochium quod in civitate Hierusalem juxta beati Joannis Baptiste ecclesiam institu[t]). It was the proximity to the Church of

To pilgrims and the poor, the Hospital provided life’s necessities (ad sustentandas peregrinorum et pauperum necessitates).
expected Gerard’s successors to demonstrate the same commitment of service to pilgrims and the poor.

In studying this precious document, as part of the foundation of the Order of St. John, we cannot fail to note how careful Brother Gerard was to make provision for the stability and continuance of his successors and the Hospital. In so doing, he also was giving witness to what would come after him, when he had passed to God.

Gerard died on September 3, 1120. Writing about his death, the French historian of the Order of St. John, the Abbot de Vertôt, mourns that “the Hospitallers lost Blessed Gerard, the father of the poor and of the pilgrims; that virtuous man, having arrived at an exceeding old age, expired in the arms of his brethren, almost without any sickness, and fell, as we may say, like a fruit ripe for eternity.”

As a result of Pie postulatio voluntatis, for 900 years, the Order has been able to serve the Church, and those in need, as an autonomous and sovereign lay religious order. Open to those in need, as an autonomous and sovereign lay religious order. The Latin Text of

**The Latin Text of Pie Postulatio Voluntatis**

**PASCHALIS EPISCOPUS SERVUS SERVORUM DEI VENERABILI FILIO GERAUDO INSTITUTORI AC PRAEPOSITO Hierosolymitae Xenodochii eiusque legitimis successoribus in perpetuum**

Pie postulatio voluntatis


[rota]

Ego Paschalis, catholicae ecclesiae episcopus, ss.
Ego Richardus Albanensis episcopus, ss.
Ego Landulfus, Beneventanus arhipriepiscopus, legi et ss.
Ego Cono Prenestinae ecclesiae episcopus, legi et ss.
Ego Anastasius, cardinals presbiter tituli beati Clementis, ss.
Ego Gregorius, Teracini episcopus legi et ss.
Ego Johannes, Melitensis episcopus, legi et ss.
Ego Romualdus, diaconus cardinals romanae ecclesiae, ss.
Ego Gregorius, cardinals presbiteri tituli sancti Grisogoni, legi et ss.

Dat. Beneventi, per manum Johannis, sanctae romanae ecclesiae cardinalis ac bibliothecarii, XV kalendas martii, indictione VI incarnationis dominicae anno MCXIII, pontificatus autem domini Paschalis Pape II anno XIV. Bene Valete. +

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1 Pope Blessed Eugene III (died July 8, 1153), born Bernardo da Pisa, was Pope from 1145 to 1153. He was the first Cistercian to become pope.

2 Pope Gregory VIII (c. 1100/1105 – December 17, 1187), born Alberto di Morra, was pope from October 25, 1187, until his death (not to be confused with the anti-pope of the same name).

3 Pope Innocent III (1160 or 1161 – July 16, 1216) was Pope from January 8, 1198, until his death. His birth name was Lotario dei Conti di Segni, sometimes anglicized to Lothar of Segni. Pope Innocent was one of the most powerful and influential popes in the history of the papacy. He exerted a wide influence over the Christian regimes of Europe, claiming supremacy over all of Europe’s kings. Pope Innocent was central in supporting the Catholic Church’s reforms of

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**Anniversary**

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made with devotion should be satisfied with corresponding effect. Out of love you petitioned that the pilgrim Hospital that you founded in the City of Jerusalem adjacent to the Church of Saint John the Baptist be protected under the authority of the Apostolic See and nurtured under the patronage of Saint Peter the Apostle. Wherefore, pleased with the faithful earnestness of your service to pilgrims, we receive your petition with paternal kindness and hereby establish the patronage of Saint Peter the Apostle. Wherefore, pleased with the faithful earnestness of your Brothers who provide care for pilgrims, are preserved always without adverse claim and intact. Furthermore, we hereby declare that the tithes that you collect through your efforts and works, no matter where collected, shall be the property of, be held by, and inure wholly to the benefit of, your Hospital, notwithstanding any adverse claim by bishops and clergy. We further judge that all gifts that have been made to your Hospital by faithful Princes from tribute paid to them or their own revenues are hereby ratified. At your death no man may be appointed in your place as leader and master by any act of deceit or violence; rather that man whom your own professed Brothers discern is favored by God should be selected. Furthermore, we hereby confirm that all rights and property that your Hospital holds at present, whether in the Holy Land, in Asia, or in Europe, as well as those that it may hereafter receive through God’s beneficence, belong in perpetuity to you, to your successors who hereinafter devote themselves with faithful care to the sick, and, through you, to said Hospital. Furthermore, we decree that it shall be unlawful for any man to attack said Hospital, to seize any of its property, to receive any property stolen from it, to diminish its revenues, or to harass it with vexatious claims. Rather, let all its property remain intact, for the sole use and enjoyment of those for whose maintenance and support it has been granted. We further state that the hospitals and poor houses in the western provinces, at Burgum of Saint Aegidius, Lisan, Barum, Hispanian, Tarentum, and Messana, which are commonly called “Hospitals of Jerusalem,” shall forever remain, as they are this day, under the custody and control of you and your successors. If, therefore, at any future time, any person, whether ecclesiastical or secular, with knowledge of this Bull, shall defy its provisions, and if, after having received a second or third warning, he shall not make a suitable satisfaction and restitution, let him be stripped of his authorities, titles and honor, and let him be aware that he stands accused before the judgment of God for the injustice he has perpetrated; and let him be deemed unworthy of the most sacred Body and Blood of God and of the benefits of the redemption of our Lord Jesus Christ, and at the last judgment let him be met with the harshest punishment. But to all who deal justly and rightly with same, let the peace of our Lord Jesus Christ be upon them; let them receive the rewards of righteous conduct here on earth, and let them find the reward of eternal peace before the Judge of All. Amen, amen.

[rota]

I, Paschal, Bishop of the Catholic Church, have signed.
I, Richard, Bishop of Alboe Alba, have signed.
I, Landulphus, Archbishop of Beneventum, have read and signed.
I, Cono, Bishop of the Diocese of Praenestina, have read and signed.
I, Anastasius, Cardinal priest titular of Blessed Clement, have signed.
I, Gregory, Bishop of Teracinus, have read and signed.
I, Johannes, Bishop of Malta, have read and signed.
I, Romalduis, Cardinal Deacon of the Roman Church, have signed.
I, Gregory, Cardinal priest titular of Saint Chrisogonus, have read and signed.

Written at Beneventum by the hand of John, Cardinal and Librarian of the Roman Church, on the 15th day before the Kalends of March, in the sixth indiction of the Incarnation of our Lord, in the year 1113, in the thirteenth year of the Pontificate of our Lord Pope Paschal II. May you fare well. □

[i Translated by Jon L. Rewinski, KM.

Anniversary

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The theme of self-offering for this issue of The Journal brings to mind how we have all committed ourselves to practice and defend the Catholic faith and to serve. Our members are a special group of people that are united by this commitment. All of our members—those invested in June and those invested before—share this bond. In this regard, I would encourage all of our seasoned members to welcome, nurture, and support our newest members as they strive to fulfill their commitment of a life of service.

Included in this issue of The Journal is an English translation of the papal bull granting our Order certain protections, rights, and privileges in perpetuity. I suspect that most of you have never had the opportunity actually to read this document. Please do. You cannot help but feel a certain sense of pride to be associated with an organization that has stayed true to its original mission and commitment throughout these last 900 years. Not only has this document protected the Order’s existence and autonomy over the centuries, it also invites and challenges us today to continue our works of serving our lords, the poor and sick.

Besides our hands-on service, we can insure the continued existence of the Order of Malta by remembering the Order in our estate plans and thereby becoming members of the Golden Cross Society. Please consider making such a commitment.

His Excellency Wade Hughan has included an article on the Subpriory of Our Lady of Philermo. All of our members are encouraged to discern whether they feel the call to enter the Subpriory and satisfy its requirements of a deeper life of spirituality and prayer. The process is similar to that of provisional members entering the Order. There is time for both the Order and the member to discern whether completing the process is in the best interest of both parties.
Again this year, I had the honor of being a chaplain for both of the Western Association’s Annual Lourdes Pilgrimages: the international spring pilgrimage led by Jill Ortiz with 320 Western Association pilgrims, including fifty malades, and the summer pilgrimage with about fifty pilgrims, mostly teenagers and young adults, led by Kevin White.

In some ways, the two pilgrimages are quite different. In the first, our members and volunteers serve the malades and companions who travel with us from the United States over the course of nine days. By the end, our pilgrims have become a family. In the second, our members and young volunteers work with the Lourdes Hospitalité N.-D. de Lourdes, often serving malades as they arrive at the train station from all over Europe and at the airports near Lourdes. During the summer pilgrimage, our members and volunteers generally have shorter, more defined interactions with malades. Both pilgrimages, however, reflect the great gift and miracle of “self-offering.”

During our summer pilgrimage, I had the privilege of completing the final step in my application to become a member of the Lourdes Hospitalité, an interview with a delightful counselor of the Hospitalité’s Board, Benoît L’Embert. He and I shared our interests and experiences with Lourdes pilgrimages. His first pilgrimage was at age thirteen, where he discovered that the Lourdes pilgrimage is “the Gospel in action.” Mine began while I was in grammar school at Holy Rosary Academy in Woodland, California, served by the Sisters of the Congregation of the Holy Cross of Notre Dame, an order founded by Blessed Blasé Moreau of Le Mans, France.

Our school was fortunate to have a shrine on our campus, a replica of the Lourdes Grotto. As a result, the amazing story of Saint Bernadette and the appearance of Our Lady of Lourdes had a place in my religious formation from an early age. Although far from Lourdes and decades before my first pilgrimage to Lourdes, I was steeped...

A Lourdes Reflection
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in the story since my childhood. Even then, I became aware of the connection between the refreshing water of the Grotto and the vivifying water of our baptism. Indeed, “the Gospel in action” that Benoît L’Embert experienced in his youth at Lourdes, I found in my home town. It can be as real in the home places of the six million pilgrims who visit Lourdes each year as it is in the Domaine.

The very heart of self-offering, occurring in a unique way for all who participate in Lourdes pilgrimages, is discussed in the introduction to the Pastoral Care of the Sick, which most priests keep close at hand. It states, “Christ is still pained and tormented in his members made like him. Still, our afflictions seem but momentary and slight, when compared to the greatness of the eternal glory for which they prepare us” (2 Cor., 4:17). This message is comforting for all malades. It is also a powerful promise for those who serve malades—that by serving those who are pained and tormented, one can find Christ.

Through the mystery of the Incarnation, God became human to make us Divine—the ultimate act of self-offering. God became a part of who we are to make us a part of who He is. This beautiful mystery includes Christ having humbled Himself to take on our infirmities and weaknesses as well as our limited health and strength. In Lourdes, whether we are servers or malades, we can experience how Christ, now risen, is as connected with us in our total being as when He walked the hills of Galilee, and He still heals our sufferings.

Our self-offering, then, is a conscious participation in the mystery of Christ’s suffering, and even the grace to bear the pain of suffering with greater courage and serenity, the grace to see our opportunity to fill up what is lacking in Christ’s sufferings for the salvation of all. (Colossians 1:24)

Mary, Our Lady of Lourdes, is our model of faith for how we can give ourselves completely to God as she did. Recognizing the powerful self-offering that occurs by all who make the Lourdes pilgrimage, at the farewell Mass of the spring pilgrimage, I began my homily by making sure I was not excluding anyone. I simply said, “Our dear malades, and those of us who may not yet be malades...” On pilgrimage all our categories of orders and medals and robes and uniforms and ages pale, and even the distinction I made seems incidental.

In the baths both malades and servants have needs, have hope, and desire healing. In the evening processions, all of us need the intercession of Mary. In the Eucharist, the Anointing of the Sick, and
Sacrament of Penance, we all need and receive forgiveness and healing. During the spring pilgrimage, we offer sessions of sharing with our *malades* and their companions separately. Guess which session takes longer? Always the companions!

Tony Snow, who resigned as President George W. Bush’s press secretary due to his diagnosis with cancer, wrote a book sharing his insights on the symbiotic connection that exists between the infirm and those who care for them. He wrote, “Those of us who have terminal illnesses get twice the faith and the caregivers get twice the worry.” I have no doubt that Snow’s analysis is correct. I marvel at the faith of *malades*, hoping for a cure, but always leaving Lourdes with a deeper connection to Christ. I similarly marvel at the doctors, nurses, and companions, perhaps thinking that their purpose in Lourdes is to help the sick but instead coming to realize that the outcome of their trip is really the same as the *malades*—a deeper connection with Christ, the Healer.

Our May pilgrimage director, Jill Ortiz, reminds us that our lords, the sick, are not “sick people”, rather “they are people who happen to be sick.” One need only look at the crowds of people at the Grotto to realize that the crowds are made up of men, women, and children from all races, from all countries, from every social status. As Kevin White often reiterates to the youth participating in our summer pilgrimages, “Some pilgrims are obviously physically sick, and others appear entirely healthy.”

For example, one of the young volunteers on this summer’s pilgrimage, unbeknownst to the other volunteers, was diagnosed with a serious medical condition a few days before the start of the pilgrimage. No one could tell, as this volunteer worked just as hard as the rest of the volunteers. What binds all of us as pilgrims is, through the intercession of the Blessed Mother, the desire to walk more closely with Jesus.

What we each learn at Lourdes is that the most important step for seeking a deeper union with Christ is a willingness to give ourselves entirely to Him who first gave Himself completely to us. By making the pilgrimage to Lourdes, each of us, with our own set of worries, illnesses, pains, joys, and blessings, through the special intercession of our Blessed Mother and Saint Bernadette, can return to our homes more deeply connected to Christ and to each other.

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**Schedule for the 2012 Spring Pilgrimage**

**Tuesday, May 1:** Pilgrims departed in group flights to Lourdes

**Wednesday, May 2:** Arrival and dinner at Hotel Eliseo in Lourdes

**Thursday, May 3:** Lauds; Reconciliation, Washing of the Feet and Recitation of the Rosary; visit to the Baths; Tri-Association Mass at the Rosary Basilica; Candlelight Procession

**Friday, May 4:** Lauds; First visit to the Grotto; Anointing Mass at Saint Bernadette Chapel

**Saturday, May 5:** Lauds; Grotto Mass; Blessed Sacrament Procession; Adoration Service in Pius X Basilica

**Sunday, May 6:** Lauds; Mass in Pius X Basilica; youth retreat; Sharing Sessions for *malades* and companions; optional visit to Baths

**Monday, May 7:** Lauds; Mass in the Parish Church; Visit to the Cachot; Stations of the Cross and Benediction at Saint Savin; Pilgrimage Celebration Dinner

**Tuesday, May 8:** Mass in Saint Joseph Chapel; Sharing Sessions for *malades* and companions; individual Team celebrations

**Wednesday, May 9:** Pilgrims departed Lourdes on various group flights.
Celebrations Proper to the Order

February 20: Feast commemorating the dedication of the Conventual Church of Saint John the Baptist in Malta
Introductory Rites: Ps. 67:36
First Reading: Ezekiel 43:1-2, 4-7a
Responsorial Psalm: 1 Chron. 29:10-12 R:13b
Gospel Acclamation: Rev. 21:3
Gospel: John 10:23-30
Communion Rite: 1 Cor. 3:16-17

April 1: Memorial for Blessed Nonius Alvares Pereira, Prior of the Order of Malta
Introductory Rites: cf. II Cor. 10:4a, 5b
First Reading: Ephesians 6:10-18b
Responsorial Psalm: Ps. 111:1-2, 3-4, 5-7a, 7b-8, 9 R:1a
Gospel Acclamation: Matthew 5:3
Gospel: Luke 14:24-33
Communion Rite: cf Matthew 19:27-29

May 18: Memorial for Blessed Gerard Mecatti of Villamagna, Religious of the Order
Introductory Rites: Jeremiah 17:7
First Reading: Sirach 3:17-23
Responsorial Psalm: Ps. 14:2-3ad, 4b, 5 R:1b
Communion Rite: Matthew 5:3

May 28: Memorial for Saint Ubaldesca, Virgin of the Order
Introductory Rites: Ps. 15:5-6
First Reading: Jeremiah 20:7-9
Responsorial Psalm: Ps. 15:1-2a, 5, 7-8, 11 R:5a
Gospel: Matthew 11:25-30
Communion Rite: cf Matthew 19:27-29

June 12: Memorial for Saint Fleur of Beaulieu, Virgin of the Order
Introductory Rites: cf. Matthew 25:10
First Reading: Hosea 2:16, 17b-18, 21-22 (outside Easter season)
First Reading: Rev. 21:1-5 (during Easter season)
Responsorial Psalm: Ps. 144:2-3, 4-5, 7, 8-9 R:8a
Gospel: Matthew 25:1-13
Communion Rite: cf. Matthew 25:6

June 19: Memorial for Blessed Gerland, Religious of the Order
Introductory Rites: Ps. 41:2
First Reading: Tobit 12:6-14
Responsorial Psalm: Ps. 102:1-2, 3-4, 5-9,13-14 R:1a
Gospel Acclamation: Matthew 23:12b
Gospel: Matthew 18:1-5
Communion Rite: John 15:13

June 24: Solemnity for the Birthday of Saint John the Baptist, Patron of the Order
Mass of the Vigil:
Introductory Rites: Luke 1:15, 14
First Reading: Jeremiah 1:14-10
Responsorial Psalm: Ps. 70:1-2, 3-4a, 5-6ab, 15ab, 17 R:6b
Second Reading: I Peter 1:8-12
Gospel Acclamation: John 1:7; Luke 1:17
Gospel: Luke 1:5-17
Communion Rite: Luke 1:68
Mass of the Day:
Introductory Rites: John 1:6-7; Luke 1:17
First Reading: Isaiah 49:1-6
Responsorial Psalm: Ps. 138:1-3, 13-14, 15 R:14a
Second Reading: Acts 13:22-26
Communion Rite: Luke 1:76

July 1: Memorial for Saint Nicasius, Martyr of the Order
Introductory Rites: The holy martyrs shed their blood for Christ, and therefore their reward will last forever.
First Reading: Hebrews 10:32-36
Responsorial Psalm: Ps. 30:3cd-4, 6 and 8ab, 16bc-17 R:6a
Gospel Acclamation: Matthew 5:10
Gospel: Matthew 10:17-22
Communion Rite: cf. Rom. 8:38-39

July 8: Memorial for Blessed Adrian Fortescue, Martyr of the Order
Introductory Rites: Ps. 20:2-3
First Reading: Wisdom 3:1-9
Responsorial Psalm: Ps. 123:2-3, 4-5, 7b-8 R:7a
Gospel Acclamation: cf. Ps. 20:4b
Gospel: Matthew 10:34-42
Communion Rite: Rev. 2:7

July 12: Memorial for Blessed David Gunston, Martyr of the Order
Introductory Rites: Ps. 36:39
First Reading: Romans 8:31b-39
Responsorial Psalm: Ps. 95:1-2a, 2b-3, 7-8a, 10 R:2b
Gospel Acclamation: James 1:12
Gospel: John 12:24-26
Communion Rite: John 15:5

July 14: Memorial for Saint Toscana, Religious of the Order
First Reading: Proverbs 31:10-13, 19-20, 30-31
Responsorial Psalm: Ps. 130:1, 2, 3
Gospel: Matthew 12:46-50
Communion Rite: Matthew 12:50

August 29: Feast commemorating the beheading of Saint John the Baptist
Introductory Rites: Ps. 118:46-47
First Reading: Jeremiah 1:17-19
Responsorial Psalm: Ps. 70:1-2, 3-4a, 5-6ab, 15ab-17 R:15a

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Celebrations
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Gospel Acclamation: Matthew 5:10
Gospel: Mark 6:17-29
Communion Rite: John 3:27-30

September 8: Solemnity commemorating the birth of the Blessed Virgin Mary, venerated in the Order as Our Lady of Philermo
Introductory Rites: Let us celebrate with joyful hearts the birth of the Virgin Mary, of whom was born the sun of justice, Christ our Lord.
First Reading: Micah 5:1-4
Responsorial Psalm: Ps. 12:6-7 R: Isaiah 61:10
Second Reading: Romans 8:28-30
Gospel Acclamation: Blessed are you, most holy Virgin, and beyond all praise, for from you arose the sun of justice, Christ our Lord.
Gospel: Matthew 1:18-23
Communion Rite: Isaiah 7:14; Matthew 1:21.

September 23: Memorial for Saints Zachary and Elizabeth, Parents of Saint John the Baptist
Introductory Rites: cf. Luke 1:5-6
First Reading: Judges 13:2-5
Gospel Acclamation: Elizabeth cried out: Blessed are you, Mary, and blessed is the fruit of your womb.
Gospel: Luke 1:5-17
Communion Rite: cf. Luke 1:40

October 5: Memorial for Blessed Peter Pattarini of Imola, Prior of the Order
Introductory Rites: Ps. 127:1, 5
First Reading: Micah 6:6-8
Responsorial Psalm: Ps. 1:1-2, 3, 4 and 6 R:2a
Gospel Acclamation: Matthew 5:3
Communion Rite: cf. Matthew 5:8; Ps. 23:5

October 8: Memorial for Saint Hugh, Religious of the Order
Introductory Rites: Ps. 65:16
First Reading: Exodus 17:1-7
Responsorial Psalm: Ps. 22:1-3, 4, 5, 6 R:1
Gospel Acclamation: II Corinthians 1:3-4a
Gospel: Mark 4:35-40
Communion Rite: Colossians 3:17

October 13: Feast commemorating Blessed Gerard, Founder of the Order
Introductory Rites: Ps. 121:1, 6
First Reading: Acts 4:8-12
Responsorial Psalm: Ps. 144:10-11, 15-16, 17-18 R: Ps. 147:12
Gospel Acclamation: Ps. 5:12-15
Gospel: John 14:12-17
Communion Rite: Colossians 3:14

November 19: Memorial for All Saints of the Order
Introductory Rites: The saints of the Order rejoice in heaven, for they followed where Christ had led and now they exult with Christ forever.
First Reading: Romans 8:28-39
Responsorial Psalm: Ps. 23:1-2, 3-4, 5-6 R:6
Gospel Acclamation: Matthew 11:28
Gospel: Matthew 5:1-12a
Communion Rite: Matthew 5:8-10

December 2: Memorial for Our Lady, Cause of Our Joy
First Reading: Zechariah 2:14-17 or Isaiah 61:9-11
Gospel Acclamation: Holy Mary, rejoice, delight of all the world: Virgin who bore a Son to bring us joy and salvation.
Communion Rite: Ps. 45:5 or Luke 1:48-49

The Order’s Memorial Mass on December 2 for Our Lady, Cause of Our Joy
Excerpt from The Missal of the Sovereign Military Order of Malta

The Celebrations Proper of the Order include an annual Memorial Mass on December 2, honoring the Blessed Virgin Mary under the title “Cause of Our Joy.” The Missal explains, “An ancient statute of Our Lady and child was brought from Egypt to northern France at the time of the Crusades by three knights of our Order who had been captured by the Saracens and later released. It was enshrined at Liesse, near Laon, in the diocese of Soissons (France). The original statute was destroyed during the French Revolution, but the medieval basilica at Liesse remained a centre of devotion to the Mother of God: a new statute was installed and crowned there in 1857. Our Lady of Liesse is the patron of the diocese of Soissons and the focus of pilgrimages, especially an annual pilgrimage on Whit Monday” (i.e., the Monday after Pentecost).
The Global Fund: An Offering for the Forgotten People

by Lisa Sanchez-Corea Simpson, GCM

The Global Fund for Forgotten People – an Introduction

As part of ongoing thinking about the Order of Malta, now and into the future, and about how best to ensure it continues to serve the poor, the sick and the needy, it was agreed at the International Strategy Conference held in Venice in 2009 that there was a need to establish a new way of communicating to the world the work of the Order, and, importantly, to generate support for that work. This marked the origin of The Global Fund for Forgotten People.

The Forgotten People cause is based on an analysis of the themes that unify the Order’s many, varied works around the world.

Who are the Forgotten People?

The forgotten people are those who, even in our modern world, when the spotlight of attention seems to shine everywhere, are suffering beneath the surface. The Fund focuses on eight marginalized groups, reflecting the eight points of the Order of Malta’s cross: people with neglected diseases; the elderly, lonely and isolated; children with parents in prison; children with disabilities; the unacknowledged homeless; displaced people; mothers and new-borns without healthcare; and the marginalized and persecuted.

“Our Forgotten People have no recourse, no support network and no resources. These are the ones, with your help, that The Global Fund for Forgotten People will reach. Just as we have for the last nine hundred years.”

– Grand Master, Fra’ Matthew Festing

Envoys to the Global Fund for Forgotten People

A select number of people, either individuals or couples, have already become international envoys to the Global Fund. The work of the Fund would not be possible without the support and dedication of these envoys, and the Order is enormously grateful to them. Each envoy selects a specific brief, focused on a particular issue the Fund addresses and becomes responsible for championing and supporting their chosen issue. They raise awareness of the plight of the forgotten and lead the fundraising process through their own networks.

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Introducing envoys committed to date:

- Gavin Boyle, London, UK
- Tom and Julie Condon, Los Angeles, USA
- Paul and Sandy Otellini, San Francisco, USA
- Derek and Lee Da Graça Pinto, Miami, USA

Envoy Visits to Order Works

In March 2012, Mr. Boyle and Ambassador and Mrs. Condon joined members of the Fund team in a visit to the Paris headquarters of the Order of Malta French Association, followed by a visit to several of the French Association’s works. These included the Fleuron Saint-Jean and Saint Michel boats on the River Seine, which provide meals and shelter for the homeless and the Maison Ferrari home for the elderly. The Envoys were impressed by both the quality of the works and the dedication of the French Association’s team and volunteers.

“The ethic of care and dedication to the needy that we witnessed today is both inspiring and infectious. You can tell that volunteers come to the Fleuron because they really have the passion to help and the French Association provides the space for them to be able to do so effectively. One of the homeless guests on the Fleuron told me that he feels less lonely on nights spent on the Fleuron, and that this in itself gives him the drive to focus more on leading a happier life. The value of works like these is hard to measure in quantifiable terms, but the work impacts the lives of so many for the better. I can only hope that works like these will continue to grow, reaching out to more forgotten people every year.”

– Mrs. Julie Condon, Envoy for mothers and new-borns without healthcare

More recently, in August, Mr. and Mrs. Pinto joined the Grand Master and Grand Hospitaller in Hungary at the International Summer Camp for Disabled Youth. Mr. and Mrs. Pinto have chosen to become advocates for the cause of disabled children and are looking forward to visiting several works of the Order that support this issue over the next few years.

Fundraising and Grant-giving

Money raised through the Fund is used to support existing works of the Order worldwide that reach out directly to people who would otherwise be forgotten. The Fund only supports the work of National Associations, Grand Priories, Malteser International and other bodies of the Order. The Fund also raises awareness of and support for issues that have fallen under the radar and that struggle to get sufficient public attention.

The Fund makes grants to works of the Order that are making a real difference to forgotten people around the world. It provides a means to access untapped resources from global donors.
and therefore acts as a new source of income for Order works.

The Fund is being established as a 501(c)(3) in the U.S. and as a registered charity in the U.K., with an independent board of directors in each country.

The Global Fund for Forgotten People makes grants to Order of Malta works on a biannual basis. Grants are given to long-standing Order of Malta projects that aid the forgotten and have a significant impact on improving the lives of individuals and communities all over the world. The focus is on projects that address persistent problems.

The Fund was pleased to announce its inaugural grants earlier this year.

Inaugural grants – a map and guide

Supporting Prisoners’ Children in Cambodia (CIOMAL)

In Cambodia, children aged three and under of female offenders are often imprisoned with their mothers. However, prison budgets do not sufficiently

Global Fund
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Our Order is working in a quiet and competent way to relieve the suffering of forgotten communities all over the world. The Fund team and envoys are honoured to be able to support some of these works through the first grants and are humbled by the way in which Order members and volunteers care for those who suffer, as well as the tenderness they display. Below, we highlight three of these works from around the world.

Supporting Prisoners’ Children in Cambodia (CIOMAL)

In Cambodia, children aged three and under of female offenders are often imprisoned with their mothers. However, prison budgets do not sufficiently

Global Fund
continued on page 25
account for the care of these young children, particularly new-born babies requiring milk and other specific food. CIOMAL supports these mothers and their children twice a month by distributing supplementary food and hygiene materials to the prisons. It also provides educational opportunities for children, primarily through the day care center situated just outside the walls of Prey Sar/CC2 prison (the main prison in Cambodia for women and minors).

In 2011, CIOMAL supported, on average, nineteen mothers and their children, nine pregnant women and fifty-five women with chronic medical conditions. There are no other entities in Cambodia specifically dedicated to helping this forgotten and vulnerable group of women and children.

The grant from the Fund will enable CIOMAL to continue and extend this work, with a particular focus on improving the educational opportunities offered to children.

Reintegration Project for Roma People in Hungary (Hungarian Maltese Charity Service)

Hell’s Tower is a ten-story building on the outskirts of the Hungarian city, Veszprém. For years, the building fell into disrepair, with its 200 tenants, (sixty percent of whom come from the Roma (gypsy) population), living in difficult conditions and unable to afford alternative accommodation. Even the postman would only visit in holidays, who spend the week partnered with someone suffering from a disability.

In 2011, the Center ran ten camps and hosted a total of 300 guests. However, this covers just five percent of the referrals that Chabrouh Center receives from homes and psychiatric centers. As such, the Center has ambitious plans to expand, to improve access and facilities for those attending the camps, and to increase capacity, with a goal of serving 1,500 guests a year (25 percent of total demand).

The grant from the Fund will enable the Chabrouh Center to expand, improve its facilities and, most importantly, serve more guests.

The Fund’s Progress So Far

The Fund team is encouraged by the progress made over the past year, progress that could not have been made without the full support of the Grand Magistry, the national associations and our members worldwide. We would like to thank the Western Association for its support and for giving us a platform from which to talk about the Fund to members.

Above all else, we are gratified to have been able to make our inaugural grants this year, including a grant to the Northern California Clinic, and to have been able to help Order works that help those who need it the most - the sick, needy and forgotten.

The International Fund Office in London is now fully operational, and several Fund communication materials have been developed. We invite and encourage all members to visit the website (www.forgottenpeople.org) and view or download these materials. We have developed these materials for the national associations to help promote and raise awareness of the breadth and depth of work being carried out by the Order around the world.
SAN FRANCISCO

San Francisco Location News

On June 23, 2012, nine provisional members of the San Francisco Location were invested as members of The Order of Malta. As part of the Investiture, each new member took a vow to practice charity towards our neighbors, especially our lords the sick and the poor. In the San Francisco Location, we strive, as members of the Order of Malta, to carry out our vows throughout our location by devoting our time and talent to serving our lords the sick and the poor through our charitable works.

Once a week, members gather at Holy Family Day Home to assist in the distribution of food to low income families. Monthly, a group of knights and dames serve food to the homeless at the St. Vincent de Paul Society Homeless Shelter. On Super Bowl Sunday, we prepared and served over four hundred lunches at the St. Vincent de Paul Homeless Shelter in San Francisco. On Memorial Day, twenty-five members and their families prepared and served a traditional barbecue lunch to the residents of St. Anne’s Home and their families. In addition to preparing and serving the meal, the members took time to meet and socialize with the residents. We also have furthered our purpose and our vows of serving the sick and the poor through our Eucharistic ministers who bring the Blessed Sacrament to the sick and infirmed at St. Mary’s Hospital in San Francisco.

Through our charitable works, the members of the San Francisco Location continue to carry out the traditions of our Order to serve our lords the sick and the poor and to promote God’s glory.

TUCCSON

Tucson Location News

We are continuing to expand our membership and services in Tucson. Our service to the less fortunate is centered primarily at the Poverello House, a respite house for homeless men. Will Conway leads this service. Our members and Auxiliary provide a meal each week for twelve to fifteen guests throughout the year. The Western Association is a significant contributor to the well-being of the Poverello House through volunteers and financial support. In addition, Chuck Dunn sits on their board. Poverello House is very thankful for the Order’s assistance and generosity.

This past June, the Western Association invested Fr. Remigio “Miguel” Mariano as a chaplain. Roger Cook, KM (American Association) and Chuck Dunn, KM traveled to San Francisco to witness the Investiture.

Our members also are active on various charitable boards. Chuck is in his third year as a board member for Catholic Community Services of Southern Arizona. He serves as chair on the Public Policy Committee. Roger is starting his second year on the board of directors of Catholic Community Services and has recently been appointed to the Kino Border Initiative’s (KBI) board of directors.

We are happy to announce our most recent Provisional, Mary Ellen Cook. Mary Ellen is a delight and has demonstrated a deep love to help the poor and the sick in our community. She will be an excellent addition to our group.
**Los Angeles Location News**

One would not typically expect rain at an August gathering of the Order’s members in Los Angeles. But, then again, miracles are commonplace at Saint John of God, a Catholic retirement and nursing facility operated by the Hospitaller Order of St. John of God (not to be confused with the Order of Malta). The Hospitaller Order of St. John of God was founded in Granada in 1539 by Saint John of God. Today, the Brothers of St. John of God are present in fifty countries on five continents and operate over 400 centers staffed with 1,200 Brothers and 53,000 co-workers. In California, the Brothers of St. John of God have provided healthcare since 1941. One such center is near the Adams District of Los Angeles.

At that center, it is our privilege, as members of the Order of Malta, to serve the sick and infirm alongside the Brothers of St. John of God and their staff. We gather monthly, generally at 12:30 p.m. on the first Sunday of each month, to entertain residents with a classic movie, music, popcorn, ice cream and gentle camaraderie. In August, Singin’ in the Rain was the main attraction, considered by many to be the greatest movie musical ever made.

First opening in 1952, it stars Debbie Reynolds, Gene Kelly, Donald O’Connor and Jean Hagen, who received an Oscar nomination for Best Supporting Actress. The movie features more than a dozen classic songs written by lyricist Arthur Freed and composer Nacio Herb Brown, including *Broadway Melody*, *Broadway Rhythm*, *Good Morning*, *Make ‘Em Laugh*, *Should I*, *Would You?*, *You Are My Lucky Star*, and *Singin’ in the Rain*. The screenplay, written by Betty Comden and Adolph Green, won the Screen Writers Guild Award. It tells the story of the difficult transition of two movie stars—Don Lockwood (played by Kelly) and Lina Lamont (played by Hagen)—from silent pictures to talkies, a story inspired in part by the failed transition of silent star John Gilbert. (If you do not remember Gilbert, just close your eyes and say “I love you” about twenty times with increasing intensity.)

So, why not umbrellas, slickers and rain in Los Angeles in August? They fit perfectly with the popcorn, ice cream, soda, smiles and laughter that accompany every screening by the Order of Malta. Bob Barbarowicz (but don’t ask him to sing and dance on a ladder!) and Willa Olsen (now she can sing and dance anywhere she wants!) lead our group.

The names of future screenings are kept close to the chest - an old Hollywood ploy used to increase audience participation, and a ploy only partially mastered by Willa Olsen and Bob Barbarowicz. But rumor has it that the thin man has had a wonderful life filled with the sound of music. Then again, rumor had it that Lina Lamont was engaged to Don Lockwood. You will just have to show up at St. John of God and share the popcorn.

**Seattle Location News**

This past spring, the Hospitaller Committee approved financial grants to five charities operating in the Seattle Location. These charities received their checks in June and all expressed sincere appreciation for the financial support they receive from the Order of Malta. They also expressed their gratitude for the hands-on service provided by the twenty-one members of the Order who reside in the Seattle Location, as well as the volunteers recruited by our members. All five charities provide meaningful opportunities to serve our lords, the poor and sick.

Six prospective provisional candidates from Seattle participated in the recent two-day retreat in Southern California hosted by the Western Association’s Membership Committee. The current members in Seattle look forward to working alongside the prospective provisionals during their time of discernment.

During the 2012 Spring Pilgrimage to Lourdes, Captain Mark Tiernan from Seattle had the privilege of leading the Green Team. That team included two members, one provisional member, one provisional candidate, and a volunteer from Seattle. Each described the pilgrimage as life-changing. The granddaughter of one member participated in the 2012 summer Youth Pilgrimage. This was her third pilgrimage. She plans to attend for at least two more years.
MONTEREY

Monterey Location News

The Pediatric Intensive Care Unit (PICU) at the Stanford Children’s Hospital is a daunting place. Spending time in the hospital praying for your young child’s recovery might represent the greatest test a young mother and father will have to endure.

On Memorial Day I received an urgent email from Susan, the mother of one of our Lourdes applicants, informing me that her nine-year-old daughter, Diana, was in the PICU at Stanford with pneumonia, a condition that was especially dangerous for Diana because of a neuro-degenerative illness that left her confined to a specialized wheelchair.

As I entered the hospital, the gravity of the situation became ever more apparent. An interview with a security guard was followed up by photos, I.D. badges, etc. Entering the inner sanctum of the PICU, one sees a long glass wall with glass doors on one side and on the other side an intensely busy row of nurses, doctors and medical technicians hovering over computers and charts and discussing their patients.

After looking past several rooms where small angelic children were battling for their lives, I found Diana and her mother. Outside the door, their nurse was available at a second’s notice. The day was spent watching over Diana, saying prayers, and watching cartoons. Thankfully, Diana, known to her family as “the comeback kid” after nearly a week in the PICU, recovered sufficiently to return home.

On many occasions Diana’s parents, Stephen and Susan, shared with me their secret to handling such strong emotional challenges. They must stay close to their Catholic faith. Every evening before their two children went to sleep, they recited together the Lord’s Prayer and the Hail Mary. They strove to accept God’s plan for their lives day by day. They expressed their gratitude to the Holy Spirit for good days. On bad days they replaced self-pity and doubt with acceptance and hope. Their faith allowed them to put Diana first and to realize that if she could persevere and overcome all of the hardships she faced, then they had no cause to complain. They offered their sorrow, their anxiety and their fears to God as their daughter carried the cross God gave her.

OAKLAND

Oakland Location News

Once again, the Oakland Location has offered up one of its own in service to others. On September 6, 2012, Bishop Salvatore Cordileone was invested as a Conventual Chaplain ad honorem in a beautiful ceremony at St. Albert Priory in Oakland, home of the Western Province of the Order of Preachers (Dominicans). Bishop Cordileone’s introduction to the Order of Malta coincided with his arrival as Oakland’s bishop in 2009.

At our welcoming dinner for the bishop shortly following his episcopal installation, Bishop Cordileone learned of the many works of our Order, both in the Oakland Location and throughout the world. After conferring with the Western Association’s leadership, we invited him to join the Order as a chaplain. Bishop Cordileone was an active participant in our 2011 and 2012 Lourdes Pilgrimages, and his homilies emphasizing defense of our Catholic faith in our secularized society have been most inspirational.

Bishop Cordileone’s Investiture was followed by an intimate cocktail reception in the gardens of St. Albert’s and dinner with members of the Oakland and San Francisco Locations.

The evening was both joyous and bittersweet, as Bishop Cordileone soon left the sunny climes of the East Bay to assume the unique challenge as spiritual leader of the San Francisco Archdiocese. Oakland is grateful for Bishop Cordileone’s pastoral guidance and wishes the new Archbishop of San Francisco every blessing as he settles into the new post. We are thrilled that Bishop Cordileone’s Investiture in Oakland, four weeks prior to his installation as San Francisco’s Ninth Archbishop, could unite both sides of the bay in a single celebration.
Dear friends of Beth and Members of the Western Association,

At around 12:30 p.m. today, Beth’s condition took a turn for the worse. Her brain began to swell again. The doctor’s did another scan and found that the damage had spread and even reached into her brain stem. … With the damage as it is, if Beth were to “awaken”, she would have no quality of life. She would not be aware, would not be herself, she would not be cognitive, and there is nothing that the doctors can do for her. The family knows what this means, and knows what Beth would want.

The boys and all of the close family were called immediately and told to come to the hospital. At 2:45, [a priest in attendance] and at least 20 of Beth’s family and closest friends went into Beth’s room in ICU, holding her hands and kissing her, and Beth was given her last rites. It was beautiful. There were tears, but, even more than that, laughter, as we shared funny and amazing memories of Beth.

After a couple of hours, Beth interceded and we were told that she might have the opportunity to become an organ donor. …

Tomorrow morning (July 20th), Beth will be moved into a larger room so that more of her friends and family can be brought in to be with her. At 9 a.m., the doctors will remove the respirator and other machinery that is currently supporting her heart and lungs. … Once the support is removed, the doctors have told us that Beth may fade away within 5 minutes or 90 minutes. After 90 minutes, if she is still with us, they will not do the major organ donations, but move to a room where she can be comfortable, and the family can be with her. If she passes within 90 minutes, we will all say our last farewell, and praise the lord that Beth is with him and has given all of us the treasure of herself, for the rest of our lives. Then, somewhere out there, someone will have a miraculous second chance at life because of Beth. …

A few months ago, Beth made a pilgrimage to Lourdes … and came back with the most wonderful peace about her. [Beth’s husband] described her as seeming to be walking on a cloud since that trip. [A friend] told us this wonderful story during the last rites: After Beth’s trip, [the friend] went over to Beth’s house and together they sat on the couch and had a long conversation about the trip and about faith and about life. In that 6 or so hours, at one moment the two of them became teary and Beth said the most incredible thing. She said that the trip to Lourdes filled her with so much peace, and she knew now that if she were to die, everything would be okay. She knew that her family and her husband and her boys would be okay, and she knew that she would be okay. Several others in the ICU room confirmed that Beth had told them the same exact thing on separate occasions. [Beth’s husband] shared with us all that these last six months have been some of the happiest of their entire marriage. He said that it felt like it did when they were first married. Several of Beth’s friends confirmed that Beth had told them the same thing. [A priest in attendance] confirmed that none of this has been coincidence. This is God’s hand at work in our lives. …

This morning, friends and family from all over the state came together at Scottsdale Osborn Medical Center. Around 9:30, in small groups, we visited with Beth and made our final farewells. At 10:00, we returned to the waiting area while [Beth’s immediate family] and other close family members went into Beth’s room to be with her in her last moments on earth. Those of us in the waiting room prayed a Rosary (the Sorrowful Mystery) and the Chaplet of Divine Mercy. Strangers sitting near us, here for their own loved ones, joined in to pray for our intentions. In the ICU, the doctors removed the support that was sustaining Beth,
Members in San Jose had a very busy summer. There were no vacations from our projects or our commitment to the poor and sick during the summer months. We continued to work, to serve and to offer our time and treasure for those who have great need.

The highlight of our summer season was a barbecue for the retired and infirmed Sisters of Holy Name at their Convent/Retirement Center in Los Gatos. Our members and their families created a family-like celebration with special centerpieces, a pianist playing songs from the past, and a gourmet menu that everyone enjoyed. With everything donated and prepared by the Order, this event gave the Sisters a break from their normal routine. We ate with the Sisters, who enjoyed the interaction with our members, children and grandchildren as much as we did.

Though the summer was a busy time for members and their families, we made a special effort to participate and to thank those who sacrificed so much for us in the early development of our faith. Our members continue to serve as Eucharistic ministers to the sick at over thirty facilities in our area. At Martha’s Kitchen, where we serve meals to those in need twice a week, the team continues to be ably led by Louise Zarka. At John XXIII Senior Center, low income seniors are served twice a month by our knights, dames, and volunteers. In addition to enjoying nutritious food, these seniors are able to use the other services offered by the caseworkers at the center.

At Sacred Heart Community Services, one Monday a month, we continue to distribute needed bags of groceries to families. This service helps those in need to feed their families during the summer.

San Jose Location News

Anniversary

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Born Sinibaldo Fieschi, Pope from June 25, 1243, until his death in 1254.

Blessed Pope Gregory X (ca. 1210 – January 10, 1276), born Tedaldo Visconti, was Pope from July 12, 1271, to February 6, 1274. Born in Florence, the son of Bartolomeo Corsini, Marquis of Casigliano, and his wife Isabella Strozzi, sister of the Duke of Bagnuolo, Corsini had been an aristocratic lawyer and financial manager under preceding pontiffs. He is known for building the new façade of the Basilica di San Giovanni in Laterano, beginning construction of the Trevi Fountain, and facilitating the purchase of Cardinal Alessandro Albani’s collection of antiquities for the papal gallery. He was created Cardinal-Priest of Santa Susanna in 1706.

The Venerable Pope Pius XII, born Eugenio Maria Giuseppe Giovannini Pacelli (March 2, 1876 – October 9, 1958), reigned as Pope from March 2, 1939, until his death in 1958.

Blessed Pope John XXIII, born Angelo Giuseppe Roncalli (November 25, 1881 – June 3, 1963), was Pope from 1958 until his death.

John Paul II, born Karol Józef Wojtyła (May 18, 1920 – April 2, 2005), was Pope from 1978 until his death in 2005.

The Abbot of Vertôt in 1655 was born in the manor of Vertôt itself. He loved the serenity and the refinement of this place that was his home. King Louis XIV gave him the rank of "Academician." He also earned the distinction of Commander and Official Historiographer of the prestigious Order of the Knights of Malta. In the last years of his life, he was the personal assistant to the Duc d’Orléans. He died in 1735 at the Palais Royal in Paris.

The information included in this article was collected from several sources, including H.J.A. Sire, The Knights of Malta (Yale University Press 1994); Dr. Maroma Camilleri, Senior Assistant Librarian, National Library of Malta, Valetta, Malta; Dr. Theresa Vann, St. John’s University, Collegeville, MN; Catholic Encyclopedia: Bulls and Briefs, at www.newadvent.org/cathan/03052b.htm; Britannica Online Encyclopedia: bull, papal, at www.britannica.com/print/topic/84314; Wikipedia’s List of Papal Bulls, at en.wikipedia.org/wiki/List_of_papal_bulls, Papal Bull, at en.wikipedia.org/wiki/Papal_bull, Pope Paschal II, at en.wikipedia.org/wiki/Pope_Paschal_II.

Phoenix

Continued from page 29

and within ten minutes, she peacefully and gracefully departed this world to be welcomed into the arms of our Lord Jesus and our Holy Mother, Mary. The time of death was 10:25 a.m.

Before the procedure began, we were informed that Beth was not to be a candidate for organ donation, due to her recent battles (despite the victories) with breast cancer. However, Beth would not let this be. Once her body had surrendered her soul to the Lord, it was discovered that some parts of her body could still be donated.

Her skin will be given to provide relief and prevent infection for a burn victim; some of her bones, tendons and other tissues near the bones will be given to repair the body of someone (perhaps several people) whose own body was damaged by cancer, disease or osteoporosis; her heart valves will be given to save the life of someone who would otherwise be unable to live without her sacrifice; and, incredibly, her beautiful and brilliant eyes will be given, perhaps restoring someone’s sight. The doctors have informed us that someday we may know the details of the blessings Beth will bestow on strangers who receive the gifts of her body. ... Beth is now a powerful force for us in the company of our Father. We know that she will be interceding in our lives at every moment, and we rejoice in knowing that she will be closer to us now than she ever has before.
Sacramento Location News

The Sacramento Location is in the process of reorganizing to help our members embrace opportunities to serve the poor and sick in our community. We celebrate the leadership and activities that our new Malta Provisional Chaplain, Bishop Jaimé Soto, brings to our location:

- World Day of the Sick (co-sponsored with the Diocese of Sacramento)
- Participation in other Diocese activities, such as the Walk for Religious Freedom, where we joined approximately one thousand people on the Feast of Corpus Christi for Mass at the Cathedral of the Blessed Sacrament, followed by the Eucharistic Procession through part of downtown Sacramento to Our Lady of Guadalupe Church (With spectators lining the route, it was so reminiscent of the candlelight procession at Lourdes.)

- Serving a delicious meal to over 250 grateful people on fourth and fifth Wednesdays (prepared by the Saint Ignatius church volunteers and local members of the Sacramento Location), while sporting our Malta work uniforms.

- Meeting monthly with the residents of Bishop Gallegos Maternity Home for casual discussions and dinner or dessert. The young mothers seem to welcome the companionship we bring. This summer, there was a weekend barbecue with “Chef” Andrew and most of our members.

- Joining with other volunteer groups to serve breakfast to the many drop-ins at Wellspring.

- Looking forward to our annual Cathedral Christmas Mass, with Bishop Soto and Msgr. Kidder and the gala dinner to follow.

Subpriory
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there was a group formed as part of the larger international seminar of the Order taking place in Venice to further discuss this category of membership. That group developed the following statement about the nature of the Promise:

The Promise of Obedience is an answer to a specific vocation given by God to a deeper life of Christian perfection within the Order. The Promise implies a more strict binding to particular commands of the legitimate Superiors within the works of the Order. Those who make the Promise form a community which brings them together in brotherhood on their path towards Christian perfection.

Being a Member in Obedience means that the Order of Malta, its spirituality, and its work move from being one among, perhaps, many good aspects of one’s life to becoming the hub of one’s spirituality as a Catholic. Our family and our parish remain the central focus of our service and witness as Catholics, but the way in which we live our lives as Catholics becomes centered upon the Order’s specific charism of serving the sick and the poor as our lords, and we bind ourselves even more closely to the community of the Order. Dominicans and Benedictines both seek the same goal of living a life of Christian perfection, but they each approach that goal through a different charism defined by their founders and their Order. Members in Obedience similarly seek holiness within the specific spirituality and work of the Order of Malta.

In addition to those spiritual goals, Members in Obedience also make a binding Promise of Obedience to the regent of the Subpriory and to whomever their superior is within different works of the Order. Members in Obedience also accept several other obligations, including to pray daily the Liturgy of the Hours (i.e., Morning Prayer and Evening Prayer), to attend Holy Mass daily or as frequently as possible, and to diligently receive the Sacrament of Reconciliation. Members in Obedience also gather each year for a retreat of at least three days with the Knights of Justice.

This category of membership in the Order has made it possible for Knights and Dames of the Order to make a commitment to a deeper spiritual life enriched by prayer and the sacraments. At the same time they also make a commitment to deeper participation in the works of the Order and to a spirit of obedience and humility before other members of the Order and before God. Because of this, the Promise of Obedience does not imply any promotion in the Order. If anything, it implies a step down in humility.

There are currently three Knights of Justice in vows and just over forty Members in Obedience. Together they form the community of the Subpriory dedicated to offering themselves in a particular way to Our Lord through a special commitment to the sacraments and devotions of the Church and to the Order of Malta.
## Necrology of the Western Association

**January 1, 2012 through September 21, 2012**

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