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LATIN LITURGY
ASSOCIATION

NEWSLETTER

LXXVI

25th Anniversary Edition

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MM AD.

EDITOR'S NOTE:

This issue of the LLA Newsletter is a special anniversary edition marking our Association's 25th year during this great Jubilee Year 2000. As these two events coincide, it is time to reflect and meditate on the Sacred Mysteries at the heart of our Catholic life that are the means for our practicing the Faith and the prime concern of our Association. In order to include some special longer features, we are curtailing some of our customary section content. It seems appropriate that, in observance of our anniversary, we take time for a longer look at some significant develop-

ments of recent weeks pertaining to our interests.

Our next issue (Summer) will return to our usual format. A number of the features in this issue pertain to information available on the internet. Our purpose in presenting these is twofold: (1) to present the many LLA members who lack access to the internet with a range of information otherwise unavailable to them, and (2) to point LLA members who have this access toward sites of note for future reference. We hope our members will find this edition of our newsletter a helpful souvenir of the special year marking our anniversary.

First, we have the Holy Father's Sunday Angelus message of June 18, 2000. It seems fitting that we listen to his reflections on the Eucharist as we recall that our Association was founded near the time of Corpus Christi and has assembled for our national convention on this occasion several times during the past quarter century. It is the first of several special features we are including in this anniversary edition. This English translation from the Italian of the Holy Father is reprinted here by generous permission of *L'Osservatore Romano* who maintains the copyright.

SUNDAY ANGELUS: 18 June 2000

JESUS STILL OFFERS HIMSELF IN THE EUCHARIST

"In the sacrament of the Eucharist the Saviour, who took flesh in Mary's womb 20 centuries ago, continues to offer himself to humanity as the source for divine life," the Holy Father said on Sunday, 18 June, before reciting the Angelus with the faithful in St Peter's Square. The Pope reminded them that the 47th International Eucharistic Congress would open that evening with the celebration of Vespers and would include special liturgies for the feast of Corpus Christi on Thursday and the *Statio Orbis* on the following Sunday. Here is a translation of his reflection, which was given in Italian.

"Dear Brothers and Sisters!

1. We have reached the heart of the Great Jubilee of the Year 2000. In the days ahead we will observe several of its peak moments with the liturgy. They disclose the profound meaning of the Jubilee event. In the space of a week we are celebrating two solemnities — the Holy Trinity and Corpus Christi — that fully manifest the nature of this Holy Year, which is both Trinitarian and Eucharistic. Prepared by three years of reflection on Christ, the Spirit and the Father, the Jubilee's aim is to give thanks and praise to the divine Trinity, from whom everything in the world and in history comes and to whom everything returns (cf. *Tertio Millennio Adveniente*, n. 55). But there is only one "way," one "door" to the mystery of God's Love: Jesus, who was born, died and rose again to give life to every person. Before dying on the Cross as a victim of expiation for our sins, he left to the Church the memorial of his redeeming sacrifice: the sacrament of the Eucharist. Therefore, the Year 2000 cannot fail to be "intensely Eucharistic" (ibid.), and Rome is thus hosting the International

Eucharistic Congress, which will begin precisely this evening.

2. "In the sacrament of the Eucharist the Saviour, who took flesh in Mary's womb 20 centuries ago, continues to offer himself to humanity as the source of divine life" (ibid.). This is the sense of the theme chosen for the Eucharistic Congress of the Year 2000: 'Jesus Christ, the Only Saviour of the World, Bread for New Life'. This evening I will solemnly open the Congress with the celebration of Vespers in St Peter's Square. The week will be filled with moments of prayer, art and celebration. Among the many events, I mention in particular the conference on "The Eucharist and the Face of Christ" and the Jubilee of Italian catechists. Next Thursday we will celebrate the Solemnity of the Body and Blood of the Lord: from the Basilica of St John Lateran the traditional Eucharistic procession will make its way to St Mary Major. On Sunday evening St Peter's Square will host the great concluding celebration, called the '*Statio Orbis*,' as if to indicate that humanity pauses before the greatest of marvels: the God who becomes food, under the appearances of bread and wine, to feed the whole world.

3. "Where his senses and reason cannot reach, it is faith that supports man in approaching this mystery. The creature who is the greatest teacher of faith is Mary Most Holy. Before the abyss of God's Love, she teaches us trusting abandonment; before her crucified and risen Son, she invites us to be in communion with him. May Mary guide us, then, so that we can fully and fruitfully live these days of grace." After reciting the Angelus, the Holy Father greeted the various pilgrims and visitors in St Peter's Square. To the English-speaking he said: I extend a warm welcome to the English-speaking pilgrims and visitors, in particular to the group from Holy Family Academy in Manassas, Virginia. Upon all of you I invoke the abundant gifts of the Holy Spirit.

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THE LATIN LITURGY ASSOCIATION

Founded in 1975 to promote the more frequent celebration of the Mass in the Latin language. 38 U.S. bishops serve as the Association's Advisory Board.

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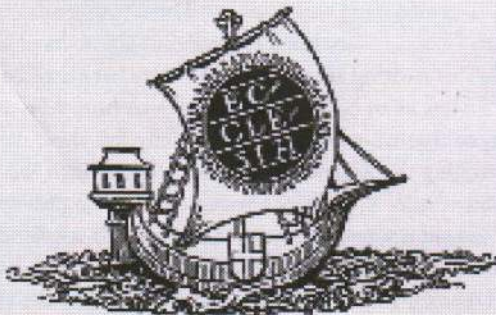
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\$15	Regular
\$20	Married Couple
\$20	Regular, outside U.S.
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FROM THE CHAIRMAN

This is a time to be optimistic regarding the traditional Latin Mass

In the early 1980's, when I was the Vice Chairman of the NYC Chapter of the Latin Liturgy Association, we celebrated Latin Novus Ordo High Masses at Our Lady of Vilnius Church in SoHo, the neighborhood in lower Manhattan. In those days, many of us simply did not believe that the traditional Latin Mass would ever be approved again in our lifetimes. However, the events of 1984, 1988 and the founding of several traditional orders such as the Priestly Fraternity of St. Peter have caused a tremendous resurgence in interest and attachment to the traditional Latin Mass.

While many liberal liturgists have long felt that time was on their side, now many in the Latin Mass movement believe just the opposite is the case. Witness the annual pilgrimage to Chartres, where now over 15,000 people, mostly young people under 30 years of age, walk for three days, go to confession, pray together and attend traditional Latin Masses —what a tremendous example of love for the traditional liturgy of the Roman Catholic Church!

While the traditional Latin Mass is available in only about 70% of the dioceses in the United States, each year the percentage climbs. With God's grace, in a few years it is conceivable that virtually every diocese in America will be offering at least one traditional Latin Mass.

Moreover, even many liberal theologians and religious writers are coming to the realization that too much was thrown out after the Second Vatican Council in terms of liturgy. Several months ago, Sidney Callahan, a columnist for *Commonweal* magazine, commented how sterile many Catholic churches seemed to her, as compared to the beautiful cathedrals and churches where votive lights flickered, statues of the saints filled the corners of the church, and where churches felt, well, simply more Catholic.

A few days ago, a friend of mine sent me a copy of an article in the May/June 2000 edition of the magazine written by Father Andrew M. Greeley. In that article, Father Greeley discussed a recent visit of his to Notre Dame de Paris where he attended the 10:00 Mass on Sunday morning. He states that while the Mass was celebrated mostly in French, the proper and ordinary of the Mass were sung in Gregorian chant. He comments as follows:

"Can some parish priests develop a small schola cantorum of men and women who appreciate the chant and sing it at one Mass per month or perhaps even one Mass a week? Plainsong does not exclude congregational singing. If the folks in the congregation of Notre Dame can respond effectively and prayerfully in the ordinary parts of the liturgy, so, too, can the congregations in some, perhaps many, American churches. Why do it? Because it is work of great artistic and religious beauty that is a rich part of our heritage."

Father Greeley argues that there should be a realization that chant, as part of the Catholic heritage and part of its past, should have been presumed to be continued after the Council. The bur-

den of proof to discontinue the frequent use of Gregorian chant should have been on those who argued for its abolition after the Council. Here is how Father Greeley discusses the case for abolishing the chant:

"Mainly the argument against plain-song is that it is old. Nothing that is old can possibly be good. Anything that happened before 1965 is old-fashioned, out-of-date, irrelevant. Catholics have nothing to learn from their traditional art forms, but everything to learn from the up-to-date and the modern. This, so the argument goes, is what the Spirit of Vatican II means.

But one looks in vain in the documents of the Council or the better commentaries, or even in the works of great conciliar theologians to find any justification for that attitude. However, when Church leadership, losing control of the energies unleashed by the Council, tries to suppress them, it leaves the field to the misguided and unguided enthusiasts."

Who would have ever imagined that the liberal sociologist priest, Father Andrew Greeley, would adopt such a position? The only explanation is that 35 years after the Second Vatican Council, Catholics of all persuasions on the liberal to conservative continuum realize that we have lost much of great value to the Church! Sadly, there seems to be little interest among the Latin Mass movement adherents to increase the use of Latin in the Vatican II Rite of the Mass. We hear arguments such as "the Novus Ordo Mass was designed for the vernacular, it makes no sense to celebrate it in Latin" and "why bother with a Latin Novus Ordo Mass? If I really love the Latin Mass, I will find a Tridentine Rite Latin Mass!"

Almost twenty years ago, Father Peter Stravinskis, then the Chairman of the New York Chapter of the LLA, in a homily, stressed that the normative High Mass at a parish Church after the Second Vatican Council should be a Latin High Mass. In that way, our Latin liturgical heritage and the beauty of Gregorian chant would be passed on to the next generation, while remaining in full compliance with the post-conciliar rite of the Mass.

With the exception of a relatively small number of Churches across America, such as St. Agnes in St. Paul MN, the Basilica of the Immaculate Conception in Washington, D.C., St. Mary's in Albany, NY, and a few others which have regularly maintained a Latin High Mass according to the new rite, there appears, regrettably, to be little real interest in celebrating the new rite of the Mass in Latin.

Yet, unless one seriously believes that the current restored rite will be discontinued in the near future and all Catholics forced to return to the traditional Latin Mass, it seems the height of foolishness for us to "put all of our eggs in one basket", i.e. the Tridentine rite of the Mass. There is no doubt that a great majority of Latin Mass adherents strongly prefer the traditional Mass to the Novus Ordo. Nevertheless, 98% of Catholics in America worship according to the Vatican II Rite. If we are going to teach younger generations about the importance of using a sacral language, and are going to successfully pass on the wonderful tradition of Gregorian chant and sacred polyphony, why not attempt to reach the 98% of American Catholic, who, for whatever reason, appear to have little interest in going to a Tridentine rite Mass?

One of the great strengths of the Latin Liturgy Association is that it has recognized for many years that greater use of Latin and sacred chant should be pursued in all approved rites of the Roman Catholic Church, including both the Mass of Paul VI and the Tridentine rite.


I encourage each of our members who do not exclusively attend the traditional Latin Mass to consider joining their parish liturgy commit-

tee and to work with priests in their area who love Gregorian chant and are not hostile to the use of Latin in the new rite of the Mass, so that our love for the Latin language and for Gregorian chant can be spread not just to the relatively small percentage of us who frequently attend the traditional Latin Mass, but to the great majority of Roman Catholics who, regrettably, may have gone ten, twenty or even thirty years without hearing a word of Latin or a note of Gregorian chant in their parish churches!

A personal plea to our male membership

I was recently diagnosed with prostate cancer. If it is God's will, I hope and trust that I will be cured. Having fallen victim to this disease, I have attempted to become somewhat of an apostle for men to have frequent PSA tests. I am told that 200,000 men every year are diagnosed with prostate cancer. I waited until I was almost 53 years of age to be tested. Many doctors suggest that testing should begin at the age of 45 or 50, and if other men in your family have been diagnosed with prostate cancer, that you should start having the PSA test as young as 35 years of age. The basic test for prostate cancer is very simple, a combination of a rectal digital examination and simple blood test. It is relatively painless and takes only 2 or 3 minutes. You owe it to yourself and your loved ones to make an appointment now to have the physical exam and PSA blood test - before you become a statistic. As I end this column, may I request that you keep me in your prayers that the Great Healer may hold me in the palm of His hand.

WILLIAM J. LEININGER
Chairman



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NEWS

LLA Adviser is made Archbishop of New York

The new Archbishop of New York is the Most Reverend Edward M. Egan, who is an episcopal adviser to the LLA. Along with his many other accomplishments, Archbishop Egan somehow found time to write a book in favor of the use of Latin in the Church. It is *LATIN AND THE CHURCH*, by Edward M. Egan, 46 pages, soft cover, published by the Wethersfield Institute. It consist of three parts:

(1) An address which he gave at Columbia University in NYC in Fall of 1986, at which he offered a beautiful Latin Mass (new style) in the Catholic chapel there. The address runs 10 pages; it takes a mildly favorable view of the liturgical use of Latin, but takes a very strong line on the contention that the work of the Church's dicasteries in Rome should be conducted in Latin and not in some modern tongue. Also included: (2) The proceedings of a matrimonial case which he handled on the Rota, all in Latin, to illustrate the clarity and succinctness with which these complex matters can be expressed in Latin. And: (3) An article by him, written in Latin and (I believe) never translated out of it, in which he argues that the American concept of "due process," on which the U.S. bishops insisted rather forcibly in the 70's and 80's, can be harmonized with the concept of due process found in the Code of Canon Law.

Here are the closing lines of the Columbia address:

... we know that Latin has been a great blessing to the Catholic Church in the recent past and appears now to be as much needed as ever before. . . . Before too long, Latin will again begin to be a living and thriving reality in the Catholic Church, so many are the forces contriving to make it so. Such is my expectation, and such too is my hope and prayer, *corde atque animo*.

Thanks to our Chairman Emeritus, Dr. Robert Edgeworth, who prepared this report on Archbishop Egan.

New North American Superior for FSSP

The Priestly Fraternity of St. Peter announced May 25th that Fr. Paul Carr, F.S.S.P., will become the new North American District Superior for the Order. In making the announcement, Fr. Joseph Bisig, Superior General of the order, thanked Fr. Arnaud Devillers for his many accomplishments during his tenure. He also explained that the Fraternity's practice is to rotate district superiors every six years. The Fraternity later announced that Fr. Devillers will become the order's new Superior General.

LLA Convention to Meet in Chicago Next Year

The Eighth National Convention of the Latin Liturgy Association will meet in Chicago on June 24-25, 2001. It will be held at St. John Cantius Church, a parish that has hosted Mass in Latin for many years. It was one of the first in the country to offer the indult Mass. This parish is also the home of the Society of St. John Cantius, the order that received official approval from Cardinal George last December (see the LLA Newsletter LXXV). The LLA

national convention met here in 1993. The large, beautifully appointed Romanesque church is a Chicago landmark. Recently, it has been extensively restored (not renovated); from an all-new hardwood floor to a refurbished bell tower. An interesting collection of religious articles from years past is now housed in a museum in its north tower. The church is a magnet for traditional Catholics, drawing from all over the Chicago area, and is a favorite destination for city visitors as well.

For those unfamiliar with LLA conventions, they can best be described as spiritually uplifting, informative, and a wonderful opportunity to meet Catholics—clergy, lay, religious—involved with Latin in the Church's liturgies. In years past, the Convention was often held on Corpus Christi Sunday. However in recent years, more and more parishes that host Latin Masses have held special celebrations, often including processions outdoors. (This trend has recently been reported in the Catholic news media.) Many members have expressed regret that they could not participate in both LLA Conventions and their home parish observances. Those with key roles in their parish celebrations simply could not attend the LLA Convention. Accordingly, the LLA National Council voted last year during its meeting in New York to schedule national conventions on other weekends to enable more members to attend them. When the LLA was organized, Latin Masses with Corpus Christi processions were rare, and the convention enabled members to participate in one. How times have changed—for the better, in this case. More information will appear in upcoming newsletters, but please take time now to mark your calendars for next June.

Bumper Stickers Still Available

LLA bumper stickers with the message "I Love the Latin Mass! Join the Latin Liturgy Association" are still available. The Association's internet web page address is also printed on it. Every new member receives one upon joining. Members may receive one for a donation of \$1.00 each, including postage. Send requests to the Secretary-Treasurer.

NEWS FROM THE LLA CHAPTERS

Baton Rouge/Lafayette

Two retreats, both given by Fr. James Buckley, F.S.S.P., at Ponchatoula "went off without a hitch" according to Dr. Robert Edgeworth, Chairman Emeritus of the LLA. During the retreats, traditional Latin Mass was offered each day. Bob also reports that downriver in New Orleans, St. Patrick's Church, the site for that city's principal Latin Mass, was featured on the cover of New Orleans Magazine. Msgr. John P. Reynolds, pastor, is profiled in a write-up on page 53 along with a color photograph.

Cleveland

The Feast of Corpus Christi was observed with High Mass at Immaculate Conception Church on Thursday and Mass and Procession at St. Rose of Lima Church on Sunday. Also at St. Rose were Solemn High Masses on June 29th for the Feast of Sts. Peter and Paul and on June 30th for the Sacred Heart.

Immaculate Conception Church recently welcomed its new pastor, Fr. Frank Godic. Fr. Godic is an avid student of languages, having studied Latin, Greek, Hebrew as well as various modern languages.

During his previous assignment in the Diocese as a hospital chaplain, he got to know some local television reporters. One of these reporters, Chris Hernandez from the ABC affiliate, learned about Fr. Godic's upcoming assignment, for which he was learning to celebrate the Tridentine Mass. The reporter thought the situation of a contemporary priest's efforts to learn the older ritual would make an interesting story. He persuaded Fr. Godic—who at first resisted the idea—to allow him and a cameraman to come to one of the "dress rehearsals" for Mass. The result was a 2-1/2 minute story that appeared on the 11 PM news that night. It included interviews with Fr. Godic and Jim Pauer, Cleveland Chapter Chairman and national Vice Chairman, and also featured a full-screen shot of the LLA's web site home page. The report attracted favorable attention in the large Cleveland-Akron viewing area. It was gratifying to receive such effective free publicity.

New York City

(See the news item above regarding Archbishop Egan.)

Pittsburgh

Tridentine Solemn High Mass was celebrated at St. Paul Cathedral on June 25th in connection with a Jubilee year pilgrimage there by members of the Latin Mass community at St. Boniface Church. On August 6th, Most Rev. Donald Wuerl, Bishop of Pittsburgh, will preside and preach at the 11:00 AM Tridentine Mass at St. Boniface. Plans are also being made for Sunday, October 8th, when Fr. Kenneth Myers will celebrate the 11:00 AM Tridentine High Mass here to mark the 20th anniversary of his ordination. Susan Treacy (LLA member) will bring the Schola Cantorum Franciscana from Franciscan University, Steubenville, Ohio, to sing the October Mass.

NEWS FROM OTHER PLACES

Indianapolis

National LLA Council member David Kubiak submitted the following report on a unique liturgical celebration.

A Solemn High Mass in the old rite was celebrated on Saturday, 10 June, the Vigil of Pentecost, at Holy Rosary Church in Indianapolis, Indiana. The celebrant was Fr. Dennis Duvelius, the deacon Rev. Mr. Robert Howard, and the subdeacon Mr. Peter Byrne, all of the FSSP. Arvin Gallanosa, M.D. acted as MC. The Concord Ensemble, an important new early music group, sang the Mass *Dum Compleverunt* by Victoria, and motets by Palestrina and Jan Sweelinck. (Their CD "The Victory of Santiago", which has this Mass and other examples of Spanish polyphony, is available from Dorian.) A schola led by Mr. Charles Wyeth sang the chants. This liturgy was especially noteworthy in that Fr. Duvelius received permission from the Roman authorities to restore the old ceremonies preceding the Mass, which are analogous to those of Holy Saturday, since Pentecost was the second opportunity in the early Church for baptisms. In his notes for the liturgy Fr. Duvelius pointed out that these ceremonies had been abolished in 1956 under Pope Pius XII. It is, however, a venerable tradition to celebrate major vigils with scriptural readings, as the Second Vatican Council reminded us. The congregation of about 100 people were most edified by their first experience of this liturgy in such a splendid musical setting.

David P. Kubiak
Professor of Classics
Wabash College, Crawfordsville, Ind.

Amsterdam, Netherlands

The *Verniging Voor Latijnse Liturgie*, the Dutch organization that promotes the use of Latin according to the liturgical books that followed Vatican II, announced the resignation of their president, Erica Schruer on March 12. At the association's general meeting on May 20th, Mr. J.E. Van der Does de Willebois, co-founder and former president, was selected as interim president for a period of a year.

Resources on the Vatican's Website

The Vatican's website www.vatican.va has many interesting materials from *L'Osservatore Romano* and the various Vatican administrative divisions. The preceding English translation of the Angelus message may be found here. Just recently, greater amounts of Latin have appeared along with the corresponding English, Italian, French, German, and Portuguese texts. We thought some of our members might be interested in seeing the original Latin text of the papal bull proclaiming this Jubilee Year 2000. The English translation follows.

LITTERAE APOSTOLICAE QUIBUS ANNI BISMILLESIMI
MAGNUM INDICITUR IUBILAEUM

IOANNES PAULUS EPISCOPUS
SERVUS SERVORUM DEI
UNIVERSIS CHRISTIFIDELIBUS
TERTIO MILLENNIO
OBVIAM PROCEDENTIBUS
SALUTEM ET APOSTOLICAM BENEDICTIONEM

1. Incarnationis mysterium Filii Dei contuens intenta iam-
amque tertii millennii transitura limen est Ecclesia. Numquam sic ut
hoc tempore oportere Nos sentimus laudis gratiarumque actionis car-
men Apostoli efficere nostrum: « Benedictus Deus et Pater Domini
nostri Iesu Christi, qui benedixit nos in omni benedictione spiri-
tali in caelestibus in Christo, sicut elegit nos in ipso ante mundi
constitutionem, ut essemus sancti et immaculati in conspectu eius
in caritate, qui predestinavit nos in adoptionem filiorum per
Iesum Christum in ipsum, secundum beneplacitum voluntatis
suae [...] notum faciens nobis mysterium voluntatis suae, secun-
dum beneplacitum eius, quod proposuit in eo, in dispensationem
plenitudinis temporum: recapitulare omnia in Christo, quae in
caelis et quae in terra, in ipso » (Eph 1, 35.9-10). Quibus nempe
ex vocibus manifesto sequitur in Christo Iesu salutis historiam
evadere in summum suamque attingere ultimam significationem.
Omnes enim in ipso « gratiam pro gratia » (Io 1, 16) accepimus
meruimusque ut cum Patre conciliaremur (cfr Rom 5, 10; 2 Cor
5, 18). Iesu Betlehemiticum ortum praeterito cum tempore haud
licet consociari. Etenim universi hominum annales coram ipso
consistunt: eius quidem praesentia tam hodierna quam futura
orbis illuminatur aetas. Is namque « vivens » est (Ap 1, 18) atque
ille « qui est et qui erat et qui venturus est » (Ap 1, 4). Ante ipsum
omne genu flectatur caelestium et terrestrium et infernorum, et
omnis lingua confiteatur quia ille est Dominus (cfr Philp 2, 10-11).
Suaepraeterea vitae arcanum detegit quisque homo Christo occur-
rens.

(1) Vera Iesus illa novitas est quae omnem hominum excedit
expectationem talisque semper succedentibus sibi historiae aetat-

ibus persistet. Sunt itaque Filii Dei incarnatio ab eoque per mortem ac resurrectionem comparata salus ad iudicandam rerum temporariarum veritatem regula vera nec non ad omne aestimandum propositum, quo reddi hominis vita debeat magis etiam humana.

2. Magnum anni MM Iubilaeum iam ipsum impendit. A primis inde Nostris Litteris Encyclicis Redemptor hominis eo solo consilio providimus hunc terminum temporis ut omnium animi expedirentur unde Spiritus Sancti impulsione dociles fierent.(2) Hic scilicet eventus simul quidem Romae celebrabitur simul singulas apud Ecclesias particulares per orbem disseminatas habebitque duas, ut ita dicamus, praecipuas sedes: Civitatem alteram, ubi Providentiae statuere placuit Successoris Petri commemorationem, alteram vero Terram Sanctam, ubi Dei Filius natus est homo, carne nostra ex Virgine nomine Maria suscepta (cfr Lc 1, 27). Quapropter aequali dignitate pondereque peragetur Iubilaeum, etiam extra Romam, in Terra illa iure ac merito « Sancta » appellata, quae nascentem vidit aliquando Iesum ac morientem. Terra illa, in qua prima christiana communitas germinata effloruit, locus est ubi re vera contigerunt Dei revelationes hominibus factae. Promissa Terra est quae populi Hebraici annales signavit atque ab Mahometanae religionis adsectatoribus honoratur. Utinam ideo ulteriores gressus Iubilaeum illud incitare valeat reciproco in dialogo donec universi coniuncti, Hebraei Christiani Mahometani, osculum Hierosolymis inter nos dabimus pacis. (3) Hoc iubilare tempus nos solidum illum in sermonem educit quo divina utitur salutis paedagogia ut ad conversionem paenitentiamque hominem incitet, quae initium quidem et via est ipsius renovationis atque etiam condicio qua recuperare id valeat quod viribus suis aliter consequi non posset: Dei nempe amicitiam eiusque gratiam et supernaturalem vitam, in qua sola altissima cordis humani desideria expleri possint.

Cohortatur hic in novum millennium introitus christianam omnem communitatem ut suum fidei prospectum dilatet novos ad fines in regni Dei annuntiatione. Hac peculiari in re ad Concilii Vaticani II doctrinam confirmata fidelitate est redeundum, quod novam lucem proiecit in missionale. Ecclesiae munus hodiernas ante evangelizationis necessitates. In Concilio enim maiorem sui mysterii conscientiam suscepit Ecclesia nec non apostolici operis sibi suo a Domino commendati. Obligat proinde credentium communitatem haec conscientia ut in mundo ipsi vivant plane se esse scientes id quod est « fermentum et veluti anima societatis humanae in Christo renovandae et in familiam Dei transformandae ».

(4) Huic igitur ut officio efficaciter respondeat persistere ea debet in unitate suaque in communionis vita crescere.(5) Adveniens iubilare eventus vehementem adfert in hanc ipsam partem stimulum. Credentium gressus tertium ad millennium haud fatigationem illam percipit quam duorum milium historiae annorum pondus secum importare potest; recreatos potius se christiani esse sentiunt quandoquidem lucem veram Christum Dominum in mundum inferre se noverunt. Iesum Nazarenum, Deum verum perfectumque Hominem, annuntians aperit Ecclesia ante unumquemque hominem spem illam posse eum « divinizari » sicque magis fieri hominem.(6) Haec unica via est quasupremam suam vocationem detegere valeant homines ad quam destinantur eamque in salute a Deo effecta implere.

3. Hisce annis proximae ad Iubilaeum praeparationis par-

ticulares Ecclesiae, ea videlicet exsequentes quae Nostris in Litteris Tertio millennio adveniente scripsimus,(7) per precationem sese iam comparant, per catechesim perque formis in diversis pastoralibus actuositatem hunc ad temporis terminum qui novam in gratiae missionisque aetatem introducit Ecclesiam totam.

Appropinquans iubilare eventum studium pariter incitat eorum quotquot propitium conquirunt signum quod eos vere adiuvet ad Dei nostro in tempore praesentis vestigia deprehendenda. Praeparationis hi anni ad Iubilaeum sub nomine Sanctissimae Trinitatis designati sunt: per Christum in Spiritu Sancto - ad Deum Patrem. Trinitatis mysterium itineris fidei principium est extremusque eius finis, cum nostri denique in aeternum contemplabuntur oculi Dei ipsius vultum. Incarnationem celebrantes fixum nostrum tenemus intuitum in Trinitatis mysterium. Iesus Nazarenus, Patris revelator, cupiditatem explevit illam in hominis animo absconditam ut Deum cognoscat. Quaecumque in se creatio impressa adservabat veluti creantis Dei manus sigillum et quae Prophetiae antiqui tamquam promissa renuntiaverant, in Christi revelatione extremam suam consequuntur patefactionem.(8) Iesus Dei Patris vultum revelat qui « misericors est Dominus et miserator » (Iac 5, 11) Sanctumque emittens Spiritum arcanum recludit amoris Trinitatis. Christi enim Spiritus in Ecclesia atque historia operatur: in Ipso nempe auscultare oportet ut temporum novorum signa agnoscantur atque redeuntis Domini glorificati exspectatio magis magisque viva reddatur credentium in animis. Laudis propterea canticum perpetuum esse debet Annus Sanctus adversus Summum Deum id est Trinitatem. Adiumento nobis poeticae voces sunt sancti Gregorii Nazianzeni, Theologi: Gloria Deo Patri et Filio omnium dominatori: Gloria Spiritui quam maxima laude celebrando, sanctissimo. Trinitas unus Deus est, qui creavit implevitque omnia, Caelum caelestibus, terram terrestribus, Mare et flumina, et fontes implevit aquatilibus, Omnia vivificans virtute proprii Spiritus: Ut sapientem creatorem omnis creatura laudet, Qui, quod vivat et permaneat, causa est unica. Rationis vero compos maxime natura semper celebret, Ut regem magnum, ut bonum patrem.(9)

4. Utinam hoc carmen ad Trinitatem ob Filii ipsius incarnationem ab omnibus simul tollatur quotquot eodem imbuti Baptismate eiusdem in Domino Iesu fidei sunt consortes. Oecumenica Iubilaei indoles solidum sit illius itineris indicium quod superioribus his potissimum decenniis variarum Ecclesiarum Communitatumque ecclesialium conficiunt fideles. Idoneos nos omnes efficere debet Spiritus auditio ut in universali communionem gratiam tandem demonstramus filiationis Baptismo incohatae: universi enim unius Patris sumus filii. Nec desinit iterari umquam et inculcare etiam nobis Apostolus vehementem suam cohortationem: « Unum corpus et unus Spiritus, sicut et vocati estis in una spe vocationis vestrae; unus Dominus, una fides, unum baptisma; unus Deus et Pater omnium, qui super omnes et per omnia et in omnibus » (Eph 4, 4-6). Ut sancti etiam Irenaei utamur verbis: haud licet nobis terrae cuiusdam aridae imaginem hominibus praebere postquam veluti pluviam de caelo delapsam Dei Verbum recepimus; nec asseverare umquam poterimus unicum nos fieri panem, si aquae ope quae in nos est effusa impediamus ne farina misceatur.(10) Sicut ad celebritatem nuptialem omnis iubilare annus est invitatio. Multiplicibus ex Ecclesiis et ecclesialibus Communitatibus per orbem dissitis cuncti nos ad festivitatem

quae apparatus concurrimus; id quo coniungimur nobiscum adferamus intentique unum in Christum oculi crescere nos sinant in unitate quae Spiritus fructus est. Episcopus Romanus, uti sancti Petri Successor, adest hic, qui ad iubilarem celebrationem reddat multo vehementiorem hanc invitationem, ut bismillesimum hoc praestitutum tempus mysterii praecipui ipsius christianae fidei vivatur tamquam reconciliationis semita nec non verae spei documentum iis omnibus qui Christum respiciunt eiusque Ecclesiam «veluti sacramentum ... intimae cum Deo unionis totiusque generis humani unitatis».(11)

5. Quot in memoriam revocat eventus haec iubilares celebritas! Ad annum prius revertitur cogitatio MCCC, cum totius populi Romani optata suscipiens aperuit sollemni modo pontifex Bonifatius VIII primum in historia Iubilaeum. Repetens nempe perantiquam traditionem, ex qua «concessae sunt magnae remissiones et indulgentiae peccatorum» omnibus aeterna in Urbe sancti Petri adeuntibus basilicam, decrevit eo tempore concedere «non solum plenam et largiorem, immo plenissimam omnium ... veniam peccatorum».(12) Quo ex tempore Ecclesia semper Iubilaeum deinceps celebravit tamquam significantem omnino suae peregrinationis passum ad plenitudinem in Christo. Demonstrant annales quam fervido studio Annos Sanctos semper peregerit ipse Populus Dei, cum in illo deprehenderet occasionem ubi Iesu invitamentum ad conversionem vehementius persentiebatur. Per hoc iter abusus etiam contigerunt et falsae interpretationes, verumtamen longe maiores fuerunt fidei verae testimonium sinceramque caritatis. Singularem in modum hoc etiam testatur ipsa sancti Philippi Neri figura qui occasione data Iubilaei anni MDL «caritatem Romanam» condidit uti aspectabile monumentum hospitalitatis in peregrinos. Recenseri potest longa sanctitatis narratio a consuetudine Iubilaei initio facto nec non a conversionis effectibus quos gratia veniae tot in credentibus peperit.

6. Nostro pariter in Pontificatu gaudio praecipuo fuit anno MCMLXXXIII Iubilaeum extra ordinem indicare propter MCML a genere hominum redempto annos completos. Hoc mysterium, Christi morte resurrectioneque perfectum, apicem signat cuiusdam eventus qui suum principium habuit in Filii Dei incarnatione. Propterea apte existimari potest hoc Iubilaeum «magnum», seque Ecclesia vehementer cupere declarat suis brachiis omnes complecti credentes quibus nempe reconciliationis impertitur laetitiam. Ab universa sic Ecclesia laudis gratiarumque hymnus ad Patrem attolletur qui incomparando suo ex amore nobis tribuit ut simus in Christo «concives sanctorum et domestici Dei» (Eph 2, 19). Maxima hac incidente festivitate invitantur ex animo nobiscum gaudentibus aliarum religionum assertores perinde ac omnes quotquot Dei fide sunt alieni ut ipsi gaudeant. Veluti unius hominum familiae fratres, limen novi millenni coniuncti transgredimur quod ab omnibus datam operam postulabit et officiorum conscientiam.

Nobis porro credentibus magna luce collustrabit iubilares annus redemptionem a Christo propria morte ac resurrectione peractam. Quam post mortem, nemo amplius a Dei amore seiungi poterit (cfr Rom 8, 21-39), nisi sua ipsius culpa. Misericordiae gratia singulis occurrit ut qui sunt iam reconciliati etiam «salvi ... in vita

ipsius» (Rom 5, 10) esse valeant. Constituimus idcirco ut Magnum Anni MM Iubilaeum nocte ipsa Christi Natalis anno undebismillesimo incipiat, reclusa videlicet porta sancta Basilicae Petrianae in Urbe Vaticana, id quod paucis accidet horis ante quam inauguralis celebratio Hierosolymis et apud Betlehemincohetur, simulque reliquis reseratis portis sanctis Patriarchalium omnium Basilicarum. Ritus portae sanctae in Basilica sancti Pauli aperiendae differetur in subsequentem diem Martis XVIII mensis Ianuarii, cum precationis Hebdomada pro christianorum unitate inibitur; hoc etiam modo peculiaris indoles effertur oecumenica qua hoc distinguitur Iubilaeum. Decernimus insuper ut apud particulares Ecclesias Iubilaei initium sanctissimo Natalis Domini Iesu celebretur die et quidem sollemni Eucharistico ritu cui in aede cathedrali nec non concathedrali dioecesanus praerit Episcopus. Licebit Episcopo in concathedrali officium praesidendi illi celebrationi suo concedere legato. Quoniam vero ritus portae sanctae reserandae omnino ad Basilicam Vaticanam adque Patriarchales Basilicas pertinet, iubilares temporis principium singulas apud dioeceses decebit extollere stationem alia in aede sacra unde peregrinatio ad cathedrale templum procedet, liturgicam honorationem Libri Evangeliorum, recitationem nonnullarum huius Nostri scripti partium secundum «Ritum Magni Iubilaei particularibus in Ecclesiis celebrandi». Sit autem omnibus Natalis dies anni undebismillesimi sollemnitas luce effulgens, praelusioque ad experientiam gratiae ac misericordiae divinae prorsus intimam quae usque produceretur ad Anni Iubilares conclusionem die Epiphaniae Domini Nostri Iesu Christi, scilicet VI Ianuarii anno bismillesimo primo. Invitantibus Angelis quisque credens obsequatur qui sine intermissione annuntiant: «Gloria in altissimis Deo, et super terram pax hominibus bonae voluntatis» (Lc 2,14). Natalicium tempus ita fiet pulsans Anni Sancti velut cor, quod Ecclesiae in vitam donorum Spiritus abundantiam ad novam evangelizationem infundet.

7. Iubilares institutio sua in progressionem quibusdam locupletata est indicibus quae fidem testantur populique christiani pietatem confirmant. Memoranda inter haec in primis est peregrinatio. Ad illam enim personam nos reducit quae suam vitam uti iter libenter describit. Ab ortu usque ad occasum cuiusque hominis condicio est quidem hominis viatoris propria. Saepius ipsa vicissim Sacra Scriptura momentum effert illius actus quo quis arripit iter ut ad sacra perveniat loca; mos erat ut Israelita omnis peregrinans se ad illam urbem conferret ubi foederis adservabatur arca sive ut sacrarium Bethel inviseret (cfr Idc 20, 18) aut etiam illud Siloe ubi Annae Samuelis Matris exaudita est precatio (cfr 1 Sam 1, 3). Sua porro sponte sese subdens Legi Iesus quoque cum Maria una et Iosepho peregrinatorem egit sanctam ad Hierosolymitanam civitatem (cfr Lc 2, 41). Ecclesiae historia est veluti vivens quoddam diarium peregrinationis numquam finitum. Ad civitatem enim peregrinantur sanctorum Petri et Pauli tum etiam in Terram Sanctam vel ad antiqua versus et nova sanctuaria Virgini Mariae dicata aliisque Sanctis: haec, ecce, tot fidelium meta est hoc pacto suam nutrientium pietatem. Praecipuum semper fuit tempus peregrinatio in credentium vita quod aliis aetatibus alias sumebat formas culturae diversas. Revocat ea peregrinationem cuiusque credentis in redemptoris ipsius vestigia: exercitatio est actuosae asceseos nec non paenitentiae humanas ob infirmitates, perpetuae de sua cuiusque fragilitate vigilantiae atque interioris praeparationis ad cordisreformationem. Per vigiliis et ieiunia precesque progreditur peregrinator in christianae perfectionis semita studens, gratiae Dei sustentatus, ut

transeat « in virum perfectum, in mensuram aetatis plenitudinis Christi » (Eph 4, 13).

8. Peregrinationi autem huic signum comitatur portae sanctae, quae primum in Basilica Ss.mi Salvatoris in Laterano tempore Iubilaei anno MCCCCXXIII est aperta. Commemorat ipsa transitum quem singuli christiani invitantur ut a peccato faciant ad gratiam. Ait enim Iesus: « Ego sum ostium » (Io 10, 7) ut neminem accedere ad Patrem posse significaret nisi per semet ipsum. Haec quam de se facit Iesus appellatio testatur ipsum solum esse Salvatorem a Patre emissum. Unus nempe aditus est quo ingressio aperitur ad communionis vitam cum Deo: accessus hic Iesus est, unica atque salutis via absoluta. Uno in eo plenam veritatem assequitur Psalmistae vox: « Haec porta Domini; iusti intrabunt in eam » (Ps 118 [117], 20). Portae haec indicatio officium meminit omnis credentis ut limen illud transgrediatur. Per eam portam ingressio significat hominem confiteri Iesum Christum esse Dominum, dum fidem in eum vivificat ut novam vitam ab illo nobis concessam vivendo compleat. Voluntatis motus est hic qui libertatem eligendi praeponebat simulque audaciam aliquid derelinquendi, cum constet inde vitam obtineri divinam (cfr Mt 13, 44-46). Hoc nimirum animi affectu Pontifex ipse primus portam sanctam nocte illa transibit inter vicesimum quartum et vicesimum quintum Decembris mensis diem anno undecimillesimo.

Ecclesiae atque omni orbi limen illud transgrediens Pontifex Sanctum Evangelium ostentabit, vitae fontem ac spei tertium in millennium adventurum. Per portam sanctam praeterea, quae exeunte millennio speciem prae se fert maioris amplitudinis,(13) nos altius in Ecclesiam Corpus suum ac Sponsam inseret Christus. Hac ratione quantam vim prae se ferat Apostoli Petri admonitio intellegimus, quippe qui etiam scribat quo pacto et nos cum Christo coniuncti adhibeamur « tamquam lapides vivi... domus spiritualis in sacerdotium sanctum offerre spiritalis hostias acceptabiles Deo » (1 Pe 2, 5).

9. Fidelibus pariter notissimum aliud est peculiare signum, indulgentia videlicet quod unum ex multis elementis etiam iubilarem efficit eventum. Misericordiae Patris in ea commonstratur plenitudo, qui omnibus suo amore obvius procedit, qui ante omnia in culparum condonatione declaratur. Communiter Deus Pater veniam per sacramentum Paenitentiae et Reconciliationis tribuit.(14) Consciis enim ac liber consensus gravi peccato credentem segregat a vitae gratia cum Deo quapropter pariter eum excludit a sanctitate ad quam vocatur. Cum a Christo acceperit Ecclesia potestatem eius nomine delicta remittendi (cfr Mt 16, 19; Io 20, 23), in mundo illa exstat tamquam viva Dei amoris praesentia, qui omnem adversus humanam infirmitatem sese inclinat ut brachiis misericordiae suae eandem suscipiat. Per ministerium omnino suae Sponsae inter homines dispergit Deus misericordiam suam ex illo magni pretii dono quod vetustissima voce « indulgentia » nuncupatur. Peccatori « sacramentum Paenitentiae novam offert possibilitatem se convertendi et iustificationis gratiam iterum inveniendi », (15) quae per Christi sacrificium recipitur.

Ipsa sic denuo in Dei vitam Ecclesiaeque vitam plene participandam infertur. Sua confitendo peccata, fidelis utique veniam impetrat atque iterum Eucharistiam, veluti signum cum Patre suaque Ecclesia reciperatae communionis, participare potest. Attamen ab antiquis usque temporibus Ecclesia sibi penitus con-

scia fuit veniam, quam gratuito Deus praebet, veram vitae immutationem, interioris mali progredientem amotionem, propriae existentiae implicare renovationem. Sacramentalis actus cum existentiis hic processus supervacaneus fiat, at potius ut ipse quempiam obtineat sensum, qui suscipitur, qui admittitur. Eo namque quod cum Deo fit reconciliatio, id non infitias it quosdam peccati effectus permanere, a quibus mundari necesse est. Hoc sane in ambitu indulgentia distinguitur, cuius beneficio « totum ipsum donum Dei misericordiae » (16) exprimitur. Per indulgentiam peccatori quem paenituit temporaria pro peccatis poena, quae iam quod ad culpam attinet remissa sunt, dimittitur.

10. Peccatum enim, propterea quod Dei sanctitatem et iustitiam laedit, aequae ac personalem Dei in hominem amicitiam spernit, duplicem effectum secum fert. Primo, si grave est, cum Deo communionis ademptionem implicat ideoque vitae aeternae participationem excludit. Peccatori tamen quem poenituit Deus, pro sua misericordia, veniam dat peccati gravis atque « poenam aeternam », quae sequeretur, remittit. Secundo, « quolibet peccatum, etiam veniale, morbidam ad creaturas secum fert affectionem, quae purificatione eget sive his in terris sive post mortem, in statu qui appellatur purgatorium. Haec purificatio liberat ab eo quod « poena temporalis peccati appellatur », (17) qua espiata, id deletur quod plenae cum Deo fratribusque communioni officit. Revelatio autem docet christianum suo in conversionis itinere non esse solum. In Christo ac per Christum eius vita arcano quodam vinculo nectitur cum vita omnium aliorum christianorum, in supernaturali Corporis mystici unitate. Intercedit sic inter fideles mira quaedam spiritalium bonorum permutatio, cuius virtute unius sanctitas alios iuvat praeter detrimentum quod unius peccatum aliis inferre potuit. Sunt qui post se veluti amoris, doloris tolerati, integritatis veritatisque redundantiam, relinquunt, quae ceteros complectitur et sustentat. « Vicarieratis » est res, in qua totum Christi mysterium innititur. Eius quidem superabundans amor omnes nos salvat. Nihil ominis ad amoris Christi magnitudinem id pertinet, quod nos in recipientium inertium conditione non reliquit, sed salutarem in suam operam ac potissimum passionem nos immittit.

Pervulgatus hoc asseverat epistolae ad Colossenses locus: « Adimpleo ea, quae desunt passionum Christi, in carne mea pro corpore eius, quod est ecclesia » (1, 24). Acutam hanc veritatem mirum in modum locus quoque Apocalypsis ostendit, in quo Ecclesia tamquam sponsa significatur, simplici linteo vestimento, byssino puro ac splendente induta. Atque sanctus Ioannes dicit: « Byssinum enim iustificationes sunt sanctorum » (19, 8). In vita enim sanctorum byssinum splendens textitur, quod aeternitatis est vestimentum. Omnia a Christo manant, sed quoniam nos ad eum pertinemus, etiam quod nostrum est eius fit atque sanantem vim adipiscitur. Id reapse intellegitur cum « thesaurus Ecclesiae » annuntiatur, quae sunt bona sanctorum opera. Ad indulgentiam obtinendam precari sibi vult hanc spiritalem communionem inire ideoque penitus aliis patere. Etenim in spiritali quoque provincia nemo pro se vivit. Et salubris sollicitudo de propriae animae salute a timore atque nimio sui amore tum tantum exsolvitur cum de alterius salute fit quoque sollicitudo. Veritas haec est communionis sanctorum, mysterium «realitatis vicariae », precationis veluti

viae coniunctionis cum Christo eiusque sanctis. Ipse nos secum fert ut una simul cum eo albam novae humanitatis vestem texamus, splendentem scilicet vestem byssinam Sponsae Christi. Haec igitur de indulgentiis doctrina « docet malum et amarum esse reliquise... Dominum Deum (cfr Ier 2, 19). Fideles enim, cum indulgentias assequuntur, intellegunt se non posse propriis viribus espere malum, quod per peccatum sibi ipsis immo toti communitati intulerunt, et ideo ad humilitatem salutarem excitantur ». (18) Veritas, porro, de communionem sanctorum, qua fideles Christo et vicissim inter se iunguntur, ostendit quantum quisque alios - vivos vel defunctos - iuvare possit, ut magis magisque arte cum caelesti Patre coniungantur. His doctrinae rationibus innitentes ac simul maternum Ecclesiae sensum patefacientes, decernimus omnes fideles, congruenter paratos, per totum Iubilaei intervallum, indulgentiae dono, ad praescripta quae hanc Bullam comitantur, frui posse (cfr documentum adnexum).

11. Signa haec ad iubilaei celebrationis traditionem iam pertinent. Dei populus operam dabit profecto deinde ut mentem aperiat suam ad alia agnoscenda, si forte sint, signa misericordiae Dei, qui in Iubilaeo operatur. In Litteris Apostolicis, quarum titulus Tertio millennio adveniente, nonnulla illorum demonstravimus, quae vehementius insigni Iubilaei gratiae experiendae inservire possunt. (19) Quae nunc breviter in memoriam revocamus. Prae omnibus memoriae purificationis signum: id nempe requirit ut omnes se praestent animosos humilesque culpas admissas agnoscendo, quas pataverunt quotquot christianorum nomen tenuerunt ac tenent. Annus Sanctus per se ipse vocationis ad conversionem est momentum. Hoc est primum praedicationis

Iesu verbum, quod insigniter cum promptitudine ad credendum coniungitur: « Paenitemini et credite evangelio » (Mc 1, 15). Quod Christus iubet, ex conscientia manat illius rei: « impletum est tempus » (Mc 1, 15). Cum Dei tempus completur, fit ad conversionem compellatio. Quae quidem ante omnia est gratiae fructus. Spiritus ipse unumquemque compellit, ut « in se ipse intret » et necessitatem percipiat Patris domum repetendi (cfr Lc 15, 17-20). Conscientiae ideo examinatio unum maxime insigne est personalis existentiae momentum. Eius namque ope, quisque homo ante suae vitae veritatem locatur. Sic ipse reperit quantum sua opera ab illo absint exemplari, quod ille prae se tulit. Ecclesiae historia est sanctitatis historia. Novum Testamentum hanc baptizatorum notam firmiter extollit: ii sunt « sancti » prout, ab illo mundo dissociati quem

Malignus detinet, uno veroque Deo colendo sese addicunt. Re vera haec sanctitas manifestatur in tot Sanctorum et Beatorum eventibus, qui ab Ecclesia agnoscuntur, itemque in sortibus innumerae multitudinis mulierum virorumque incognitorum, quam dinumerare nemo potest (cfr Apc 7, 9). Eorum vita Evangelii veritatem testatur atque manifestum mundo praebet possibilitatis perfectionis signum. Necesse tamen est agnoscere historiae annales etiam non paucos eventus recensere, qui contra testantur pro christiano nomine. Illud propter vinculum quod, in mystico Corpore, alios aliis nectit, nos omnes, quamvis nihil personalis responsalitate habeamus, atque minime supponentes Dei iudicium, qui unus corda cognoscit, errorum culparumque onera illorum qui ante fuerunt baiulamus. Nos quoque, Ecclesiae filii, peccavimus atque Christi Sponsa prohibita est quominus omni sui vultus venustate splenderet. Peccatum nostrum Spiritui in tot hominum cordibus operanti offecit. Fides nostra debilis indifferentem animum induxit atque complures a germano Christi occurso avertit.

Petri veluti Successores lagitamus ut hoc misericordiae anno Ecclesia, quae sanctitate firmatur quam a Christo accepit, genu ante Deum flectat atque veniam pro praeteritis praesentibusque suorum filiorum peccatis impetret. Omnes peccaverunt ac nemo ante Deum iustus dici potest (cfr 1 Reg 8, 46). Sine timore repetatur: « Peccavimus » (Ier 3, 25), at penitus certitudo servetur: « ubi autem abundavit peccatum, superabundavit gratia » (Rom 5, 20). Amplexus quo Pater prosequitur poenitentiam agentem, qui obviam it Ei, erit iustum pro culpis propriis alteriusque auctoramentum, conscientia innixum arti vinculi, quod cuncta mystici Corporis membra inter se coniungit. Christiani invitantur ut, eorum Deo hominibusque qui eorum moribus sunt offensi, in se errores recipiant, quas ipsi admiserunt. Id peragant nihil mutuo poscentes, in caritate Dei tantum innitentes, quae « diffusa est in cordibus nostris » (Rom 5, 5). Non deerunt qui, aequo animo praediti, historiam praeteriti nostrique temporis, erga Ecclesiae filios a vita sociali exclusionis, iniuriarum et persecutionum casus saepe numero annumerasse ac annumerare agnoscere valeant. Nemo hoc iubilaei anno a Patris complexu se abstrahere velit. Nemo eadem faciat quae frater maior evangelicae similitudinis qui festum acturus ingredi recusat domum (cfr Lc 15, 25-30). Veniae gaudium omni indignatione fortius sit et maius. Ita agendo Sponsa ad mundi oculos illa coruscabit pulchritudine et sanctitate, quae ex Domini gratia effluunt. Duo iam milia annorum Ecclesia exstat cunae in quibus Iesum deponit Maria eundemque adorationi omniumque populorum contemplationi exhibet. Utinam Sponsae per humilitatem magis usque splendeant gloria et Eucharistiae vis, quam ipsa celebrat suoque in sinu servat. In Panis Vinique consecrati specie, Christus Iesus resuscitatus ac glorificatus, lux gentium (cfr Lc 2, 32), suam continuatam Incarnationem revelat. Is vivus verusque inter nos perstat, ut suo Corpore et Sanguine credentes alat. Quocirca contuitus in futurum aevum sit defixus. Pater misericordiae peccata non dinumerat quorum nos reapse poenituit (Is 38, 17). Ipse, nunc, novum quid patrat atque in dilectione quae ignoscit caelos novos novamque terram antecapit. Confirmetur igitur fides, adolescat spes, magis ac magis operosa sit caritas, ad renovatum christianae testificationis impetum in mundo proximi millennii.

12. Misericordiae Dei signum, his temporibus admodum necessarium, est caritatis signum, quod oculos nostros reserat ad necessitates respiciendas illorum qui in egestate et a vita sociali exclusi vivunt. Hae sunt condiciones quae lata socialia loca complectuntur quaeque sua mortis umbra quosdam solidos populos offundunt. Humani generis in conspectu hodie prostant novae servitutis species eademque subtiliores quam illae quas praeteritum tempus recensuit; libertas nimis multis personis pergit esse nomen re destitutum. Haud paucae Nationes, pauperiores potissimum, aere alieno opprimuntur, quod eo est conflatum ut iam exsolvi re non possit. Omnino praeterea manifestum est progressum reapse obtineri non posse, dempta inter populos sociata opera omnium linguarum, stirpium, nationum et religionum. Oppressiones sunt tollendae quorum vi alii in alios dominantur: ipsae peccatum sunt et iniuria. Qui operam dat solummodo ut Thesaurizet in terra (cfr Mt 6, 19) « non fit in Deum dives » (Lc 12, 21). Nova praeterea solidaritatis et internationalis cooperationis cultura inferri debet, qua omnes - praesertim divites Nationes et privatorum pars - causam in se suscipiant, ut quaedam oecono-

miae ratio habeatur quae cuique personae inserviat. Tempus ultra haud producendum est, cum etiam pauper Lazarus prope divitem sedere poterit, ut idem convivium participet neve cogatur saturari de his quae cadent de mensa (cfr Lc 16, 19-31). Summa paupertas vim, simultates et scandala gignit.

Ei mederi est iustitiam operari ideoque pacem. Iubilaeum ultra nos ad cordis conversionem per vitae immutationem excitat. Omnes commonefacit terrena bona non absoluta putanda esse, quandoquidem ea non sunt Deus, neque dominatum vel praesumptum hominis dominatum, quia ad Dominum eique soli terra pertinet: « Mea est, et vos advenae et coloni mei estis » (Lv 25, 23). Utinam annus hic gratiae corda moveat illorum quorum in manibus populorum sunt sortes!

13. Signum quoddam perenne, at hodie perquam significans, veritatis christiani amoris est martyrum memoria. Eorum testificatio ne oblivione obruatur. Ii sunt qui, vitam ob amorem tradentes, Evangelium nuntiaverunt. Martyr, nostra potissimum aetate, maioris illius amoris est signum quod omnia alia bona complectitur. Eius vita supremum illud verbum, quod Christus in cruce pronuntiavit, refert: « Pater dimitte illis, non enim sciunt quid faciunt » (Lc 23, 34). Fidelis, qui serio animo suam christianam vocationem putavit, secundum quam martyrium possibilitas est quaedam a Revelatione iam enuntiata, hanc expectationem suae in vitae spatio excludere non potest. Duo milia annorum a Christo nato continuata martyrum testificatione notantur. Hoc insuper saeculum, quod ad finem vergit, innumeros cognovit martyres praesertim propter nazismum, communismum, stirpium tribuumve contentiones. Omnium ordinum homines suam ob fidem passi sunt, sanguine suam Christo Ecclesiaeque adhesionem luendo sive interminatos carceris annos omniumque generum angustias tolerando, ne cuidam obsequerentur ideologiae quae in immanis dictaturae regimen immutata est. Psychologica spectata ratione, martyrium est significantissimum veritatis fidei documentum, quae humanum vultum tribuere vel violentissimo mortis generi valet suamque ostendit pulchritudinem etiam inter crudelissimas persecutiones.

Advenientis iubilare annis perfusi gratia, maiore impetu gratiarum actionis Patri hymnum dicere poterimus et canere: Te martyrum candidatus laudat exercitus. Utique, hic est exercitus illorum qui « laverunt stolas suas et dealbaverunt eas in sanguine agni » (Apc 7, 14). Hanc ob causam Ecclesiae ubique terrarum eorum testificationi adhaerendum est itemque eorum memoria studiose tuenda. Utinam Dei Populus, horum germanorum signiferorum cuiusvis aetatum, linguarum et nationum exemplis in fide roboratus, fidenter tertii millennii limen transgrediatur. Eorum martyrii admiratio, in fidelium cordibus, cum voluntate coniungatur illorum exempla per Dei gratiam sectandi, si exstiterint condiciones.

14. Iubilare gaudium consummatum non esset, si intuitus in Eam non dirigeretur quae, Patri penitus oboediens, nobis Dei Filium in carne genuit. Bethleemita in civitate Mariae « impleti sunt dies, ut pareret » (Lc 2, 6), atque Spiritu Sancto repleta, novae creationis Primogenitum peperit. Ut fieret Dei Mater cum esset vocata, inde a virginalis conceptus die Maria plene suam maternitatem vixit, quam in Calvaria sub cruce complevit. Mirabili Christi beneficio, ibi ipsa Mater quoque Ecclesiae facta est, omnibus viam demonstrans quae

ad Filium ducit. Silentii auditionisque Mulier, in Patris manibus docilis, Maria Virgo ab omnibus generationibus « beata » dicitur, quoniam mira agnovit quae in ea Spiritus Sanctus patravit. Numquam populi Matrem misericordiae invocare desinent atque refugium sub eius praesidio semper invenient. Quae cum filio Iesu et Iosepho sponso ad templum Dei sanctum iter suscepit, ipse iter tueatur illorum qui viatores iubilari hoc anno fient. Ipsaque peculiari ratione proximis mensibus pro populo christiano intercedat, ut gratiam misericordiamque lagiter adipiscatur, de duobus a Salvatore nato milibus annorum exultans. Deo Patri in Spiritu Sancto Ecclesiae laus sit propter salutis donum in Christo Domino nunc et per ventura saecula. Datum Romae, apud S. Petrum, die undetricesimo mensis Novembris, dominica prima Adventus, anno Domini millesimo nongentesimo nonagesimo octavo, Pontificatus Nostri vicesimo primo.

IOANNES PAULUS PP. II DECRETUM BULLAE ADNEXUM

PRÆSCRIPTA DE IUBILARI INDULGENTIA ACQUIRENDA

Hoc per decretum, quod Summi Pontificis voluntatem ad effectum adducit quam Bulla de Magno Iubilaeo indicendo Anni bis-millesimi ostendit, facultatumque vigore eidem ab ipso Summo Pontifice tributarum, ad iubilarem indulgentiam acquirendam Paenitentiarum Apostolica normas statuit. Fideles cuncti, convenienter parati, totum per Iubilare spatium, indulgentiae dono largiter frui possunt, secundum normas quae hic praescribuntur. Dum hoc praeponitur, indulgentias scilicet sive generaliter sive per peculiare rescriptum Magno evolvente Iubilaeo perstaturas, illud in memoriam revocatur, indulgentiam nempe iubilarem in modum suffragii defunctorum animabus applicari posse: hanc per oblationem insigne supernaturalis caritatis exercitium completur, illud propter vinculum quo in mystico Christi Corpore fideles, peregrinantes adhuc in terris, cum iis qui iam suum perfecerunt iter coniuncti sunt. Per Iubilarem annum viget etiam norma secundum quam indulgentia plenaria semel in die dumtaxat acquiri potest.(20) Iubilare fastigium est Dei Patris occurus, per Christum Salvatorem, qui in Ecclesia, in suis Sacramentis potissimum, adest. Hac de causa in iubilari itinere, quod peregrinatio parat, primum praestantissimumque obtinet locum Paenitentiae atque Eucharistiae sacramenti celebratio, mysterii videlicet paschalis Christi nostrae pacis nostraeque reconciliationis: hic est occurus qui commutat quique ad indulgentiae donum pro se et pro ceteris aperit aditum. Digne sacramentali confessione celebrata, quae ordinarie ad normas can. 960 CIC et can. 720, § 1 CCEO, esse debet individualis et integra, fidelis, his quae requiruntur observatis, recipere vel applicare potest, per congruum quoddam temporis spatium, indulgentiae donum etiam cotidie haud repetita confessione. Attamen convenit ut fideles saepe sacramenti Paenitentiae gratiam recipiant ad conversionem cordisque munditiam augendam.(21) Eucharistiae participationem - quae est necessaria ad unamquamque indulgentiam acquirendam - par est eodem die fieri quo praescripta opera aguntur.(22) His cum duabus rebus prae omnibus praestantibus coniungi debet cum Ecclesia communionis testificatio, quae precatione ad Summi Pontificis mentem manifestatur necnon caritatispaenitentiaeque deinceps operibus,

quae infra significantur: haec opera veram illam cordisconversionem ostendere volunt, ad quam Christi communio in sacramentis perducit. Christus namque est indulgentia et « propitiatio pro peccatis nostris » (1 Io 2, 2). Ipse, in fidelium cordibus Spiritum Sanctum diffundens qui « est remissio omnium peccatorum », (23) unumquemque ad filialem fidentemque cum Patre misericordiae concursum incitat. Ab hoc occursu conversionis et renovationis, ecclesialis communionis caritatisque in fratres proposita manant. Eventuro proximo Iubilaeo norma quoque confirmatur vi cuius confessarii sive praescriptum opus sive quae poscuntur condiciones pro iis qui legitime impediuntur commutare possunt. (24) Infirmi, religiosi religiosaeque quae clausura vincuntur omnesque qui quacumque ratione domo exire non possunt, pro alicuius templi visitatione cappellam domesticam adire possunt; si autem ne istud quidem fieri potest, indulgentiam consequi poterunt sese iis sociantes qui ordinario modo praescriptum opus obeunt, preces simul, aegritudines et incommoda Deo dicentes. Quod ad necessaria opera complenda attinet, fideles indulgentiam iubilarem acquirere possunt:

1) Romae, si piam peregrinationem agent ad quam libet patriarchalem Basilicam, scilicet ad Basilicam Sancti Petri in Vaticano, vel Archibasilicam Sanctissimi Salvatoris in Laterano, vel Basilicam Sanctae Mariae Maioris, vel Sancti Pauli ad viam Ostiensem, ibique devote participabunt Sanctam Missam vel aliam liturgicam celebrationem, ut laudes Vesperasve, vel quoddam pietatis exercitium (exempli gratia Viam crucis, Rosarium mariale, ad Deiparae honorem Hymni recitationem qui est Akathistos); praeterea si, separatim vel turmatim, unam ex patriarchalibus Basilicis invisent, ibique per quoddam temporis intervalum eucharisticam adorationem piisque meditationes agent, « Pater noster », fidei professionem quavis in legitima forma, atque Beatae Virginis Mariae invocationem addentes. Quatuor his patriarchalibus Basilicis hac peculiari Iubilaei occasione alia haec loca iisdem condicionibus accedunt: Basilica Sanctae Crucis in Hierusalem, Basilica Sancti Laurentii ad Veranum, Sanctuarium Virginis Divini Amoris, christianae Catacumbae. (25)

2) In Terra Sancta, si, easdem condiciones servantes, invisent Basilicam Hierosolymitanam Sancti Sepulcri, vel Basilicam Nativitatis Bethleemicam, vel Basilicam Annuntiationis Nazarethanam.

3) Aliis in ecclesiasticis circumscriptionibus, si sacram ad cathedrale templum vel ad aliasecclesias vel loca ab Ordinario designata peregrinationem peragent, ibique devote liturgicae celebrationi aliive pio exercitio intererunt, quemadmodum supra de urbe Roma dictum est; insuper si seiunctim vel turmatim cathedrale templum vel Sanctuarium ab Ordinario designatum invisent et ibi per aliquod tempus piis meditationes agent, « Pater noster », fidei professionem quavis in legitima forma et Virginis Mariae invocationem addentes.

4) In omni loco, si congruo tempore destinato fratres invisent, qui in necessitatibus difficultatibusve versantur (ut aegroti, in carcere inclusi, senes deserti, inhabiles hisque similes), peregrinationem paene ad Christum in illis praesentem facientes (cfr Mt 25, 34-36), ac suetas condiciones spirituales, sacramentalis precationisque implentes. Fideles procul dubio has visitationes per Annum Sanctum renovabunt, cum in unaquaque illarum plenariam indulgentiam lucrari possint, ut liquet, non plus quam semel in die. Iubilaei plenaria indulgentia per incepta quoque acquiri potest quae paenitentialem spiritum efficacem generosumque in

modum perficiunt, qui est veluti Iubilaei anima. Sic cum per diem quis a rerum supervacaneorum usu sese abstinere (verbi gratia a fumi nicotiani gustatione, ab alcoholicis potionibus, ieiunando vel se abstinendo ad generales Ecclesiae leges et Episcopatum peculiare normas) atque congruas pecunias in pauperum beneficium confert; religiosa socialia opera praestabili subsidio sustinendo (peculiari modo pro pueris desertis, iuvenibus laborantibus, senibus indigentibus, alienigenis variarum Nationum, qui tranquilliores vitae condiciones persequuntur); congruam liberi temporis partem ad actiones, communitati utiles, praestando vel id genus gerendo personali ex sacrificio opera.

Datum Romae, e Paenitentia Apostolica, die 29 mensis Novembris anno 1998, prima Adventus dominica.

Villelmus Wakefield S.R.E. Card. Baum
Paenitentiaris Maior

Aloisius De Magistris
Ep. tit. Novensis Regens

- (1) Cfr Conc. Oecum. Vat. II, Const. past. de Ecclesia in mundo huius temporis *Gaudium et spes*, 22.
- (2) Cfr n. 1: AAS 71 (1979), 258.
- (3) Cfr Ioannes Paulus II, Epist. Ap. *Redemptionis anno* (20 Aprilis 1984): AAS 76 (1984), 627.
- (4) Conc. Oecum. Vat. II, Const. past. de Ecclesia in mundo huius temporis *Gaudium et spes*, 40.
- (5) Cfr Ioannes Paulus II, Litt. Ap. *Tertio Millennio Adveniente* (10 Novembris 1994), 36: AAS 87 (1995), 28.
- (6) Cfr Conc. Oecum. Vat. II, Const. past. de Ecclesia in mundo huius temporis *Gaudium et spes*, 41.
- (7) Cfr ibid., 39-54: AAS 87 (1995), 31-37.
- (8) Cfr Conc. Oecum. Vat. II, Const. dogm. de divina *Revelatione Dei Verbum*, 2.4.
- (9) Carmina dogmatica, XXXI, Hymnus alius: PG 37, 510-511.
- (10) Cfr Adversus haereses, III, 17: PG 7, 930.
- (11) Conc. Oecum. Vat. II, Const. dogm. de Ecclesia *Lumen gentium*, 1.
- (12) Bulla Antiquorum habet (12 Februarii 1300): *Bullarium Romanum* III/2, p. 94.
- (13) Cfr Ioannes Paulus II, Litt. Ap. *Tertio Millennio Adveniente* (10 Novembris 1994), 33: AAS 87 (1995), 25.
- (14) Cfr Ioannes Paulus II, Adhort. Ap. post-synodalis *Reconciliatio et Paenitentia* (2 Decembris 1984), 28-34: AAS 77 (1985), 250-273.
- (15) *Catechismus Catholicae Ecclesiae*, n. 1446.
- (16) Ioannes Paulus II, *Bulla Aperite portas Redemptori* (6 Ianuarii 1983), 8: AAS 75 (1983), 98.
- (17) *Catechismus Catholicae Ecclesiae*, n. 1472.
- (18) Paulus VI, Const. Ap. *Indulgentiarum doctrina* (1 Ianuarii 1967), 9: AAS 59 (1967), 18.
- (19) Cfr nn. 33.37.51: AAS 87 (1995), 25-26; 29-30; 36.
- (20) Cfr *Enchiridion indulgentiarum*, LEV 1986, norm. 21, § 1.
- (21) Cfr ibid., norm. 23, §§ 1-2.

- (22) Cfr *ibid.*, norm. 23, § 3.
 (23) « Quia est remissio omnium peccatorum »: *Missale Romanum, Super oblata, Sabbato post Dominicam VII Paschae.*
 (24) Cfr Ench. indulg., norm. 27.
 (25) Cfr Ench. indulg., conces. 14. *Incarnationis Mysterium*

**BULL OF INDICTION
 OF THE GREAT JUBILEE OF THE YEAR 2000**

JOHN PAUL BISHOP
 SERVANT OF THE SERVANTS OF GOD
 TO ALL THE FAITHFUL JOURNEYING TOWARDS
 THE THIRD MILLENNIUM
 HEALTH AND THE APOSTOLIC BLESSING

1. Contemplating the mystery of the Incarnation of the Son of God, the Church prepares to cross the threshold of the Third Millennium. Never more than at this time do we feel the need to make our own the Apostle's hymn of praise and thanksgiving: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will... For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth" (Eph 1:3-5, 9-10). These words clearly indicate that in Jesus Christ the history of salvation finds its culmination and ultimate meaning. In him, we have all received "grace upon grace" (Jn 1:16), having been reconciled with the Father (cf. Rom 5:10; 2 Cor 5:18). The birth of Jesus at Bethlehem is not an event which can be consigned to the past. The whole of human history in fact stands in reference to him: our own time and the future of the world are illumined by his presence. He is "the Living One" (Rev 1:18), "who is, who was and who is to come" (Rev 1:4). Before him every knee must bend, in the heavens, on earth and under the earth, and every tongue proclaim that he is Lord (cf. Phil 2:10-11). In the encounter with Christ, every man discovers the mystery of his own life. (1) Jesus is the genuine newness which surpasses all human expectations and such he remains for ever, from age to age. The Incarnation of the Son of God and the salvation which he has accomplished by his Death and Resurrection are therefore the true criterion for evaluating all that happens in time and every effort to make life more human.

2. The Great Jubilee of the Year 2000 is almost upon us. Ever since my first Encyclical Letter *Redemptor Hominis*, I have looked towards this occasion with the sole purpose of preparing everyone to be docile to the working of the Spirit. (2) The event will be celebrated simultaneously in Rome and in all the particular Churches around the world, and it will have, as it were, two centres: on the one hand, the City where Providence chose to place the See of the Successor of Peter, and on the other hand, the Holy Land, where the Son of God was born as man, taking our flesh from a Virgin whose name was Mary (cf. Lk 1:27). With equal dignity and significance, therefore, the Jubilee will be cele-

brated not only in Rome but also in the Land which is rightly called "Holy" because it was there that Jesus was born and died. That Land, in which the first Christian community appeared, is the place where God revealed himself to humanity. It is the Promised Land which has so marked the history of the Jewish People, and is revered by the followers of Islam as well. May the Jubilee serve to advance mutual dialogue until the day when all of us together - Jews, Christians and Moslems - will exchange the greeting of peace in Jerusalem. (3) The period of the Jubilee introduces us to the vigorous language which the divine pedagogy of salvation uses to lead man to conversion and penance. These are the beginning and the path of man's healing, and the necessary condition for him to recover what he could never attain by his own strength: God's friendship and grace, the supernatural life which alone can bring fulfilment to the deepest aspirations of the human heart. The coming of the Third Millennium prompts the Christian community to lift its eyes of faith to embrace new horizons in proclaiming the Kingdom of God. It is imperative therefore at this special time to return more faithfully than ever to the teaching of the Second Vatican Council, which shed new light upon the missionary task of the Church in view of the demands of evangelization today. At the Council, the Church became more deeply conscious both of the mystery which she herself is and of the apostolic mission entrusted to her by the Lord. This awareness commits the community of believers to live in the world knowing that they must be "the leaven and, as it were, the soul of human society, destined to be renewed in Christ and transformed into the family of God". (4) In order to meet this commitment effectively, the Church must persevere in unity and grow in the life of communion. (5) The imminent approach of the Jubilee offers a powerful stimulus in this direction. The journey of believers towards the Third Millennium is in no way weighed down by the weariness which the burden of two thousand years of history could bring with it. Rather, Christians feel invigorated, in the knowledge that they bring to the world the true light, Christ the Lord. Proclaiming Jesus of Nazareth, true God and perfect Man, the Church opens to all people the prospect of being "divinized" and thus of becoming more human. (6) This is the one path which can lead the world to discover its lofty calling and to achieve it fully in the salvation wrought by God.

3. Responding to my Letter *Tertio Millennio Adveniente*, (7) the particular Churches during these years of immediate preparation for the Jubilee are getting ready, through prayer, catechesis and pastoral action of different kinds, for this celebration which is leading the whole Church into a new time of grace and mission. The approach of the Jubilee is also evoking growing interest among those who are searching for a favourable sign to help them discern the traces of God's presence in our time. The years of preparation for the Jubilee have been placed under the sign of the Most Holy Trinity: through Christ - in the Holy Spirit - to God the Father. In the mystery of the Trinity, the journey of faith has its origin and its final goal, when at last our eyes will contemplate the face of God for ever. In celebrating the Incarnation, we fix our gaze upon the mystery of the Trinity. Jesus of Nazareth, who reveals the Father, has fulfilled the desire hidden in every human heart to know God. What creation preserved as a seal etched in it by the creative hand of God and what the ancient Prophets had announced as a promise is disclosed in the revelation of Christ. (8)

Jesus reveals the face of God the Father "compassionate and merciful" (Jas 5:11), and with the sending of the Holy Spirit he makes known the mystery of love which is the Trinity. It is the Spirit of Christ who is at work in the Church and in history: we must listen to him in order to recognize the signs of the new times and to make the expectation of the glorified Lord's return ever more vibrant in the hearts of the faithful. The Holy Year must therefore be one unceasing hymn of praise to the Trinity, the Most High God. At this point, the poetic words of Saint Gregory of Nazianzus, the Theologian, come to our aid:

"Glory to God the Father and to the Son, King of the universe. Glory to the Spirit, worthy of praise and all holy. The Trinity is one God who created and filled all things: the heavens with heavenly beings, the earth with creatures of earth, the sea, the rivers and springs with creatures of the waters, giving life to all things by his Spirit, that all creatures might sing the praises of their wise Creator, who alone gives life and sustains all life in being. Above all others, let the creature who reasons celebrate him always as the great King and good Father".(9)

4. May this hymn to the Trinity for the Incarnation of the Son rise with one voice from all who have been baptized and share the same faith in the Lord Jesus. May the ecumenical character of the Jubilee be a concrete sign of the journey which, especially in recent decades, the faithful of the different Churches and Ecclesial Communities have been making. It is only by listening to the Spirit that we shall be able to show forth visibly in full communion the grace of divine adoption which springs from Baptism: all of us children of the one Father. The challenging call of the Apostle rings out again for us today: "There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all" (Eph 4:4-6).

To use the words of Saint Irenaeus: after receiving the Word of God as rain falling from heaven we cannot allow ourselves to present to the world an image of dry earth; nor can we ever claim to be one bread if we prevent the scattered flour from becoming one through the action of the water which has been poured on us.(10) Every Jubilee Year is like an invitation to a wedding feast. From the different Churches and Ecclesial Communities throughout the world, let us all hasten to the feast now being prepared; let us bring with us everything that already unites us and, by fixing our gaze on Christ alone, let us grow in the unity which is the fruit of the Spirit. The present task of the Bishop of Rome, as the Successor of Peter, is to make the invitation to the Jubilee celebration all the more insistent, in order that the two thousandth anniversary of the central mystery of the Christian faith may be experienced as a journey of reconciliation and a sign of true hope for all who look to Christ and to his Church, the sacrament "of intimate union with God and the unity of the entire human race".(11)

5. How many historic memories the Jubilee evokes! We can recall the year 1300 when, responding to the wish of the people of Rome, Pope Boniface VIII solemnly inaugurated the first Jubilee in history. Resuming an ancient tradition which offered "abundant remission and pardon of sins" to those who visited Saint Peter's Basilica in the Eternal City, he wished on that occasion to grant "a pardon of sins which would be not only more abundant, but complete".(12) From that time onwards, the Church has always celebrated Jubilees as significant steps on her journey towards the fullness of Christ. History shows how enthusiastically the People of

God have entered into the Holy Years, seeing them as a time when Jesus' invitation to conversion makes itself more deeply felt. In this long experience there have been abuses and misunderstandings, but the testimonies of true faith and sincere charity have been very much greater. An exemplary witness to this is Saint Philip Neri who, for the Jubilee of 1550, established the "Roman charity" as a tangible sign of welcome to pilgrims. A long story of holiness could be told on the basis of the Jubilee experience and the fruits of conversion which the grace of pardon has produced in so many believers.

6. During my Pontificate, I have had the joy of proclaiming in 1983 the Extraordinary Jubilee for the 1950 years since the Redemption of the human race. Accomplished in the Death and Resurrection of Jesus, this mystery is the consummation of an event which has its beginning in the Incarnation of the Son of God. The coming Jubilee, therefore, can well be considered "Great", and the Church declares her fervent desire to embrace all believers in order to offer them the joy of reconciliation. From the whole Church there will rise the hymn of praise and thanksgiving to the Father, who in his incomparable love has granted us in Christ to be "fellow citizens with the saints and members of the household of God" (Eph 2:19). On the occasion of this great feast, a warm invitation to share our joy goes out to the followers of other religions, as it does to those who are far from faith in God. As brothers and sisters in the one human family, may we cross together the threshold of a new millennium that will demand effort and responsibility on the part of all. For us believers, the Jubilee Year will highlight the Redemption accomplished by Christ in his Death and Resurrection. After this Death, no one can be separated from the love of God (cf. Rm 8:21-39), except through their own fault. The grace of mercy is offered to everyone, so that all who have been reconciled may also be "saved by his life" (Rm 5:10). I therefore decree that the Great Jubilee of the Year 2000 will begin on Christmas Eve 1999, with the opening of the holy door in Saint Peter's Basilica in the Vatican, a few hours before the inaugural celebration planned for Jerusalem and Bethlehem and the opening of the holy door in each of the other Patriarchal Basilicas of Rome. At Saint Paul's Basilica, the holy door will be opened on Tuesday, 18 January, when the Week of Prayer for Christian Unity begins, as a way of emphasizing the distinctive ecumenical character of this Jubilee.

I also decree that in the particular Churches the Jubilee will begin on the most holy day of the Nativity of the Lord Jesus, with a solemn Eucharistic Liturgy presided over by the diocesan Bishop in the Cathedral, as also in the Co-Cathedral where the Bishop may delegate someone else to preside at the celebration. Since the rite of the opening of the holy door is proper to the Vatican Basilica and the other Patriarchal Basilicas, it would be appropriate that the opening of the Jubilee in the individual Dioceses be done by having the statio in one church and a procession from there to the Cathedral, by liturgical reverencing of the Book of the Gospels and a reading of parts of this Bull, in accordance with the directives of the "Ritual for the Celebration of the Great Jubilee in Particular Churches".

May Christmas 1999 be for everyone a feast filled with light, the prelude to an especially deep experience of grace and divine mercy, which will continue until the closing of the Jubilee Year on the day of the Epiphany of Our Lord Jesus Christ, 6 January 2001. Let all the faithful welcome the invitation of the angels who ceaselessly proclaim: "Glory to God in the highest, and on earth peace among men with whom he is pleased" (Lk 2:14). Thus the

Christmas season will be the pulsing heart of the Holy Year, bringing to the life of the Church an infusion of the copious gifts of the Spirit for a new evangelization.

7. In the course of its history, the institution of the Jubilee has been enriched by signs which attest to the faith and foster the devotion of the Christian people. Among these, the first is the notion of pilgrimage, which is linked to the situation of man who readily describes his life as a journey. From birth to death, the condition of each individual is that of the *homo viator*. Sacred Scripture, for its part, often attests to the special significance of setting out to go to sacred places. There was a tradition that the Israelite go on pilgrimage to the city where the Ark of the Covenant was kept, or visit the shrine at Bethel (cf Jg 20:18), or the one at Shiloh where the prayer of Samuel's mother, Hannah, was heard (cf 1 Sam 1:3). Willingly subjecting himself to the Law, Jesus too went with Mary and Joseph as a pilgrim to the Holy City of Jerusalem (cf. Lk 2:41). The history of the Church is the living account of an unfinished pilgrimage. To journey to the city of Saints Peter and Paul, to the Holy Land, or to the old and new shrines dedicated to the Virgin Mary and the Saints: this is the goal of countless members of the faithful who find nourishment for their devotion in this way. Pilgrimages have always been a significant part of the life of the faithful, assuming different cultural forms in different ages. A pilgrimage evokes the believer's personal journey in the footsteps of the Redeemer: it is an exercise of practical asceticism, of repentance for human weaknesses, of constant vigilance over one's own frailty, of interior preparation for a change of heart. Through vigils, fasting and prayer, the pilgrim progresses along the path of Christian perfection, striving to attain, with the support of God's grace, "the state of the perfect man, to the measure of the full maturity of Christ" (Eph 4:13).

8. In addition to pilgrimage, there is the sign of the holy door, opened for the first time in the Basilica of the Most Holy Saviour at the Lateran during the Jubilee of 1423. It evokes the passage from sin to grace which every Christian is called to accomplish. Jesus said: "I am the door" (Jn 10:7), in order to make it clear that no one can come to the Father except through him. This designation which Jesus applies to himself testifies to the fact that he alone is the Saviour sent by the Father. There is only one way that opens wide the entrance into the life of communion with God: this is Jesus, the one and absolute way to salvation. To him alone can the words of the Psalmist be applied in full truth: "This is the door of the Lord where the just may enter" (Ps 118:20). To focus upon the door is to recall the responsibility of every believer to cross its threshold. To pass through that door means to confess that Jesus Christ is Lord; it is to strengthen faith in him in order to live the new life which he has given us. It is a decision which presumes freedom to choose and also the courage to leave something behind, in the knowledge that what is gained is divine life (cf. Mt 13:44-46). It is in this spirit that the Pope will be the first to pass through the holy door on the night between 24 and 25 December 1999. Crossing its threshold, he will show to the Church and to the world the Holy Gospel, the wellspring of life and hope for the coming Third Millennium. Through the holy door, symbolically more spacious at the end of a millennium,(13) Christ will lead us more deeply into the Church, his Body and his Bride. In this way we see how rich in meaning are the words of the Apostle Peter when he writes that, united to Christ, we too are

built, like living stones, "into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God" (1 Pt 2:5).

9. Another distinctive sign, and one familiar to the faithful, is the indulgence, which is one of the constitutive elements of the Jubilee. The indulgence discloses the fulness of the Father's mercy, who offers everyone his love, expressed primarily in the forgiveness of sins. Normally, God the Father grants his pardon through the Sacrament of Penance and Reconciliation.(14) Free and conscious surrender to grave sin, in fact, separates the believer from the life of grace with God and therefore excludes the believer from the holiness to which he is called. Having received from Christ the power to forgive in his name (cf. Mt 16:19; Jn 20:23), the Church is in the world as the living presence of the love of God who leans down to every human weakness in order to gather it into the embrace of his mercy. It is precisely through the ministry of the Church that God diffuses his mercy in the world, by means of that precious gift which from very ancient times has been called "indulgence".

The Sacrament of Penance offers the sinner "a new possibility to convert and to recover the grace of justification"(15) won by the sacrifice of Christ. The sinner thus enters the life of God anew and shares fully in the life of the Church. Confessing his own sins, the believer truly receives pardon and can once more take part in the Eucharist as the sign that he has again found communion with the Father and with his Church. From the first centuries, however, the Church has always been profoundly convinced that pardon, freely granted by God, implies in consequence a real change of life, the gradual elimination of evil within, a renewal in our way of living. The sacramental action had to be combined with an existential act, with a real cleansing from fault, precisely what is called penance. Pardon does not imply that this existential process becomes superfluous, but rather that it acquires a meaning, that it is accepted and welcomed.

Reconciliation with God does not mean that there are no enduring consequences of sin from which we must be purified. It is precisely in this context that the indulgence becomes important, since it is an expression of the "total gift of the mercy of God".(16) With the indulgence, the repentant sinner receives a remission of the temporal punishment due for the sins already forgiven as regards the fault.

10. Because it offends the holiness and justice of God and scorns God's personal friendship with man, sin has a twofold consequence. In the first place, if it is grave, it involves deprivation of communion with God and, in consequence, exclusion from a share in eternal life. To the repentant sinner, however, God in his mercy grants pardon of grave sin and remission of the "eternal punishment" which it would bring. In the second place, "every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin",(17) and this expiation removes whatever impedes full communion with God and with one's brothers and sisters.

Revelation also teaches that the Christian is not alone on the path of conversion. In Christ and through Christ, his life is linked by a mysterious bond to the lives of all other Christians in the supernatural union of the Mystical Body. This establishes among the faithful a marvellous exchange of spiritual gifts, in virtue of which the holiness of one benefits others in a way far exceeding the harm which the sin of one has inflicted upon others. There are

people who leave in their wake a surfeit of love, of suffering borne well, of purity and truth, which involves and sustains others. This is the reality of "vicariousness", upon which the entire mystery of Christ is founded. His superabundant love saves us all. Yet it is part of the grandeur of Christ's love not to leave us in the condition of passive recipients, but to draw us into his saving work and, in particular, into his Passion. This is said in the famous passage of the Letter to the Colossians: "In my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church" (1:24). This profound truth is also wonderfully expressed in a passage of the Book of Revelation, where the Church is described as a bride dressed in a simple robe of white linen, the finest linen, bright and pure. And Saint John says: "The fine linen is the righteous deeds of the saints" (Rev 19:8). In fact, in the lives of the saints the bright linen is woven to become the robe of eternal life.

Everything comes from Christ, but since we belong to him, whatever is ours also becomes his and acquires a healing power. This is what is meant by "the treasures of the Church", which are the good works of the saints. To pray in order to gain the indulgence means to enter into this spiritual communion and therefore to open oneself totally to others. In the spiritual realm, too, no one lives for himself alone. And salutary concern for the salvation of one's own soul is freed from fear and selfishness only when it becomes concern for the salvation of others as well. This is the reality of the communion of saints, the mystery of "vicarious life", of prayer as the means of union with Christ and his saints. He takes us with him in order that we may weave with him the white robe of the new humanity, the robe of bright linen which clothes the Bride of Christ.

This doctrine on indulgences therefore "teaches firstly how sad and bitter it is to have abandoned the Lord God (cf. Jer 2:19). When they gain indulgences, the faithful understand that by their own strength they would not be able to make good the evil which by sinning they have done to themselves and to the entire community, and therefore they are stirred to saving deeds of humility".(18) Furthermore, the truth about the communion of saints which unites believers to Christ and to one another, reveals how much each of us can help others - living or dead - to become ever more intimately united with the Father in heaven.

Drawing on these doctrinal reasons and interpreting the motherly intuition of the Church, I decree that throughout the entire Jubilee all the faithful, properly prepared, be able to make abundant use of the gift of the indulgence, according to the directives which accompany this Bull (cf. attached decree).

11. These signs have long been part of the traditional celebration of Jubilees. Nor will the People of God fail to recognize other possible signs of the mercy of God at work in the Jubilee. In my Apostolic Letter *Tertio Millennio Adveniente*, I suggested some which may help people to live the exceptional grace of the Jubilee with greater fervour.(19) I recall them briefly here.

First of all, the sign of the purification of memory; this calls everyone to make an act of courage and humility in recognizing the wrongs done by those who have borne or bear the name of Christian. By its nature, the Holy Year is a time when we are called to conversion. This is the first word of the preaching of Jesus, which significantly enough is linked with readiness to believe: "Repent and believe the Good News" (Mk 1:15). The imperative put by Christ flows from realization of the fact that "the time is

fulfilled" (Mk 1:15). The fulfilment of God's time becomes a summons to conversion, which is in the first place an effect of grace. It is the Spirit who impels each of us to "return into ourselves" and to see the need to go back to the Father's house (cf. Lk 15:17-20). Examination of conscience is therefore one of the most decisive moments of life. It places each individual before the truth of his own life. Thus he discovers the distance which separates his deeds from the ideal which he had set himself.

The history of the Church is a history of holiness. The New Testament strongly states this mark of the baptized: they are "saints" to the extent that, being separate from the world insofar as the latter is subject to the Evil One, they consecrate themselves to worshipping the one true God. In fact, this holiness is evident not only in the lives of the many Saints and Beati recognized by the Church, but also in the lives of the immense host of unknown men and women whose number it is impossible to calculate (cf. Rev 7:9). Their lives attest to the truth of the Gospel and offer the world a visible sign that perfection is possible. Yet it must be acknowledged that history also records events which constitute a counter-testimony to Christianity. Because of the bond which unites us to one another in the Mystical Body, all of us, though not personally responsible and without encroaching on the judgement of God who alone knows every heart, bear the burden of the errors and faults of those who have gone before us. Yet we too, sons and daughters of the Church, have sinned and have hindered the Bride of Christ from shining forth in all her beauty. Our sin has impeded the Spirit's working in the hearts of many people. Our meagre faith has meant that many have lapsed into apathy and been driven away from a true encounter with Christ.

As the Successor of Peter, I ask that in this year of mercy the Church, strong in the holiness which she receives from her Lord, should kneel before God and implore forgiveness for the past and present sins of her sons and daughters. All have sinned and none can claim righteousness before God (cf. 1 Kgs 8:46). Let it be said once more without fear: "We have sinned" (Jer 3:25), but let us keep alive the certainty that "where sin increased, grace abounded even more" (Rom 5:20).

The embrace which the Father reserves for repentant sinners who go to him will be our just reward for the humble recognition of our own faults and the faults of others, a recognition based upon awareness of the profound bond which unites all the members of the Mystical Body of Christ. Christians are invited to acknowledge, before God and before those offended by their actions, the faults which they have committed. Let them do so without seeking anything in return, but strengthened only by "the love of God which has been poured into our hearts" (Rom 5:5). At the same time, there will be no lack of fair-minded people able to recognize that past and present history also records incidents of exclusion, injustice and persecution directed against the sons and daughters of the Church.

Let no one in this Jubilee year wish to exclude himself from the Father's embrace. Let no one behave like the elder brother in the Gospel parable who refuses to enter the house to celebrate (cf. Lk 15:25-30). May the joy of forgiveness be stronger and greater than any resentment. Thus the Bride will shine before the eyes of the world with the beauty and holiness which come from the Lord's grace. For two thousand years, the Church has been the cradle in which Mary places Jesus and entrusts him to the adoration and contemplation of all peoples. May the humility of the Bride

cause to shine forth still more brightly the glory and power of the Eucharist, which she celebrates and treasures in her heart. In the sign of the consecrated Bread and Wine, Christ Jesus risen and glorified, the light of the nations (cf. Lk 2:32), reveals the enduring reality of his Incarnation. He remains living and real in our midst in order to nourish the faithful with his Body and Blood. Let us therefore look to the future. The merciful Father takes no account of the sins for which we are truly sorry (cf. Is 38:17). He is now doing something new, and in the love which forgives he anticipates the new heavens and the new earth. Therefore, so that there may be a renewed commitment to Christian witness in the world of the next millennium, let faith be refreshed, let hope increase and let charity exert itself still more.

12. One sign of the mercy of God which is especially necessary today is the sign of charity, which opens our eyes to the needs of those who are poor and excluded. Such is the situation affecting vast sectors of society and casting its shadow of death upon whole peoples. The human race is facing forms of slavery which are new and more subtle than those of the past; and for too many people freedom remains a word without meaning. Some nations, especially the poorer ones, are oppressed by a debt so huge that repayment is practically impossible. It is clear, therefore, that there can be no real progress without effective cooperation between the peoples of every language, race, nationality and religion. The abuses of power which result in some dominating others must stop: such abuses are sinful and unjust. Whoever is concerned to accumulate treasure only on earth (cf. Mt 6:19) "is not rich in the sight of God" (Lk 12:21).

There is also a need to create a new culture of international solidarity and cooperation, where all - particularly the wealthy nations and the private sector - accept responsibility for an economic model which serves everyone. There should be no more postponement of the time when the poor Lazarus can sit beside the rich man to share the same banquet and be forced no more to feed on the scraps that fall from the table (cf. Lk 16:19-31). Extreme poverty is a source of violence, bitterness and scandal; and to eradicate it is to do the work of justice and therefore the work of peace.

The Jubilee is a further summons to conversion of heart through a change of life. It is a reminder to all that they should give absolute importance neither to the goods of the earth, since these are not God, nor to man's domination or claim to domination, since the earth belongs to God and to him alone: "the earth is mine and you are strangers and sojourners with me" (Lev 25:23). May this year of grace touch the hearts of those who hold in their hands the fate of the world's peoples!

13. A sign of the truth of Christian love, ageless but especially powerful today, is the memory of the martyrs. Their witness must not be forgotten. They are the ones who have proclaimed the Gospel by giving their lives for love. The martyr, especially in our own days, is a sign of that greater love which sums up all other values. The martyr's life reflects the extraordinary words uttered by Christ on the Cross: "Father, forgive them, for they know not what they do" (Lk 23:34). The believer who has seriously pondered his Christian vocation, including what Revelation has to say about the possibility of martyrdom, cannot exclude it from his own life's horizon. The two thousand years since the birth of Christ are marked by the ever-present witness of the martyrs.

This century now drawing to a close has known very many martyrs, especially because of Nazism, Communism, and racial or tribal conflicts. People from every sector of society have suffered for their faith, paying with their blood for their fidelity to Christ and the Church, or courageously facing interminable years of imprisonment and privations of every kind because they refused to yield to an ideology which had become a pitiless dictatorial regime. From the psychological point of view, martyrdom is the most eloquent proof of the truth of the faith, for faith can give a human face even to the most violent of deaths and show its beauty even in the midst of the most atrocious persecutions.

Filled with grace during the coming Jubilee year, we shall be able with new strength to raise the hymn of thanksgiving to the Father, singing: *Tē martyrum candidatus laudat exercitus*. Yes, this is the host of those who "have washed their robes and made them white in the blood of the Lamb" (Rev 7:14). For this reason the Church in every corner of the earth must remain anchored in the testimony of the martyrs and jealously guard their memory. May the People of God, confirmed in faith by the example of these true champions of every age, language and nation, cross with full confidence the threshold of the Third Millennium. In the hearts of the faithful, may admiration for their martyrdom be matched by the desire to follow their example, with God's grace, should circumstances require it.

14. The joy of the Jubilee would not be complete if our gaze did not turn to her who in full obedience to the Father gave birth to the Son of God in the flesh for our sake. For Mary "the time to give birth" came to pass in Bethlehem (Lk 2:6), and filled with the Spirit she brought forth the First-Born of the new creation. Called to be the Mother of God, from the day of the virginal conception Mary lived the fulness of her motherhood, crowning it on Calvary at the foot of the Cross. There, by the wondrous gift of Christ, she also became the Mother of the Church, and showed to everyone the way that leads to the Son. Woman of silence, given to listening, docile in the hands of the Father, the Virgin Mary is invoked as "blessed" by all generations, for she recognized the marvels accomplished in her by the Holy Spirit. The nations will never grow weary of invoking the Mother of mercy and will always find refuge under her protection. May she who with Jesus her son and Joseph her spouse went on pilgrimage to the holy Temple of God, guard the steps of all those who will be pilgrims in this Jubilee Year. And through the coming months may she deign to intercede intensely for the Christian people, so that abundant grace and mercy may be theirs, as they rejoice at the two thousand years since the birth of their Saviour.

Let the praise of the Church rise to God the Father in the Holy Spirit for the gift of salvation in Christ the Lord, both now and for evermore. Given in Rome, at Saint Peter's, on 29 November, the First Sunday of Advent, in the year of our Lord 1998, the twenty-first of my Pontificate.

Joannes Paulus II

CONDITIONS FOR GAINING THE JUBILEE INDULGENCE

By the present decree, which implements the will of the Holy Father expressed in the Bull of Indiction of the Great Jubilee of the Year 2000, and by virtue of faculties granted by the same

Supreme Pontiff, the Apostolic Penitentiary defines the discipline to be observed for gaining the Jubilee indulgence. All the faithful, properly prepared, can fully enjoy, throughout the Jubilee, the gift of the indulgence, in accordance with the following norms. While indulgences granted either generally or by special rescript remain in force during the Great Jubilee, it should be noted that the Jubilee indulgence also can be applied in suffrage to the souls of the deceased: such an offering constitutes an outstanding act of supernatural charity, in virtue of the bond which, in the Mystical Body of Christ, unites the faithful still on pilgrimage here below and those who have already ended their earthly journey. Then too, the rule that a plenary indulgence can be gained only once a day remains in force during the entire Jubilee year.(20)

The high point of the Jubilee is the encounter with God the Father, through Christ the Saviour present in his Church and in a special way in the Sacraments. For this reason, the whole Jubilee journey, prepared for by pilgrimage, has as its starting point and its conclusion the celebration of the Sacraments of Penance and of the Eucharist, the paschal mystery of Christ, our peace and our reconciliation: this is the transforming encounter which opens us to the gift of the indulgence for ourselves and for others.

After worthily celebrating sacramental confession, which ordinarily, according to the norm of Canon 960 of the Code of Canon Law and of Canon 720 § 1 of the Code of Canons of the Eastern Churches, must be individual and complete, each member of the faithful, having fulfilled the required conditions, can receive or apply the gift of the plenary indulgence during a suitable period of time, even daily, without needing to go to confession again. It is fitting however that the faithful should frequently receive the grace of the Sacrament of Penance, in order to grow in conversion and in purity of heart.(21) Participation in the Eucharist, which is required for all indulgences, should properly take place on the same day as the prescribed works are performed.(22)

These two culminating moments must be accompanied, first of all, by the witness of communion with the Church, manifested by prayer for the intentions of the Roman Pontiff, and also by acts of charity and penance, following the indications given below: these acts are meant to express the true conversion of heart to which communion with Christ in the Sacraments leads. Christ is truly our forgiveness and the expiation of our sins (cf. 1 Jn 2:2). By pouring into the hearts of the faithful the Holy Spirit who is the "remission of all sins",(23) he guides each individual towards a filial and trusting encounter with the Father of mercies. From this encounter springs a commitment to conversion and renewal, to ecclesial communion and to charity towards our brothers and sisters.

Likewise confirmed for the coming Jubilee is the norm whereby confessors can commute, on behalf of those legitimately impeded, both the work prescribed and the conditions required.(24) Cloistered men and women religious, the infirm and all those who for whatever reason are not able to leave their own house, can carry out, in lieu of a visit to a certain Church, a visit to the chapel of their house; should even this be impossible for them, they can gain the indulgence by spiritually uniting themselves with those carry-

ing out the prescribed work in the ordinary manner and by offering to God their prayers, sufferings and discomforts. With regard to the required conditions, the faithful can gain the Jubilee indulgence:

(1) In Rome, if they make a pious pilgrimage to one of the Patriarchal Basilicas, namely, the Basilica of Saint Peter in the Vatican, the Archbasilica of the Most Holy Saviour at the Lateran, the Basilica of Saint Mary Major and the Basilica of Saint Paul on the Ostian Way, and there take part devoutly in Holy Mass or another liturgical celebration such as Lauds or Vespers, or some pious exercise (e.g., the Stations of the Cross, the Rosary, the recitation of the Akathistos Hymn in honour of the Mother of God); furthermore, if they visit, as a group or individually, one of the

four Patriarchal Basilicas and there spend some time in Eucharistic adoration and pious meditations, ending with the "Our Father", the profession of faith in any approved form, and prayer to the Blessed Virgin Mary. To the four Patriarchal Basilicas are added, on this special occasion of the Great Jubilee, the following further places, under the same conditions: the Basilica of the Holy Cross in Jerusalem, the Basilica of Saint Lawrence in Campo Verano, the Shrine of Our Lady of Divine Love, and the Christian Catacombs.(25)

(2) In the Holy Land, if, keeping the same conditions, they visit the Basilica of the Holy Sepulchre in Jerusalem, or the Basilica of the Nativity in Bethlehem or the Basilica of the Annunciation in Nazareth.

(3) In other ecclesiastical territories, if they make a sacred pilgrimage to the Cathedral Church or to other Churches or places designated by the Ordinary, and there assist devoutly at a liturgical celebration or other pious exercise, such as those mentioned above for the City of Rome; in addition, if they visit, in a group or individually, the Cathedral Church or a Shrine designated by the Ordinary, and there spend some time in pious meditation, ending with the "Our Father", the profession of faith in any approved form, and prayer to the Blessed Virgin Mary.

(4) In any place, if they visit for a suitable time their brothers and sisters in need or in difficulty (the sick, the imprisoned, the elderly living alone, the handicapped, etc.), as if making a pilgrimage to Christ present in them (cf. Mt 25:34-36), and fulfilling the usual spiritual and sacramental conditions and saying the usual prayers. The faithful will certainly wish to repeat these visits throughout the Holy Year, since on each occasion they can gain the plenary indulgence, although obviously not more than once a day.

The plenary indulgence of the Jubilee can also be gained through actions which express in a practical and generous way the penitential spirit which is, as it were, the heart of the Jubilee. This would include abstaining for at least one whole day from unnecessary consumption (e.g., from smoking or alcohol, or fasting or practising abstinence according to the general rules of the Church and the norms laid down by the Bishops' Conferences) and donating a proportionate sum of money to the poor; supporting by a significant contribution works of a religious or social nature (especially for the benefit of abandoned chil-

dren, young people in trouble, the elderly in need, foreigners in various countries seeking better living conditions); devoting a suitable portion of personal free time to activities benefitting the community, or other similar forms of personal sacrifice.

Given in Rome, at the Apostolic Penitentiary, on 29 November 1998, the First Sunday of Advent.

William Wakefield Card. Baum
Major Penitentiary

Luigi De Magistris
Regent

- (1) Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, 22.
- (2) Cf. No. 1: AAS 71 (1979), 258.
- (3) Cf. John Paul II, Apostolic Epistle *Redemptionis anno* (20 April 1984): AAS 76 (1984), 627.
- (4) Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, 40.
- (5) Cf. John Paul II, *Apostolic Letter Tertio Millennio Adveniente* (10 November 1994), 36: S 87 (1995), 28.
- (6) Cf. Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, 41.
- (7) Cf. Nos. 39-54: AAS 87 (1995), 31-37.
- (8) Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 2 and 4.
- (9) *Dogmatic Poems, XXXI*, Hymnus alias: PG 37, 510-511.
- (10) Cf. *Adversus Haereses*, III, 17: PG 7, 930.
- (11) Second Vatican Ecumenical Council, Dogmatic Constitution on the Church *Lumen Gentium*, 1.
- (12) *Bull Antiquorum habet* (22 February 1300): *Bullarium Romanum* III/2, p. 94.
- (13) Cf. John Paul II, *Apostolic Letter Tertio Millennio Adveniente* (10 November 1994), 33: AAS 87 (1995), 25.
- (14) Cf. John Paul II, *Post-Synodal Apostolic Exhortation Reconciliatio et Paenitentia* (2 December 1984), 28-34: AAS 77 (1985), 250-273.
- (15) *Catechism of the Catholic Church*, No. 1446.
- (16) John Paul II, *Bull Aperite portas Redemptori* (6 January 1983), 8: AAS 75 (1983), 98.
- (17) *Catechism of the Catholic Church*, No. 1472.
- (18) Paolo VI, *Apostolic Constitution Indulgentiarum doctrina* (1 January 1967), 9: AAS 59 (1967), 18.
- (19) Cf. Nos. 33.37.51: AAS 87 (1995), 25-26; 29-30; 36.
- (20) Cf. *Enchiridion indulgentiarum*, Libreria Editrice Vaticana 1986, Norm. 21, § 1.
- (21) Cf. *ibid.*, Norm. 23, §§ 1-2.
- (22) Cf. *ibid.*, Norm. 23, § 3.
- (23) « Quia ipse est remissio omnium peccatorum »: *Missale Romanum*, Super oblata, Sabbato post Dominicam VII Paschae.
- (24) Cf. *Ench. indulg.*, Norm. 27.
- (25) Cf. *Ench. indulg.*, Grant 14.

On-line Liturgical Calendar

Among the resources on the internet, we came across an interesting site, the "Catholic Calendar." It can be found at www.easterbrooks.com/personal/calendar/index.html. The proprietor has assembled the entire liturgical calendar (revised Missal of 1970) for the year 2000. Each day's readings for Mass are accessible through hyperlinks, along with the responsorial psalms. An interesting feature is the capability to go from English to the Latin Vulgate texts.

FROM THE PRESS

While reviewing recent articles in the Catholic press, your editor came across a fascinating development reported in the May issue of Inside the Vatican. This is a new initiative by the Vatican to heal the Lefebvrist schism. The entire article, written by Alberto Carosa, is so informative that the LLA sought and obtained permission to reprint this article in its entirety. We wish to extend our thanks to Robert Moynihan, editor and publisher of the magazine.

The entire article, including the background information regarding Cardinal Castrillon Hoyos, is copyrighted by Inside the Vatican and is used by permission. The magazine has a web site: www.insidethevatican.com. Look for the usual digest of pertinent press articles in the next (Summer) newsletter.

Rome's New Game Plan:

HEAL THE LEFEBVRE SCHISM

by Alberto Carosa

A number of signs suggest that Rome is more willing than ever to offer support for the old Mass and to seek a reconciliation with traditional Catholics, including with the schismatic Lefebvrists.

"Time is running out. Now is the time to re-unite all the living forces of the Church"

Archbishop Perl, Rome, April 4, 2000

The Vatican's approach to Catholic traditionalists in general, but also to the Priestly Society of St. Pius X (the group founded by Archbishop Marcel Lefebvre, which went into schism in 1988) appears to have taken a sharply new direction, away from intransigence and "no compromise" and toward an openness and a warm, paternal welcome. Just five months ago, the Vatican response to an international meeting of the traditionalist Latin Mass society *Una Voce* in Rome suggested there was almost no room for negotiation or dialogue with the Lefebvrists. But in April, at a major traditionalist meeting dealing with Latin liturgies, the Holy See sounded quite different. It called for ecumenism on the "right" side of the religious spectrum, pleading with those who have broken with Rome to come back to the fold. And also in April, Pope John Paul appointed a vigorous and powerful cardinal to head the *Ecclesia Dei* commission (the Vatican office—which handles relations with traditional Catholics. See box at end of story). This suggests the Vatican has abruptly shifted its policy with regard to "traditional" Catholics, and with regard to the schismatic Lefebvrists.

For years the Church has made extensive efforts to open a process of dialogues and reconciliation with the Orthodox, Protestants, Jews and Muslims. At the same time, dialogue with followers of the late Archbishop Marcel Lefebvre was regarded as hopeless. But on April 4 and 5 in Rome, traditionalists were publicly addressed by a Vatican official who suggested the same understanding and respect reserved for non-Catholic communities should be extended to the schismatic followers of Lefebvre.

Archbishop Camille Perl, secretary of the Pontifical Commission *Ecclesia Dei*, made it clear that the Vatican longs to resolve, and to resolve quickly, its differences with the Lefebvrists. He began his talk by striking the ecumenical note often sounded by John Paul II, saying his Pontifical Commission is in service to "the unity of the Church." Later, the archbishop pleaded that bishops allow the traditional Latin Mass (1962 Roman rite) alongside the new (1970) Mass whenever possible. Perl referred to traditionalists as wanting to preserve a Church "without flaws." In the past, this type of remark might have been the prologue to a condemnation of traditionalists for their "rigidity" or "narrowness." But now the mood seems to have changed. "All who are faithful to Christ, whether bishops, priests or lay people must understand that time is running out. Now is the time to re-unite all the living forces of the Church," Perl said. He said Rome wants to embrace with paternal affection "all who have preserved and all who want to preserve their Catholic faith without flaws."

Why is such unity so urgent now? Perl's answer: "In order that we may be able to respond together against religious indifferentism which is increasingly spreading among Catholics. Now is the time to overcome liturgical quarrels by giving everybody the chance to live their faith and liturgy in whatever forms the Church has endorsed."

And Perl went further. "It is about time to work out the necessary juridical provisions" to allow greater access to the traditional liturgy, he said. These norms were "already called for in the *Motu Proprio* (1988) that provided the traditionalist faithful the guarantee of a normal life within the Church, where they can and must participate in the new, hoped-for Evangelization," he noted.

"The year of the Great Jubilee may be the right moment, the acceptable time, to end the exclusion of these faithful, who have themselves heard the Pope's pledge that there must never again be exclusions," Perl added. Making the link between the ecumenical thrust of the last 40 years and his call for dialogue to end the exclusion of the traditional Catholics from the mainstream of the Church, he pointedly asked: "If we cannot end the exclusion of our traditionalist brothers, how credible will our claims be with regard to our desire to heal much more profound and long-standing wounds, and to overcome ancient divisions among Christians, such as those between the Catholic West and the Orthodox East?"

Perl, in his address to the Centre Internationale d'Etudes Liturgiques (International Center for Liturgical Studies, CIEL), lamented the shattering of unity that occurred on June 30, 1988, when Archbishop Lefebvre, ordained four bishops without a papal mandate and against the expressed will of the Holy Father. Perl recounted how John Paul II's *Motu Proprio* (July 2, 1988) defined the episcopal ordinations as a "schismatic act," and established the *Ecclesia Dei* Commission in an immediate effort to restore unity.

The Holy Father was keenly aware that Lefebvre was not an isolated figure, but had a large following, he said. Perl traced the source of this tragic situation to tensions at the Second Vatican Council, where two interest groups confronted one another: progressives, in favor of radical "reforms", and conservatives, not against true reforms but against radical, untraditional reforms. In between was the larger middle group of undecided bishops. The archbishop noted that the end of the Council, especially its immediate aftermath, marked the victory of the progressives, and confirmed the fears of conservatives. The Council's intention of "opening the Church to the world," especially to "separated Christians," according to Perl, "was good in itself and a sign of the will to restore the lost unity. But this caused also a new breakaway, which can only be described as a tragedy."

The tragedy unfolded in two stages, he said:

(1) Some liturgical reforms following the Council marked a sharp break with previous Roman liturgy. This abrupt break was made worse by tasteless and inaccurate translations into vernacular languages, everywhere removing Latin with unseemly haste and accompanied by abysmal liturgical experiments in many churches.

(2) Conservatives, profoundly offended by what they saw as a liturgical revolution, soon saw someone who could address their spiritual pain "in the person of Archbishop Marcel Lefebvre, a man of great prestige due to his past as apostolic delegate in West Africa, where he successfully worked for many years." During the Council, he had been one of the conservative leaders, along with Cardinal Ottaviani and others, Perl noted.

Perl gave a brief account of Lefebvre's motivations. He said Lefebvre was convinced that the sweeping secularization of modern times was corrupting the Catholic priesthood. After "negative experiences" with French seminaries, "he resolved to create a seminary for some seminarians who had approached him." In an attempt to safeguard the future of the traditional liturgy, in 1970 Lefebvre established the Priestly Fraternity [The Society of Saint Pius X] of St. Pius X. In the mid-1970s, after confrontations with the French bishops, who opposed his ordination of numerous seminarians, he was suspended *a divinis*. Despite his suspension, he continued with his plans, further expanding his activities and thus worsening his relations with the Holy See. But the Vatican, nevertheless, in 1987 resumed dialogue with him in hopes of a possible solution.

In May 1988, the Vatican thought it had an agreement with him, but at the last minute Lefebvre withdrew his signature and, despite a formal prohibition by the Holy Father, ordained four new bishops. As a consequence, the archbishop and his four bishops were excommunicated and the faithful cautioned to no longer have relations with the Fraternity of St Pius X [The Society of Saint Pius X].

The 1988 *Motu Proprio Ecclesia Dei* favored the re-introduction of the Latin Mass in the Church by extending the important 1984 indult. At the same time, it explained "the root cause of this regrettable fracture" as "an incomplete and contradictory notion of Tradition," that is, not recognizing the living character of tradition, which came through the Apostles and "develops in the Church under the guidance of the Holy Spirit." Some of Lefebvre's followers and other traditionalists accepted

this definition, Perl explained, and the pontifical commission was able to welcome them back into the Church as religious groups, by canonically erecting them. Thus, the Fraternity of St. Peter was formed as a Society of Apostolic Life, which was later on followed by other congregations, such as the Fraternity of St. Vincent Ferrer [The Society of St. Vincent Ferrer], the monastery of Le Barroux and Gap, the Dominican nuns of the Holy Spirit in Pontcalec, the Mothers of the Cross in Tanzania, and the Servants of Jesus and Mary in Austria and Germany. While all of these and other groups were granted the privilege to continue to celebrate the [Tridentine] Latin Mass, Perl explained, it is doubtful whether all their members fully accepted the Holy Father's definition of "living tradition." He pointed to a recent dispute in the Fraternity of St. Peter because some in that group decided "to occasionally celebrate the new liturgy in the dioceses where they live."

The real problem today, according to Perl, is that, after the 1988 *motu proprio*, many Lefebvrist priests continued to follow the four excommunicated bishops, claiming the excommunication was invalid. "The Church of God was afflicted and remains afflicted," he said. The Fraternity of St. Pius X [Society of Saint Pius X] now has some 350 priests and 250 seminarians, and scores of churches, schools, youth movements and seminars supported by thousands of faithful around the world.

In the face of two serious obstacles "the opposition of a number of bishops, priests and lay people in today's Church and the mindset of the traditionalists, who see themselves a persecuted remnant "how," asked the Secretary of Ecclesia Dei, "is unity to be restored?" Referring to the hostility toward traditionalists of certain bishops and other Catholics, he offered: "It seems to me that this rejection is produced by the mentality, frequently deplored but which continues to be too often heard from Catholics, that the Church started from scratch with the Second Vatican Council. This devalues all that was valid prior to the Council. And on the other side," he continued, "some traditionalists readily resort to defaming and debunking almost anything which does not come from them. For them almost everything is rotten in the present day Church. Regrettably," he said, "his Commission is seriously hampered by lack of authority to overcome the resistance among bishops to the celebration of the pre-Vatican II Mass. As a result "not a few of the faithful attend the Masses of the St Pius X Fraternity."

Perl returned to his ecumenical comparison toward the end of his talk, remarking that the Orthodox have a natural sympathy for the Lefebvrists because of their own attachment to the unchanged Byzantine liturgy, and are closely watching how the Church of Rome finally deals with its own traditionalists. It is impossible to gauge the effect of this latest Vatican overture. Perl himself recognized that great obstacles remain, but he also said that though Jubilee miracles could not be counted on, nevertheless, neither should they be ruled out. What the appointment of Cardinal Castrillon Hoyos as the new president of Ecclesia Dei will mean to the call for a renewed dialogue, is unclear. But one thing is certain. Archbishop Perl's speech suggests that, in 2000, Catholic traditionalists can look toward Rome for more support than at any time in the past generation.

An Unexpected Appointment: Pope Appoints Castrillon Hoyos President of Ecclesia Dei

VATICAN CITY, April 13 Pope John Paul II has accepted the resignation of Cardinal Angelo Felici as president of the Pontifical Commission Ecclesia Dei and appointed Cardinal Darío Castrillón Hoyos, Prefect of the Vatican Congregation for the Clergy, as the Commission's new president. The appointment was announced today. Castrillon Hoyos, 70, succeeds Felici, 80, who suffered a severe fall several months ago which required hospitalization and an operation. It is not immediately clear what impact the new appointment may have on the Commission's direction, but there seems little doubt that Castrillon Hoyos, who is widely respected in the curia and sometimes mentioned as a papabile (a qualified candidate for the papacy in the event of a conclave) is capable, because of his relative youth and good health, to take more decisive action than his predecessor. Thus, there could be new developments soon in the area of the liturgy and in dialogue with the followers of Lefebvre.

The Pontifical Commission Ecclesia Dei was established in 1988 by Pope John Paul II following Archbishop Marcel Lefebvre's decision on June 30 to consecrate four bishops without Rome's approval. In Canon Law, such an action means automatic excommunication. Lefebvre (1905-1991), a native Frenchman, was Archbishop of Dakar, Senegal, and attended sessions of Vatican Council II. After resigning from the Tulle episcopal see in 1970, he founded a seminary in Ecône, Switzerland, which rejected the liturgical renewal introduced after the Council. His first break with Rome occurred under Paul VI in 1976, when he ordained 13 priests without the Holy See's permission (the seminary where they trained originally depended on the Holy See). As a result, he was suspended from his ministerial functions. Lefebvre founded the Society of St. Pius X in 1970. The Society took on the direction of the Ecône seminary, and others in other countries, without Rome's approval. Priestly communities, men's and women's monasteries, and schools were also established. Aware of many Catholics' attachment to the pre-Vatican II liturgy, in 1984 the Holy See established the possibility that, under certain conditions (among them the approval of the local bishop), the Mass could be celebrated according to the Tridentine rite of St. Pius V. In 1986, Lefebvre denounced the "incommensurable and unprecedented" visit of John Paul II to the synagogue in Rome. A year later, he condemned even more severely the meeting the Pope convoked in Assisi, when great leaders of the world's religions gathered to pray for peace.



LITURGICAL NOTES

A new, brief feature describing some customs of liturgical observance. For some readers, this discussion will be a first-time encounter. For others, it may serve to refresh memory.

The Observances of Corpus Christi and of Sts. Peter and Paul

The usual day for the celebration of Corpus Christi is Thursday after Trinity Sunday. In European countries, the day is often a holy day of obligation and even a civil holiday as well. This Thursday was never a holyday of obligation in the United States. However, permission was granted to transfer the observance to the following Sunday in those places where there was to be a procession. For this reason, the Missal of 1962 directs the observance to take place on Thursday, unless there is to be a procession. In the United States, the rubrics for the 1970 Missal directed that the observance always take place on Sunday.

Another interesting note: the Feasts of Sts. Peter and Paul is observed on June 29th, even when the day falls on a Sunday (for both Tridentine and Novus Ordo). In many places, this day is a Holy Day of Obligation. In the United States, it is not a day of obligation for Roman Rite Catholics, but it is for some oriental rites that include it in their calendar. The Latin Liturgy Association was organized on June 29, 1975, when the day fell on a Sunday.

RITUALE:

The 1960 and 1962 Editions of the Missale Romanum

by Scott Calta, Secretary-Treasurer

(In newsletter LXXV, members were asked to submit recollections from the revision of Holy Week in the mid-1950's, until the promulgation of the revised missal in 1970. Many thanks go to member Carl Moore, who has attended all seven LLA national conventions, for his recollections of Holy Week rites in his youth, as well as for other items regarding Passiontide, Holy Week and the Easter Season)

It has often been stated that the only revision made in the 1962 typical edition of the Missale Romanum was the addition of St. Joseph's name to the Canon of the Mass. This is true enough, but when one uses the 1962 typical edition, one is bound by the changes in rubrics promulgated by Pope John XXIII, in his Apostolic Letter *Novum Rubricarum* of 25 July 1960. Although the revisions themselves, in the context of the entire missal of St. Pius V (1570) are indeed minor, they do contain several important modifications of which celebrants, assistants, and masters of ceremonies need to be aware when the old rite of Mass is celebrated today under the indult.

On a general note, one notices that the tones of the celebrant's voice at Mass are now limited to two—the clear voice (*clara voce*) and the secret voice (*secreto voce*) are prescribed in rubrics 511-513. The so-called “medium voice,” which could be heard by those in the immediate vicinity of the celebrant, such as at the words *Onate, fratres* and *Nobis quoque peccatoribus*, is discontinued and replaced by the clear voice. The only exception to this is at Solemn Mass, when the medium voice is still used (by default of necessity, it would seem) for dialogue between

the celebrant and the deacon and subdeacon, such as at the offering of the chalice, where the sacred ministers need to be able to hear and respond as required. This change means that certain parts of the Mass, including the prayers at the foot of the altar, which might previously have been difficult for the congregation to hear, would be more easily responded to in a Dialogue Mass, at least at a Low Mass (*Missa Lecta*), where there would not be chants occurring simultaneously.

Also on the subject of voice, one notes that the celebrant is directed by rubric 473 not to read the epistle and gospel himself at a Sung Mass (*Missa in Cantu*), but to listen to the proclamations made by the subdeacon and deacon, respectively. For the epistle, this involves the celebrant and deacon sitting, with birettas, at the sedilia, listening to the subdeacon (or lector) sing the lesson. The celebrant still returns to the altar and stands facing the gospel proclamation by the deacon, but there is no longer a reading, in the medium voice, of the Gospel by the celebrant. The one proclamation by the deacon suffices, according to the new rubric; an additional silent reading by the celebrant is unnecessary.

One often-cited rubrical change made by John XXIII was the suppression of the *confiteor* and absolution before communion, contained in rubric 503. This has been a source of controversy in some indult Mass communities today, where many groups still continue the practice, for various reasons. Like so many of the revisions of the period, this change was used for a relatively brief span of time (less than a decade), resulting in few actually recalling its implementation. Indeed, this is the reason why original 1960 and 1962 editions of the altar missal are difficult to come by. Except during Holy Week when the special *Ordo* could be used, most celebrants could conveniently continue to use older editions. But here it seems that Pope John's Dialogue Mass initiative, begun in 1958, envisioned the people joining in the confession made by the ministers at the foot of the altar at the beginning of Mass, rendering the rite before communion unnecessary. Fortescue-O'Connell's *Ceremonies of the Roman Rite* reminds us that the rite of confession and absolution actually belong to the rite of giving communion outside of Mass, as found in the *Rituale Romanum*.

The conclusion of Mass is also a subject of the Johannine reforms. *Ite, missa est* becomes the standard dismissal in all Masses for the living, except when there is a procession immediately following the Mass, when *Benedicamus Domino* is said instead. (Previously the former was used only at Masses in which the *Gloria in Excelsis* was recited, while the latter was used in other Masses for the living.) The dismissal *Requiescant in pace* with its response *Amen* continue to be used in Masses for the Dead. When *Benedicamus Domino* is said, the priest's prayer *Placeat tibi* still follows, but the blessing and last gospel are omitted, in favor of the liturgical action to follow. This also holds true for the *Requiescant in pace* at funeral Masses, where absolution of the dead follows, immediately after the dismissal and *Placeat tibi*.

This brings up an interesting question that arises with some frequency, viz., what constitutes a liturgical action? Rubric 507a specifies the Maundy Thursday Mass at which the Blessed Sacrament procession is to take place, or any other Mass followed by a procession (*et in aliis Missis quas sequitur aliqua processio*). One thinks of *Corpus Christi*, a May crowning, a funeral, a Mass of dedication, etc. Does Benediction of the Blessed Sacrament, technically a paraliturgical rite, constitute such a liturgical action? Put another way, should the bless-

ing and last Gospel be omitted when Benediction is to immediately follow the Mass, even without a procession? There is no clear answer to this question. Fortescue-O'Connell does not address it directly, and this writer is not aware of pieces by other rubrical authorities (e.g., Schmitz, Bruce, Augustine, Callewaert, Francis, Gemert, et al.), many of whom had passed away by the period in question, the early 1960's. (Members are invited to submit any passages found pertaining to this matter.) This writer has not seen fit to write to Rome on this one, but having consulted with clergy of the Priestly Fraternity of St. Peter, and other masters of ceremonies, found that not all, but the majority, omit the blessing and last Gospel when Benediction follows the Mass.

The Leonine prayers after Low Mass in the 1962 edition are directed for use after a "private Mass," but need not be said on a number of occasions. When the Low Mass is a conventual Mass, a Mass taking the place of a High Mass (of obligation), a funeral Mass, a Mass at which the sacraments are celebrated, or Benediction follows—these very many instances are occasions at which the Leonine prayers need not be recited.

Two final items: the very last rubric (530) directs that an extra candle be at the edge of the altar for the consecration (making a total of three candles for a Low Mass), but Fortescue-O'Connell recognizes that this directive, based on an earlier rubric, had widely fallen into disuse. The other item is the reminder that Pope John eliminated the word *perfidis* (perfidious, faithless) in the prayer for the Jews on Good Friday. This was accomplished earlier in 1960.

John XXIII's revisions continued, in a sense, the direction taken by Pius XII when the latter revised the Holy Week rites in 1955. (See *Rituale*, newsletter LXXV.) This was a tendency toward clarification of the rites and reduction in repetition. The kalendar was also simplified a bit by these same two pontiffs; only Christmas, Easter and Pentecost retained octaves. The frequency of multiple commemorations (i.e., additional collects) at Mass was reduced, particularly on Sundays. The emphasis on Sunday being the principal feast day of the Lord, a conspicuous feature of the missal of Paul VI, was already clearly evident, as fewer feasts occurred on Sundays, and even fewer were commemorated.

Members who have recollections of the revisions of the Roman Missal in the late fifties and early sixties, are invited to submit their thoughts to the secretary-treasurer. His mail and e-mail addresses appear at the front of this newsletter. Those who recall liturgical reforms in their parish churches, from 1965 until the promulgation of the missal of Paul VI, are also asked to comment on how such rites were celebrated in, and received by, their local parishes.

LLA Member August Gerald Kanka of St. Clair Shores, Michigan, has sent us his recollections of the Holy Week celebrations at St. Hyacinth parish in Detroit circa 1945, before the revisions of 1956. Much of what he describes is familiar to those of us who have been, in our own Latin Mass communities of recent years, celebrating according to the 1956 practices. But there were some differences in the liturgies of that time. Mr. Kanka also describes the wartime social climate, recounts the Polish customs observed at his parish, and shares some possibly surprising insights. Here are his recollections:

LET ME TAKE YOU BACK TO 1945. THE SECOND

WORLD WAR WAS ENDING. THE FAITHFUL, MANY OF WHOM SOUGHT SOLACE FOR THEIR WARTIME WOES IN THE CHURCH, WERE NOT DISAPPOINTED. Many churches erected plaques, usually in the church vestibules, honoring those parishioners who were called upon to serve in the armed forces. Each was remembered with a nameplate. When killed in action, it was so noted. The "Prayer in Time of War" was recited after each Mass on Sundays. The public perception of the Catholic Church in this country at that time was much better than it is today. Our image of the Catholic priest was Fr. O'Malley from *Going my Way* or Fr. Flanagan of *Boys Town*. Films depicted the interiors of Catholic Churches as beautiful, quiet, and dignified.

So it was that I attended Holy Week services in just such a church. St. Hyacinth parish church was the site of some beautiful and most impressive services during the 40s. The pastor of this parish was the auxiliary bishop of Detroit, Most Reverend Stephen S. Koznicki. Among his many accomplishments was the celebration of Mass in a most edifying manner. He was blessed with a fine organist and a great choir. The 10:30 AM Sunday High Mass was always celebrated with the utmost reverence. On special occasions, like Christmas and Easter, Bishop Woznicki offered a solemn pontifical High Mass. In those days, bishops wore special liturgical socks, shoes, and gloves. As an auxiliary bishop, he used a faldstool or portable throne.

Since Passion Sunday, the fifth Sunday of Lent, all statues, pictures, and crucifixes had been covered with purple cloths. This custom enabled the faithful to concentrate on Our Lord's Passion. Palm Sunday High Mass included the long blessing of the palms [editor's note: this blessing was shortened in 1955]. The distribution of palms followed during which the choir sang the antiphon *Pueri Hebraeorum*. Only after all the members of the congregation had received their palms did the procession begin, while the choir chanted *Gloria Laus et Honor*. While the Passion of the Lord according to St. Matthew was chanted, many followed this reading in their Missals in either English or Polish. In the afternoon, the Polish devotion known as *Gorzkie Zale* (Bitter Sorrow), a series of lamentations, was sung.

I wish to emphasize that participation in the Liturgy was not only encouraged but also practiced in the 1940s. The wonderful Saint Andrew Daily Missal was a rubrical delight and all prayers and readings were in both Latin and English. Fr. Stedman also published first a Sunday Missal and then a Lenten one. I firmly believe that there is a vast misconception that it was not until Vatican II that participation occurred. To be sure, there were many who did not participate, but when one sees the Novus Ordo Mass today merely read at an altar *versus populum*, it seems reminiscent of the pre-Vatican II Low Mass.

Mass was celebrated on Monday, Tuesday, and Wednesday, known familiarly as Spy Wednesday, commemorating how Judas Iscariot "spied" on and prepared to betray the Lord. In the evening, the first of three successive celebrations of what was known as *Tenebrae* took place. The Latin word means "darkness" or "obscurity". The service consisted of chanting, in Latin, Matins and Lauds for the next day. About 7:00 PM, a fifteen-branched candlestick was placed in the sanctuary at the foot of the altar. The candles were of unbleached wax like those formerly used at funerals. At intervals during the recitation of the Psalms, all candles in their turn were extinguished, save the one at the

those formerly used at funerals. At intervals during the recitation of the Psalms, all candles in their turn were extinguished, save the one at the peak of the triangular candlestick. At the repetition of the antiphon after the Benedictus, the lighted candle was held for all to see. At the recitation of the *Miserere*, the candle was hidden. It was returned only after the *Respice* is recited. Then it was replaced at an audible signal. Imagine a somewhat obscure parish chanting this service all in LATIN!

On Holy Thursday, one Mass was celebrated in mid-morning. At St. Hyacinth, it was celebrated by the assistant priests in the presence of the bishop. During the singing of the *Gloria*, the organist pulled out all the stops, the acolytes rang their handbells, and the church bells pealed. Then, all was silent and a wooden clapper (the crotalum) was used in place of the handbells. A solemn procession took place immediately after Mass. The Blessed Sacrament, a single Host in a chalice, was taken to the Altar of Repose. The school children from the first three grades participated in the procession as did members of the various women's organizations. After the procession, the priest, deacon, and subdeacon removed their outer vestments and proceeded to strip the main altar as Vespers was sung.

Although not officially part of the day's liturgical celebrations, custom among the Polish people directed that hours of adoration were to be arranged throughout the day and evening in front of the Altar of Repose. During these hours of adoration, prayers were recited and hymns were sung. Many people visited other parish churches in addition to their own. This was usually done on foot in the older neighborhoods where the churches were close together. The early 1940s were a time of wartime gas rationing and a limited number of personal automobiles.

For several days prior to Good Friday, signs began to appear in the shop windows in our neighborhood: "Closed Noon to Three on Good Friday." By noon of that day, a steady stream of worshippers began to enter the church for what was commonly referred to as *Tre Ore* services. There were the four parts of this day's liturgy which we still celebrate today according to both the Pre-Vatican II and post-Vatican II rubrics: the readings, including the Passion according to St. John; the prayers of the faithful; the adoration of the cross; and finally communion. During the adoration of the cross, many of the people approached the cross "walking" on their knees. At this time, all the crucifixes in the church were uncovered. They had been veiled since Passion Sunday. While all this was taking place, the hymns *Vexilla Regis* and *Pange Lingua Gloriosi Lauream Certamini* were sung. Only the celebrant received communion, consuming the single host that had been placed in a chalice kept at the Altar of Repose up to this time. It was, and still is, the custom in Polish churches to erect a replica of Christ's tomb in the church. The tomb was decorated with flowers and candles. In some places, the large candlesticks that were placed around the casket during funeral Masses were also used. Atop the tomb rested a monstrance containing the Sacred Host. The monstrance was covered with a white veil, symbolizing the entombed Christ. On this day, as on Holy Thursday, it was customary for various groups to spend time in adoration at the tomb. In our particular parish, members of the women's sodalities usually wore black as a sign of mourning while visiting the tomb. It was also customary for people to go around to the other neighborhood

churches to visit the tombs there.

About 6:00 AM on Holy Saturday morning, celebrant, deacon, and subdeacon all vested in violet met outside the church to bless the new fire and then the five grains of incense to be placed in the Paschal candle. A taper was lit from the fire and the deacon, in white dalmatic, carried a three-pronged candle as the procession formed to enter the church. When the procession entered, the deacon lit one of the three prongs from the taper as he sang *Lumen Christi*. The other responded: *Deo gratias*. At the middle of the church, this was repeated and another candle prong was lit. The final repetition occurred at the foot of the altar. Now the Paschal candle was blessed, and was lit from one of the three lighted candle prongs. Then followed the singing of the *Exsultet*, when all the lights in church were turned on. This first part of the service lasted about an hour. Next, the celebrant changed into violet chasuble and maniple from his violet cope. He then recited the twelve prophetic lessons, each being followed by a collect. [Editor's note: the number of lessons was reduced to four in 1955.] The celebrant changed back into his violet cope for the blessing of the baptismal font. The Litany of Saints followed. Changing into white vestments, the celebrant and sacred ministers began Mass with the *Gloria*, during which the bells were rung and the organ played. Immediately after Holy Communion, Vespers were sung and the altar was incensed during the *Magnificat*. The customary dismissal, with double alleluia, was followed by the recitation of the Last Gospel. In the afternoon, the people brought baskets of food to church to be blessed as the long fast drew to a close. Adoration at the tomb, however, continued throughout the afternoon and evening.

EXCEPTUM OVERHEARD

We in the LLA certainly do not condone unauthorized accretions to prayer or ritual. However, we note that one of our members—occasionally during private prayer only—has taken to adding a clause to the Lord's prayer in English: "...deliver us from evil, and also from ICEL. Amen."



ORATIO PRO MISSA LATINE CELEBRANDA PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN

(Official Prayer of the Latin Liturgy Association)

OMUNDI REGNATOR, QUI TE OMNI LINGUA HOMINUM ANGELORUMQUE LAUDARI VOLUISTI; TRIBUE, QUAESUMUS, UT ETIAM IN DIEBUS NOSTRIS SACRIFICIUM DILECTI FILII TUI IMMACULATUM ASSIDUE LINGUA ROMANA IN ORATORIIS GENTIS NOSTRAE OMNIUMQUE PERMULTIS TIBI OFFERATUR A POPULO AD TE TOTO CORDE CONVERSO: PER CHRISTUM DOMINUM NOSTRUM. AMEN.

O Master of the Universe, who have willed that you be praised in every tongue of men and angels, grant that in our day too, the perfect sacrifice of your beloved Son may continue to be offered to you in the tongue of the Romans in many churches of our land and every land by a people who have turned to you with all their heart; this we ask through Christ our Lord. Amen.

Cum licentia Ordinarii:
Baton Rouge, LA
August 8, 1994



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