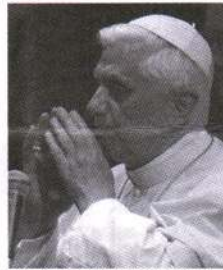


THE DAY FOLLOWING HIS ELECTION, THE NEW HOLY FATHER CELEBRATED MASS IN THE SISTINE CHAPEL WITH THE COLLEGE OF CARDINALS. The news division of EWTN, the Catholic cable network which had so admirably covered the interregnum and the papal election, was continuing with live coverage of the Mass. As the time for the homily approached, a commentator was handed the text of the Holy Father's homily. She expressed some misgivings as the text appeared to be Italian and she and her colleagues would not be able to translate easily. On closer inspection, she realized the text was in Latin, and the relief was evident in her voice as she said they would be able to provide translation as the Pope delivered his remarks. The Holy Father delivered his *nuntium* in Latin. This was a wonderful instance of the normative becoming the positive. Latin, the universal language of the Universal Church, was functioning as it has for centuries, the standard for discourse. In a more perfect Catholic world, the experience of the EWTN commentator would not have been so surprising. Latin is not recognized as the universal language of the Church as much as it should be. For many of the networks covering the events in Rome, there was awkward silence or bland "color commentary" to fill airtime when extended remarks in Latin were heard. Even "expert" commentators assisting the regular news staffs did not say much about what was being said when Latin was spoken. There were exceptions, however. "We have translators for Latin and Italian," ABC's Charles Gibson said. "Other languages—you have to fend for yourselves."

Much has been said in this newsletter and elsewhere about the dismal state of Latin in a Church which now encompasses all inhabited continents and enjoys instantaneous communication anywhere on earth. The shared patrimony of Latin language expression of our Faith has deteriorated in recent decades, even as the world has

grown smaller. The white smoke of the papal election was immediately visible on television screens everywhere on the planet as it happened. Such immediacy would have been unimaginable for most of the Church's life, when news of the Pope's election reached some parts of Europe years after it had taken place. Immediate communication should have an immediate language: one that is readily available, instantly communicated, and universally understood. In some ways, this remains true in the 21st century. Many in the crowd in St. Peter's square joined in effortlessly when acclamations and hymns were begun in Latin.

FROM THE PRESIDENT



HIS HOLINESS, POPE BENEDICT XVI delivers his speech in the Paul VI hall at the Vatican Monday, July 4, 2005. (AP PHOTO/PLINIO LEPRI)

An awkward moment occurred when a Cardinal assisting the Holy Father at the Sistine Chapel Mass was reciting his assigned portion of the Eucharistic prayer. As he came to the passage in which the Roman Pontiff is named, he first said "Joanne Paulo." Realizing his mistake even as he spoke it, the slightly flustered Cardinal quickly attempted to name the new Pope. Stammering a bit during what must have been a very embarrassing moment he started to say "Ben..., Bene..., " and, searching for the Latin ("Benedicto") in his memory finally announced the Italian "Benedetto." Throughout this brief ordeal, the Holy Father remained peacefully composed, waiting patiently for the prayer to continue.

Latin can surprise the unprepared. Very often, those attending a Mass at which it is used are not ready to follow it. Even more often, the subject of Latin in the liturgy draws a blank stare or an immediate dismissal as something alien to modern Catholic experience. It's something that's tolerated in televised liturgies from the Vatican because "That's Rome." There is some sense of a vague historic significance to the language which commends its continuation, but there's no sense of connection to it or, worse, even aversion and hostility. —*cont'd.*



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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This newsletter is mailed four times a year to the members of the Association. To become a member, send annual dues to the Treasurer according to the following schedule:

\$5	Seminarian
\$15	Regular
\$20	Couple, Family, Group
\$20	Regular, outside U.S.
\$25	Couple, Family, Group, outside U.S.

SEND US YOUR NEWS!

Please send us news about developments in your parish or Latin Mass community. Perhaps there's a newly scheduled Latin Mass, another activity, or a special event such as a parish anniversary celebration that includes a Latin liturgical celebration. We'd like to hear from you. Please send announcements and reports to the editor as listed above.

When I was a college freshman, I was privileged to have an unforgettable professor in my first literature class. Sister Franzita of the Holy Cross order was a remarkable classroom instructor who was also a leading authority on Dante, having published many noteworthy articles. She was one of those adept academicians who could combine high levels of esoteric professional achievement with practical pedagogy. Her class was coeducational, including students from the men's and women's colleges adjacent to each other. We were covering English literature in the course, but one day after the discussion of the day's assignment was reaching its conclusion, one student raised a hand and asked, with sincere freshman curiosity, something to the effect of "What was so great about Dante, anyway?"

Sister Franzita, standing at the lectern in her blue habit, gazed out a window for a few seconds at the autumn color of the Indiana prairie. Then she began a wonderful description of human experience, temporal and spiritual, as realized in the cantos of Dante. Like a guide from Dante's *Inferno*, *Purgatorio*, and *Paradiso*, she swept away the barriers we imagined were there and took us into a world we had not imagined. The best teachers are capable of this artful role as tour guide. Something that she would not tolerate was an unwillingness to try something new. When the class was displaying a reluctance to break new ground one morning, she described to us an experience in the dining hall the previous evening. As she sat at table with a number of young women, she heard them discussing the desserts available that evening. Someone said that there was Gooseberry pie. The young ladies wrinkled their noses in disgust at the awful sounding Gooseberry pie. None of them knew what it might taste like. Sister Franzita explained her reaction. "I went over to the dessert table and brought back a tray with a slice of Gooseberry pie for each student at that table. Then I insisted that they each take a bite. They all agreed that it was much better than they had expected and enjoyed the rest of their pie." For many people today, Latin is something like Gooseberry pie. And the Church needs more Sister Franzitas.

LLA Vice President David Kubiak is mentioned in an article on page 35 of the March 2005 *New Oxford Review*. The article concerns traditionally minded Catholics.

Fr. Dennis Duvelius, F.S.S.P., is the usual celebrant for two additional new Masses in the Archdiocese. These are at St. Cecilia of Rome Church in Oak Forest, Franklin County (St. Mary's Road between St. Mary of the Rock and Brookville) on the second Sunday of each month at 5:00 P.M. and at St. Mary's Church, 2300 W. Jackson Street, Muncie, IN Tuesdays at 7:00 P.M.

COVINGTON, KENTUCKY

The Diocese of Covington, KY began a weekly Tridentine Mass in November, 2004. The inaugural Mass was celebrated by the Most Reverend Roger J. Foys, Bishop of the Diocese of Covington, in the Cathedral Basilica of the Assumption.

The Tridentine Mass is offered every week at 12:15 P.M., every First Friday at 6:30 A.M., and every First Saturday at 8:00 A.M. at the Cathedral Basilica of the Assumption. Fr. William Fitzgerald (O. Praem.) is the usual celebrant and several of the diocesan priests have enthusiastically taught themselves to offer this Mass.

SIOUX FALLS, SOUTH DAKOTA

From Rev. Martin E. Lawrence, Diocesan Master of Ceremonies, we have a report that Traditional Latin Mass (1962) is now being celebrated every Sunday at 12:45 P.M. in the Chapel of the Sacred Heart at Saint Joseph Cathedral, 521 N. Duluth Ave., Sioux Falls. The weekly celebration of the Traditional Latin Mass began on Sunday, May 1, 2005, the Feast of St. Joseph the Worker and the Patronal Feast of the Diocese. Since May 1 is the anniversary of the Dedication of the Cathedral Church, the first Tridentine Mass was celebrated at the high altar in the Cathedral. Four seminarians from the Priestly Fraternity of St. Peter's Seminary in Denton, Nebraska, formed the schola for the Missa Cantata. Father Lawrence, who is Associate Pastor of Saint Joseph Cathedral and a priest of the Diocese of

Sioux Falls, was the Celebrant. Mass on Holydays of Obligation will

usually be celebrated at 7:30 P.M. This is the only diocesan-approved celebration of the Tridentine Mass in the Diocese of Sioux Falls, SD.

BETHLEHEM, PENNSYLVANIA

Our treasurer Jane Errera reports that LLA member Scott Turkington brought 8 of his singers to town from Stamford, Connecticut, for a program of chant and polyphony this past April. Jane notes that "there were 310 in attendance, which was good because there were three other concerts in the area at the same time, attracting basically the same audience. The audience jumped to their feet at the end for a standing ovation. Now if only we could hear this music at Mass, where it belongs!"

She also tells us that a friend, James Goettsche, who has been the organist for many of the papal Masses, on TV during Pope John Paul II's funeral, had some very high-tech tools at his disposal. He was playing a console outside with the music being broadcast outside from the organ inside the basilica. He was wearing headphones to keep it all together. He also had an electronic gadget to tell him in what mode the celebrant was singing, so that he could come in playing the organ at the same pitch. *Aggiornamento!*

CAMDEN, NEW JERSEY

Philadelphia Chapter Chairman Dr. Rudolph Masciantonio has called our attention to a very detailed and positive article in the recent edition of the *Homiletic and Pastoral Review* concerning Mater Ecclesiae Roman Catholic Church in Berlin, New Jersey. It pays tribute to Father Robert Pasley, the Rector of Mater Ecclesiae, who spoke at our Indianapolis convention last year and is a member of the Latin Liturgy Association and the LLA Philadelphia Chapter's Advisory Council.

ROCKY MOUNT, NORTH CAROLINA

Charles Coulombe reports that on May 1, 2005, he served as master of ceremonies for a Solemn High Mass

that was celebrated at Our Lady of Perpetual Help at Rocky Mount, NC by Father Paul Parkerson. With the permission of the bishop, this was the first Solemn High Mass celebrated in the state of North Carolina since Vatican II. Also present was Father Tim Mears serving as Deacon, Father Gregory Wilson as Subdeacon, and the Pastor of the parish, Father John Saxon *in choro* and homilist. The Mass was one of the highlights for the parishioners of OLOPH during their observance of the Year of the Eucharist. After Mass, there was a solemn procession of the Blessed Sacrament around the entire church and school followed by Benediction in the Church. Over 300 people attended from multiple area parishes. Choirs were from OLOPH and Sacred Heart Church in Dunn, NC.

PHILADELPHIA, PENNSYLVANIA

On May 29, the First Mass of Father Michael Magiera, F.S.S.P., was celebrated as a Solemn High Latin Mass at the Cathedral Basilica of SS. Peter and Paul. The Mass setting was the *Missa Salve Regina* by Tomas Luis de Victoria. Motets include *Ego Sum Panis Vivus* and *O Sacrum Convivium*. The Prelude was Giovanni Gabrieli's *Canzona XIII for Brass Quintet and Organ* followed by C. H. H. Parry's *I Was Glad*. The Postlude was Giovanni Gabrieli's *Canzona Septimi Toni*. Three congregational hymns, *Praise to the Lord*, *O Esca Viatorum*, and *Crown Him with Many Crowns* were accompanied by the organ, brass, and choir. Gregorian Chant proper for the External Solemnity of Corpus Christi was chanted. The internationally renowned Philadelphia Singers served as the choir. Father Michael Magiera, FSSP, was the celebrant. The Assistant Priest was Father Robert Pasley, KHS, Rector of Mater Ecclesiae in Berlin, NJ. (Father Magiera's home parish). The Deacon was Father Gerard Saguto, FSSP. The Subdeacon was Brother Scott Haynes, SSJC.

Pange Lingua, A Devotional Concert Celebrating the Year of the Eucharist, was presented on Sunday, April 10 at St. Andrew's Roman Catholic Church in Philadelphia. Schola Nova, which is directed by Dr. Timothy McDonnell of our Philadelphia Chapter's local Advisory Council, sang works by Duruflé, Despres, Kodaly and others.

PILGRIMAGE TO OUR LADY OF CZESTOCHOWA SHRINE, DOYLESTOWN. PENNSYLVANIA

A traditional Latin Mass pilgrimage to the national shrine of our Lady of Czestochowa, Doylestown, Pennsylvania, will take place on Saturday, August 20. There will be a rosary procession in the morning, Solemn High Latin Mass at Noon, and Stations of the Cross with Benediction in the afternoon. The shrine has facilities for lunch. Overnight accommodations at nearby establishments are limited. For further information, contact the shrine at 215-345-9146 OR 215-345-0600. Large parties (bus charters) should contact Father James L.P. Miara at Our Lady of Mt. Carmel Church, 627 East 187th Street, Bronx, NY 10458. The rectory phone number is (718)295-3770.

NORTH AMERICAN MARTYRS PILGRIMAGE

The tenth annual "Pilgrimage for Restoration" to the Shrine of Our Lady of the North American Martyrs, Auriesville, New York, will take place September 28 through October 1, 2005. Walk, sing, pray along the same paths, at the actual places where the North American Saints lived, suffered, and died. A 'modified pilgrimage' for parents with young children, and for seniors begins Wednesday the 28th at the Lake of the Blessed Sacrament (Lake George Village). The pilgrimage will conclude with High Mass Saturday the 1st in Auriesville. For further information, go to www.national-coalition.org/pilgrim/

LIMA, PERU

A sign of the times is the following explanation presented by the Peruvian bishops' conference this past spring. It presents a discussion of the sacraments to a technology-driven world. The Catholic news service ZENIT provides this report. (Zenit.org).-Virtual tours might be possible on Internet. But not the sacraments.

In the wake of faulty television reports, the Peruvian bishops' conference published a press note explaining, "There are no sacraments on the Internet."

The document clarified that "to receive the sacrament

of confession, in addition to the conditions and requirements inherent in the sacrament, the physical presence of the faithful and the manifestation of his faults to the priest in person is indispensable."

"In no case, is the integral accusation of grave sins or the absolution of a priest at a distance considered valid by the Catholic Church," added the episcopate's document.

"Virtual reality is no substitute for the real presence of Christ in the Eucharist, the sacramental reality of the other sacraments, and shared worship in a flesh-and-blood human community," affirmed the statement.

It cited the 2002 document "The Church and Internet," published by the Pontifical Council for Social Communications.

The bishops' statement added: "There are no sacraments on the Internet; and even the religious experiences possible there by the grace of God are insufficient apart from real-world interaction with other persons of faith."

THE PASSING OF POPE JOHN PAUL II AND THE ELECTION OF POPE BENEDICT XVI

The papal transition has been of particular interest to LLA members. Numerous particulars concerning the funeral of Pope John Paul II prompted questions from many Catholics. These customs are witnessed only a few times during one's lifetime. With special thanks to ZENIT, the Catholic news organization in Rome, here are some explanations to provide answers. First, we present the text of the "Rogito", the Document Placed in the Pope's Coffin, telling of his life and works.

(Zenit.org).- Here is the original Latin text and a translation of the "Rogito," the record of the life and works of John Paul II, read by Archbishop Piero Marini, master of pontifical liturgical celebrations. After being signed by all those present, the document was placed in John Paul II's coffin.

OBITUS, DEPOSITIO ET TUMULATIO IOANNIS PAULI II SANCTAE MEMORIAE

In lumine Christi a mortuis Resurgentis, die II mensis

Aprilis anno Domini MMV, hora vicesima prima, triginta septem momentis elapsis, vesperi, cum dies sabbati ad finem vergeret atque ingressi essemus diem Domini, Octavam scilicet Paschalem necnon Dominicam Divinae Misericordiae, Ecclesiae dilectus Pastor, Ioannes Paulus II de hoc mundo ad Patrem demigravit. Eius transitum tota orans Ecclesia est comitata, Iuvenes potissimum.

Ioannes Paulus II ducentesimus sexagesimus quartus fuit Pontifex. Eius memoria in totius Ecclesiae omniumque hominum cordibus manet.

Carolus Wojtyła, qui die XVI Octobris anno MCM-LXXVIII Summus Pontifex electus est, Wadowice, in urbe scilicet quae quinquaginta kiliometra abest a Cracovia, die XVIII mensis Maii anno MCMXX natus est atque duobus post diebus in paroeciali Templo a presbytero Francisco Zak baptizatus est.

Novem annos natus Primam Communionem recepit atque duodevicesimum agens annum confirmatus est.

Quibus incumbibat, studiis intermissis, quia nationalis socialismi obsidentes potestates studiorum universitatem clausurant, in lapidicinis ab anno MCMXL ad annum MCMXLIV, et postea in fabrica chemica Solvay opus fecit.

Ab anno MCMXLII, cum se ad sacerdotium vocari sentiret, seminarium clandestinum adiit Cracoviense. Die I mensis Novembris anno MCMXLVI per Cardinalis Adami Sapieha manuum impositionem sacerdotalem ordinationem Cracoviae recepit. Romam posthac missus est, ubi primum licentiam, exinde doctoratum in sacra theologia est consecutus, thesim scribens, cuius titulus Doctrina de fide apud Sanctum Ioannem a Cruce.

Poloniam postea repetiit, ubi quaedam sustinuit officia pastoralia et quasdam disciplinas sacras docuit. Die IV mensis Iulii anno MCMLVIII a Pio XII Episcopus Auxiliaris Cracoviensis constitutus est atque eidem Sedi a Paulo VI Archiepiscopus anno MCMLXIV est destinatus. Ut Archiepiscopus Cracoviensis Concilio Oecumenico Vaticano II interfuit. Paulus VI die XXVI mensis Iunii anno MCMLXVII in Patrum Cardinalium Collegium eum rettulit.

In Conclavi die XVI mensis Octobris anno MCM-

LXXVIII Summus Pontifex a Patribus Cardinalibus electus est atque ipse sibi nomen imposuit Ioannem Paulum II. Subsequenti die XXII, Dominico die, sollemniter suum Petrinum ministerium incohavit.

Pontificatus Ioannis Pauli II unus ex longissimis in Ecclesiae historia exstitit. Hoc temporis spatio multa sunt commutata variis in provinciis. In his communitarum quarundam nationum regiminum dissolutiones annumerantur, ad quam rem multum contulit ipse Summus Pontifex. Evangelii nuntiandi causa innumera quoque itinera varias in nationes suscepit.

Ministerium Petrinum strenuo suo missionali animo gessit, omnes impendens suas vires, cum sollicitudo omnium Ecclesiarum itemque in cunctos homines caritas eum tenerent. Magis quam antea unquam Dei Populum ac Nationum Potestates, in Celebrationibus, in generalibus peculiaribusque Audientiis atque pastoralibus Visitationibus ipse convenit.

In iuvenes dilectio eum compulit ut Dies Mundiales Iuventutis ediceret, innumeris undique gentium convocatis iuvenibus.

Dialogum cum Hebraeis multisque ceterarum religionum sectatoribus promovit atque earum asseclas nonnumquam convocavit causa pro pace precandi, Asisis potissimum.

Cardinalium Collegium valde auxit, cum eligerentur ab eo ducenti triginta et unus cardinales (et unus in pectore). Quindecim Congressiones Synodorum Episcoporum, scilicet septem generales ordinarias et octo speciales convocavit. Complures Dioeceses ecclesiasticasque Circumscriptiones, praesertim in Europa orientali, constituit. Codicem Iuris Canonici et Codicem Canonum Ecclesiarum Orientalium reformavit Romanamque Curiam denuo composuit.

Sicut "sacerdos magnus" in Romana Dioecesi totoque terrarum orbe sacrae liturgiae ministerium exercuit, erga Concilium Vaticanum II plena servata fidelitate. Peculiarem in modum vitam spiritualitatemque liturgicam necnon contemplativam orationem, eucharisticam potissimum adorationem sanctique Rosarii precationem promovit (cfr Ep. ap. Rosarium Virginis Mariae).

Summi Pontificis ductu Ecclesia tertio millennio se appropinquavit ac Magnum Iubilaeum anni bismillesi-

mi celebravit, secundum normas ab ipso latas Litterarum apostolicarum Tertio millennio adveniente. Exinde novum aevum eadem est ingressa consilia propositaque recipiens in Litteris apostolicis Novo millennio ineunte significata, quibus futuri temporis iter fidelibus ille demonstrabat.

Per Redemptionis Annum, Marialem Annum et Eucharistiae Annum effecit ut Ecclesia spiritualiter renovaretur. Multum dedit operae beatificationibus et canonizationibus, ut innumera sanctitatis exempla hodiernae aetatis ostenderet, quae incitamento essent qui nunc sunt hominibus. Teresiam a Iesu Infante Ecclesiae Doctorem declaravit.

Doctrinae magisterium luculenter Ioannes Paulus II exercuit. Fidei depositi custos, prudenter animoseque ad catholicam doctrinam, theologiam, moralem spiritalemque provehendam operam navavit et ad arcenda quae verae Ecclesiae traditioni sunt adversa toto Pontificatus tempore sollicitate incubuit.

Inter praecipua documenta quattuordecim Litterae encyclicae, quindecim Adhortationes apostolicae, undecim Constitutiones apostolicae, quadraginta quinque Litterae apostolicae, praeter catecheses in generalibus Audientiis ac adlocutiones ubique terrarum habitas, annumerantur. Suam per docendi operam Ioannes Paulus II Dei Populum confirmavit eique theologiam doctrinam (tribus potissimum praecipuis Litteris encyclicis, scilicet Redemptor hominis, Dives in misericordia, Dominum et vivificantem), anthropologicam socialemque (Litteris encyclicis Laborem exercens, Sollicitudo rei socialis, Centesimus annus), moralem (Litteris encyclicis Veritatis splendor, Evangelium vitae), oecumenicam (Litteris encyclicis Ut unum sint), missiologicam (Litteris encyclicis Redemptoris missio), mariologicam (Litteris encyclicis Redemptoris Mater) tradidit.

Catechismus Ecclesiae Catholicae, sub Revelationis lumine, quam Concilium Vaticanum II insigniter collustravit, ab eo est promulgatus. Quaedam etiam volumina uti privatus Doctor edidit.

Eius magisterium in Litteris encyclicis Ecclesia de Eucharistia et Litteris apostolicis Mane nobiscum Domine, Eucharistiae Anno, attigit fastigium.

Mirabiles pietatis, sanctitatis vitae universalisque pater-

nitatis cunctis hominibus testificationes reliquit Ioannes Paulus II.

Celebrationum tumulationisque testes

**CORPUS IOANNIS PAULI II P.M.
VIXIT ANNOS LXXXIV MENSES X DIES XV**

**ECCLESIAE UNIVERSAE PRAEFUIT
ANNOS XXVI MENSES V DIES XVII**

Semper in Christo vivas, Pater Sancte!

Here is an English translation prepared by ZENIT:

OBITUS, DEPOSITO ET TUMULATO IOANNIS PAULI PP II SANCTAE MEMORIAE

In the light of Christ risen from the dead, on April 2 of the year of the Lord 2005, at 9:37 p.m., as Saturday was coming to an end, and we had already entered the day of the Lord, octave of Easter and Sunday of Divine Mercy, the beloved pastor of the Church, John Paul II, passed from this world to the Father. The whole Church, in prayer, accompanied him in his passing.

John Paul II was the 264th Pope. His memory remains in the heart of the Church and of the whole of humanity.

Karol Wojtyła, elected Pope on Oct. 16, 1978, was born in Wadowice, a city 50 kilometers from Krakow, on May 18, 1920, and was baptized two days later in the parish Church of the priest Francis Zak.

He received his first Communion when he was 9 years old, and the sacrament of confirmation when he was 18. His studies interrupted, because the Nazi occupation forces had closed the university, he worked in a quarry and, later, in the Solvay chemical factory.

In 1942, aware of his call to the priesthood, he began courses of formation in the clandestine seminary of Krakow. He received his priestly ordination on Nov. 1, 1946, from the hands of Cardinal Adam Sapieha. Then he was sent to Rome where he obtained a licentiate and doctorate in theology, with a thesis entitled "Doctrina de fide apud Sanctum Ioannem a Cruce."
He returned to Poland where he had several pastoral

duties and taught the sacred disciplines. On July 4, 1958, Pope Pius XII named him auxiliary bishop of Krakow. He was nominated archbishop of the same see by Paul VI in 1964. In this capacity, he took part in Vatican Council II. Paul VI created him cardinal on June 26, 1967.

He was elected Pope by the cardinals in the conclave on Oct. 16, 1978 and took the name John Paul II. On Oct. 22, the day of the Lord, he solemnly began his Petrine ministry.

John Paul II's pontificate was one of the longest in the history of the Church. In that period, under several aspects, many changes were witnessed. Counted among them was the fall of some regimes, to which he himself contributed. He undertook many trips to various nations for the purpose of proclaiming the Gospel.

John Paul II exercised the Petrine ministry with untiring missionary spirit, dedicating all his energies driven by "sollicitudo omnium ecclesiarum" and by open charity to the whole of humanity. More than any predecessor, he met with the people of God and leaders of nations, in celebrations, general and special audiences and pastoral visits.

His love of young people led him to initiate World Youth Day, convoking millions of youths in several parts of the world.

He successfully promoted dialogue with the Jews and with representatives of the other religions, convoking them at times to prayer meetings for peace, especially in Assisi.

He notably enlarged the College of Cardinals, creating 231 (plus one "in pectore"). He convoked some 15 assemblies of the Synod of Bishops, 7 ordinary general and 8 special. He erected numerous dioceses and circumscriptions, in particular in Eastern Europe.

He reformed the Western and Eastern Code of Canon Law, and created nine institutions and reorganized the Roman Curia.

As "sacerdos magnus" he exercised the liturgical ministry in the Diocese of Rome and in the whole world, in total fidelity to Vatican Council II. He promoted, in an exem-

plary way, the liturgical and spiritual life and contemplative prayer, especially Eucharistic adoration and the prayer of the Holy Rosary (Cf. apostolic letter "Rosarium Virginis Mariae").

The Church entered the third millennium under his leadership and celebrated the Great Jubilee of 2000, according to the guidelines indicated in the apostolic letter "Tertio Millennio Adveniente." She then faced the new age, receiving guidelines in the apostolic letter "Novo Millennio Ineunte," in which the faithful were shown the path of the future time.

With the Year of the Redemption, Marian Year and Year of the Eucharist, he promoted the spiritual renewal of the Church. He gave an extraordinary impulse to canonizations and beatifications, to show innumerable examples of holiness today, which would give an incentive to the men of our time. He proclaimed St. Therese of the Child Jesus Doctor of the Church.

John Paul II's doctrinal magisterium is very rich. Guardian of the deposit of faith, with wisdom and courage he did his utmost to promote Catholic, theological, moral and spiritual doctrine, and to oppose during the whole of his pontificate tendencies contrary to the genuine tradition of the Church.

Among his principal documents are numbered 14 encyclicals, 15 apostolic exhortations, 11 apostolic constitutions, 45 apostolic letters, in addition to the catecheses proposed in the general audiences and the talks given all over the world. With his teaching, John Paul II confirmed and enlightened the people of God on theological doctrine (especially in the first three important encyclicals -- "Redemptor Hominis," "Dives in Misericordia" and "Dominum et Vivificantem"), anthropology and social issues ("Laborem Exercens," "Sollicitudo Rei Socialis" and "Centesimus Annus"), morals ("Veritatis Splendor" and "Evangelium Vitae"), ecumenism ("Ut Unum Sint"), missiology ("Redemptoris Missio") and Mariology ("Redemptoris Mater").

He promulgated the Catechism of the Catholic Church, in the light of tradition, authoritatively interpreted by Vatican Council II. He also published some volumes as a Ph.D.

His magisterium culminated, during the Year of the

Eucharist, in the Encyclical "Ecclesia de Eucharistia" and in the Apostolic Letter "Mane Nobiscum Domine."

John Paul II left all an admirable testimony of piety, sanctity and universal paternity.

(Signatures of the witnesses of the burial ceremonies ...)

**CORPUS IOANNIS PAULI II P.M.
VIXIT ANNOS LXXXIV, MENSES X DIES XV**

**ECCLESIAE UNIVERSAE PRAEFUIT
ANNOS XXVI MENSES V DIES XVII
Semper in Christo vivas, Pater Sancte!**

POPE JOHN PAUL'S FINAL HOLY THURSDAY LETTER

In one of his last communications with his clergy, Pope John Paul II released his annual Holy Thursday letter the week before he died.

(Zenit.org).- In his annual letter to priests, John Paul II appealed for respect of liturgical norms in the celebration of the Eucharist.

When presenting the letter to the press today, Cardinal Darío Castrillón Hoyos, prefect of the Vatican Congregation for Clergy, commented that the use of more popular language in the celebration of the liturgy does not always help people understand what they are living.

Asked about the topic of obedience in the letter, to which the Holy Father said priests commit themselves "on the day of their ordination," the cardinal replied: "From the press one learns that there is no lack of abuses in the sacred rite of the Eucharist."

The cardinal said that his Vatican congregation receives complaints because "at times the rite is celebrated perhaps in a rather indelicate manner. It depends on people's sensibility, but the Holy Father reminds us priests that it is the most sacred action we can carry out."

That is why the Holy Father wrote the encyclical "Ecclesia de Eucharistia," which also speaks of the "rite's form, of the holiness of the rite," Cardinal Castrillón said. Moreover, he added, "the Congregation for Divine

Worship and the Sacraments wrote an instruction, 'Redemptionis Sacramentum,' approved in a special way by the Holy Father, as at times more popular gestures are made in the belief that people need a very simple language to understand the liturgy better."

Cardinal Castrillón added: "The sacred rite, the holiness of the rite, the imperative to submerge oneself in the rite, is something we must do with all possible holiness, including external. The Holy Father speaks about this.

"Always with great respect for the local hierarchy, the bishops, who are the authority in their dioceses, the Holy Father requests priests to be obedient to the norms that are given to them by the bishops, especially, on the Eucharist."

RED VESTMENTS AT THE PAPAL FUNERAL

As evidenced by emails received, a number of LLA members were wondering about the use of red vestments in the papal funeral. Thanks to ZENIT's liturgical columnist, here is an exhaustive discussion of the custom.

(Zenit.org).- ZENIT's liturgical columnist, Father Edward McNamara, continued to receive questions regarding the funeral Mass of Pope John Paul II.

We have continued to be deluged by questions regarding pontifical funerals and I will do my best to answer although some questions would probably merit a doctoral thesis to address them fully.

Several readers debated the origin of the use of red for papal funerals and asked about the general significance of liturgical colors.

A Greek Catholic correspondent wrote from Australia: "I have noted with some interest the comments concerning red as the liturgical color for papal mourning and papal funerals. I had a professor in my seminary days who used to say that the capacity for the human mind to invent liturgical symbol or to spiritualize otherwise practical liturgical requirements was almost infinite! I suspect that this is the case with some of the suggestions offered by certain of your correspondents.

"It is not necessary to explain the use of red in these circumstances by invoking the apostles, or apostolic martyrdom or Peter martyred. The more historical and prag-

matic reason is surely that violet and black made a comparatively late appearance on the liturgical scene, and that, by then, red had already been customarily used at requiems. Conservative papal usage simply preserved this practice at least within papal Rome.

"It is interesting that among many of the Slavs, e.g. the Ukrainians, red (more a burgundy) is most often worn for funerals and memorials. It is also interesting to note that in many Slavic icons of the resurrection, Christ is often shown draped in a red garment -- red being the color for shrouds in many Slavic communities.

"In the Melkite Greek-Catholic Eparchy of Australia and New Zealand to which I belong, red/burgundy is the preferred color for funerals."

Our correspondent hits on some important points. He is quite correct that symbolic interpretations for liturgical practices often have little to do with their historical origins, and the field of liturgical colors is no exception.

His suggestion that the origin of the use of red for papal obsequies stems from Eastern funeral practice is highly probable and is sustained by several liturgical historians.

It is not correct, however, to say that black made a comparatively late entrance into the liturgy for it is more or less contemporary with the introduction of other colors. Dark or black vestments are attested as being used by the pope as early as the eighth century (for the feast of the Purification).

Even before this period there is evidence of vestments of various colors although white was prevalent.

It appears that at this stage the sumptuousness and splendor of the liturgical attire mattered more than the color or colors of which it was composed.

The tendency to attribute allegorical meanings to different colors is a product of the Middle Ages yet, given the different sensibilities of distinct regions, the attribution of their significance and liturgical use varied widely.

Thus, we find that in 12th-century Jerusalem, the Crusaders used black for Advent, blue and gold for Epiphany and Ascension, red for Christmas (along with white and gold), St. Stephen, Sts. Peter and Paul, and

Pentecost. By contrast, at Marseilles a few years later, red is used for St. Michael and for All Saints as well as Palm Sunday, Good Friday, while green was used for feasts of the Cross.

Red was also widely used in Europe for the feast of Corpus Christi during several centuries, a practice conserved in the Ambrosian rite of Milan.

As an aside, we note that while the use of red is varied, it is frequently associated with the themes of martyrdom, sacrifice and fire, probably because the color is naturally associated with blood and fire.

The standard five colors for use in Rome -- white, red, green, black and violet (this last color usually considered as equivalent to black by the authors of the time) -- were first regulated by Pope Innocent III (died 1216).

These were recognized as being the only legitimate colors for liturgical use in St. Pius V's Missal after the Council of Trent, although later, the use of rose was admitted for the third Sunday of Advent (Gaudete) and fourth Sunday of Lent (Laetare).

A Canadian reader, who described himself as a former seminarian at St. Peter's Cathedral in London, Ontario, inquired why the celebrant did not bow toward the casket while incensing the altar.

He recalled his days at his cathedral: "Most often during funerals ... the priest, the bishop or the cardinal would always bow to the casket as we passed and then continued incensing. ... I'm now assuming this is an optional thing, or does it not particularly matter either way?" [Editor's note: perhaps the bow is to the cross if it is nearby.]

There is certainly no indication of this practice in the liturgical books.

Sometimes local customs such as these bows and inclinations develop naturally over time due to the particular disposition of the sanctuary or legitimate local customs. Not all in liturgy is meticulously described. And total uniformity down to minor details is probably impossible and, in all probability, not even desirable. ...

An Australian liturgical scholar wrote regarding the use

of red vestments: "With respect to Fr. McNamara's comments on the red vestments of the pope, red is worn because the pope is the vicar of Peter who was a martyr."

I believe this comment complements rather than contradicts my earlier answer regarding the pope's use of red in celebrating funerals.

I specifically stated that red was the color of the apostles and this is so because all, except St. John, died as martyrs and their feasts are celebrated in red.

It is specifically true of St. Peter and this would explain the traditional use of red for papal funerals and, except when the liturgy requires another color, for the nine days of celebrations in suffrage held at St. Peter's beginning with his funeral Mass.

I would point out that the pope is successor to Peter, not his vicar. The pope is the vicar of Christ. ...

Some questioners harbored doubts regarding the correctness of some procedures carried out during these days in various countries.

A Hungarian reader asked if it was correct for a priest to celebrate in black vestments on Sunday, April 3.

Since this day was within the octave of Easter it was incorrect, as the liturgy of the day has precedence over the requiem Mass.

Indeed, the Mass celebrated for the Pope this same day by Cardinal Angelo Sodano in St. Peter's Square followed the Sunday liturgy in white vestments. The following day was the Annunciation and so the first day at which a requiem Mass, or a votive divine office of the dead, was possible, was Tuesday, April 5.

Another correspondent remained puzzled by a ceremony during a requiem Mass for the Holy Father in which an empty coffin was blessed and incensed.

This practice used to be common in some countries for requiems before the Second Vatican Council, but is no longer permitted [in the revised rites]. The introduction to the "Ordo Exequiarum," No. 10, allows the rites of sprinkling and incensing to be performed only in the presence of the mortal remains.

Another reader asked why a pall was not used at the funeral Mass for John Paul II. The Holy Father asked that his funeral follow the dispositions first laid down by Pope Paul VI as well as those which he himself approved in the new order for papal funerals.

Both Popes were addicted to simplicity and asked that the coffin used in the funeral be the plain cypress wood box, placed at ground level, and with the open Book of the Gospels placed upon it.

A Nigerian reader asked: "Kindly enlighten me more on the difference between 'Requiem Mass' and 'Funeral Mass.'"

I made this distinction (see April 12) in order to answer the question regarding the incensing of an empty coffin even though in some cases there is no real difference.

By "Funeral Mass" I referred to the Mass in which the remains of the deceased are present and at which the rites of aspersion, incensing and final commendation may be celebrated.

Every funeral Mass is by definition also a requiem, a term which derives from the entrance antiphon "Requiem aeternam dona eis Domine" —Eternal rest grant to them, oh Lord.

Unlike a funeral, which is usually only celebrated once, a requiem Mass may be celebrated several times —for example, according to local custom, on the ninth or 30th day after death, or on the first anniversary and other such recurrences.

On such occasions the Mass for the dead may be celebrated and the deceased's name is mentioned in the prayers.

This is a different situation from the custom of offering up the Mass intention for a deceased person. In this case the liturgy of the day is celebrated and the deceased's name is mentioned before Mass, during the prayers of the faithful, or at some other opportune moment.

Pope Benedict XVI celebrated Mass with the College of Cardinals in the Sistine Chapel on April 20, the day after his election. Here is the text of his homily as he gave it in

Latin, followed by an English translation.

Missa pro Ecclesia

Primum nuntium

Summi Pontificis Benedicti XVI

post concelebrationem Eucharisticam

cum Cardinalibus Electoribus in Cappella Sistina

Die XX mensis Aprilis, anno Domini MMV

Venerabiles Fratres Nostri,

dilectissimi Fratres ac Sorores in Christo,

vos universi homines bonae voluntatis!

1. Gratia copiosa et pax vobis! [cfr 1 Pt 1, 2]. Duo animum Nostrum discordes sensus hoc tempore una simul subeunt. Nam ex una parte humano turbamento perfundimur et impares Nos sentimus officio hesterno die Nobis commisso, Successoribus scilicet Petri Apostoli hac in Romana Sede, coram universali Ecclesia. Ex altera autem parte magnopere animum gratum esse Deo patefaciendum animadvertimus, qui – sicut in sacra liturgia canimus – gregem suum non deserit sed eundem per temporum vices ducit, iis agentibus quos ipse Filii sui vicarios elegit constituitque pastores [cfr *Prefatio* I de Apostolis].

Dilectissimi, intimus animi grati sensus propter divinæ misericordiæ donum in corde Nostro præter omnia antistat. Et id arbitramur gratiam esse peculiarem, quam Decessor Noster, recolendæ memoriæ, Ioannes Paulus Secundus Nobis tribuit. Eius videmur firmam persentire manum, quæ Nostram perstringit; subridentes Nobis videmur eius oculos contueri eiusque verba audire, Nobis peculiari hoc momento destinata: "Noli timere!"

Summi Pontificis Ioannis Pauli Secundi obitus, et subsequentes dies, pro Ecclesia mundoque insigne fuerunt gratiæ tempus. Magnus dolor ob eius excessum et vacui sensus in omnibus relictus Christi resuscitati opera extenuantur, quæ per concordem fidei, amoris et spiritualis solidaritatis effusionem, exsequiarum sollemnium attingentis fastigium, diuturno hoc tempore est patefacta.

Id quidem dicere possumus: Ioannis Pauli Secundi funus experientia fuit revera unica ubi quodammodo potentiæ Dei percepta est per ipsius Ecclesiam quæ cunctos populos magnam familiam efficere vult, per coniungentem virtutem Veritatis atque Amoris [cfr *Lumen gentium*, 1].

Mortis hora, suo Magistro Dominoque figuratus, Ioannes Paulus Secundus suum diuturnum frugiferumque Pontificatum extulit, in fide christianum populum confirmans, eundem circum se congregans atque efficiens ut universa hominum familia coniunctiorem se esse sentiret.

Nonne hac testificatione Nos sustentari sentimus? Nonne incitamentum, quod ex eventu hoc manat, animadvertimus?

2. Omnem Nostram præveniens expectationem, Providentia divina per Venerabilium Patrum Cardinalium suffragia Nos, ut huic magno Pontifici succederemus, vocavit. Hoc tempore mentem Nostram ad id convertimus quod abhinc duo milia annorum in partibus accidit Cæsareæ Philippi. Petri verba audire videmur: "Tu es Christus, Filius Dei vivi" itemque Domini sollemnem confirmationem: "Tu es Petrus, et super hanc petram ædificabo Ecclesiam meam ... Tibi dabo claves regni caelorum" [Mt 16, 15-19].

Tu es Christus! Tu es Petrus! Eandem evangelicam scenam rursus experiri videmur; Nos Petri Successores, trepidantes Galilææ piscatoris trepidantia verba iteramus atque intima quadam animi affectione roborantem divini Magistri promissionem rursus audimus. Si permagnum est muneris onus, quod debilibus umeris Nostris imponitur, procul dubio immensa est divina potentia qua inniti possumus: "Tu es Petrus et super hanc petram ædificabo Ecclesiam meam" [Mt 16,18]. Romæ Episcopum Nos eligens, suum Vicarium Nos voluit Dominus, "petram" Nos voluit, in qua securi omnes sistere possint. Eum nimirum rogamus ut Nostrarum virium egestati subveniat, ut animosi simus et fideles eius gregis Pastores, usque Spiritui inspiranti obsequentes. Hoc peculiare ministerium sumus ingressuri, ministerium scilicet "petrinum," universali Ecclesiæ destinatum, humiliter Dei Providentiæ manibus Nos permittentes. Ante omnia Christo Nostram totam fidentemque adhaesionem renovamus: "In Te, Domine, speravi; non confundar in æternum!"

Ex vobis, Venerabiles Cardinales Fratres, grato animo ob Nobis significatam fiduciam quærimus ut Nos precatione necnon constanti, actiosa prudentique cooperatione sustentetis. Ab omnibus quoque in Episcopatu Fratribus flagitamus ut precatione et consilio Nobis adsint, ut Servus servorum Dei vere simus. Quemadmodum Petrus ceterique Apostoli Domini vol-

untate unum efformarunt Collegium apostolicum, eodem quidem modo Petri Successor et Episcopi, Apostolorum successores, – id Concilium firmiter confirmavit [cfr Lumen gentium, 22] – inter se arte coniuncti esse debent. Collegialis hæc communio, licet diversa sint munera officiaque Romani Pontificis et Episcoporum, Ecclesiæ et unitati in fide omnium credentium inservit, unde maximam partem pendet in huius temporis mundo evangelizationis operæ efficacitas. Hanc eandem semitam, in qua Venerabiles Decessores Nostri ambularunt, calcare quoque Nos volumus, universo mundo præsentia vivæ Christi de proclamatione tantummodo solliciti.

3. Nostros ante oculos Ioannis Pauli Secundi Pontificis potissimum obversatur testimonium. Animosiores, liberiorem iunioremque Ecclesiam relinquit, Ecclesiam scilicet quandam quæ, ad eiusdem doctrinam et exemplum, tranquille præteritum tempus contuetur quæque futurum ævum haud timet. Per Magnum Iubilæum ea in novum est ingressa millennium gerens manibus suis Evangelium directum ad hodiernum orbem per iteratam lectionem magna cum auctoritate Concilii Vaticani Secundi. Iustissima quidem de causa Pontifex Ioannes Paulus Secundus Ecclesiæ in Concilio illo demonstravit indicem seu ut dicitur quasi "nauticam pyxidem", qua in vasto mari tertii millennii dirigeretur [cfr Litt. Ap. *Novo millennio ineunte*, 57-58]. In suo spiritali quoque Testamento scripsit: "Persuasum mihi habeo advenientes homines diutius etiam quædam sumptuosos ex divitiis illis quas hoc Concilium sæculi vicesimi nobis est elargitum" [17.III.200].

Nos quoque propterea munus ingredientes quod est proprium Successoris Petri, firmam certamque voluntatem declarare volumus Concilii Vaticani Secundi continuandi executionem, Prægredientibus Decessoribus Nostris, atque in fideli perpetuitate duorum milium annorum Ecclesiæ traditionis. Hoc ipso anno conciliaris congressionis conclusæ recoletur memoria anniversaria quadragesima (die octavo mensis Decembris anno millesimo nongentesimo sexagesimo quinto). Annorum decursu Concilii Documenta hodierni temporis haud amiserunt vim; immo eorum doctrina pro novis Ecclesiæ præsentisque societatis globalizatæ, ut aiunt, postulationibus admodum evadit apta.

4. Quadam cum significatione Noster Pontificatus incohat, dum peculiarem Annum Eucharistiæ dicatum

vivit Ecclesia. Nonne provida in hæc temporum convenientia indicium quoddam est percipiendum, quod ministerium notare debet cui sumus vocati? Eucharistia, vitæ christianæ cor ac Ecclesiæ evangelizantis fons, necessario permanentem mediamque partem constituit et fontem petrini ministerii, Nobis commissi.

Eucharistia continenter Christum resuscitatum efficit præsentem, qui nobis pergit se tradere, nos vocans sui Corporis Sanguinisque ad mensam communicandam. Ex eius plena communione aliud quiddam Ecclesiæ vitæ oritur, communio videlicet in primis inter omnes Christifideles, nuntiandi Evangeliique testificandi munus, in omnes, potissimum in pauperes parvulosque, caritatis ardor.

Hoc anno idcirco singulari modo celebranda erit Sollemnitatis Corporis Domini. Præterea media pars Eucharistiæ erit mense Augusto in Die Mundiali Iuventutis Coloniae et mense Octobri in Cœtu Ordinario Synodi Episcoporum quæ versabitur in argumento: "Eucharistia: fons et culmen vitæ et missionis Ecclesiæ." Ab omnibus propterea rogamus ut proximis mensibus amorem pietatemque erga Iesum in Eucharistia multiplicent ac fortiter et luculenter fidem suam declarent in realem Domini præsentiam, imprimis per sollemnitatem et rectitudinem celebrationum.

Id peculiarem in modum a Sacerdotibus postulamus, quibus nunc magnus Nostri animi affectus dirigitur. Sacerdotium quippe ministeriale in Cenaculo una cum Eucharistia enatum est, quemadmodum sæpenumero confirmavit Decessor Noster Ioannes Paulus Secundus, veneratæ memoriæ. "Sacerdotalis existentia peculiari titulo *eucharistiam formam* habere debet": sic in novissima Epistula in Feria V in Cena Domini scripsit [n. 1]. Ad id propositum multum confert ante omnia celebratio quotidie devota sacrificii eucharistici, quod est veluti centrum vitæ ac missionis cuiusque sacerdotis.

5. Nutriti atque sustentati Eucharistia ipsa catholici necessario se impelli sentiunt ad plenam illam unitatem quam in Cenaculo Christus tam vehementer exoptavit. Petri itaque Successor se debere novit recipere hoc supremum Magistri Divini desiderium in se et quidem peculiari modo. Etenim officium illi est concreditum confirmandi fratres [cfr Lc 22, 32]

Plena propterea conscientia ineunte ministerio suo intra

Ecclesiam Romanam quam Petrus suo irrigavit sanguine, hodiernus ipsius Successor accipit tamquam primum quoddam munus ut laboribus nihil parcens det operam restituendæ plenæ visibilique unitati omnium Christi discipulorum. Hæc est eius voluntas, hoc ipsius etiam obstringens officium. Sibi enim conscius est, ut hoc obtineatur, non sufficere bonorum sensuum declarationes. Solida opera postulantur quæ animos penetrent atque conscientias excitent, unumquemque ad illam interiorem conversionem permoventia quæ est fundamentum omnium progresuum in œcumenismi via.

Pernecessarius est dialogus theologicus pariterque poscitur investigatio causarum historicarum in quibusdam consiliis iam pridem captis. Magis tamen urget illa "memoriæ purgatio" totiens a Ioanne Paulo Secundo commemorata, quæ sola homines disponere potest ad plenam Christi veritatem. Coram eo, Supremo videlicet Iudice omnium viventium, quisque nostrum sistere debet conscius se aliquando rationem reddere ei debere omnium quæ fecerit et omiserit de permagno bono plenæ et visibilis unitatis omnium eius discipulorum.

Hic Petri Successor illa interrogatione patitur se etiam in prima persona interpellari paratusque est ad ea omnia efficienda quæ potuerit ut principalem œcumenismi causam promoveat. Decessorum suorum vestigiis ingressus plane provehere in animo habet omne inceptum quod opportunum videri possit ad consortium et consensum adiuvandam cum diversarum Ecclesiarum et Communitatum ecclesialium legatis. Ad eos immo vero etiam hac data opportunitate fervidissimam suam mittit in Christo unico Domino universorum salutationem.

6. Hoc temporis momento repetimus nostra memoria inestinguibilem experientiam quam omnes habuimus in morte et exsequiis Pontificis complorati Ioannis Pauli Secundi. Circa exuvias mortales eius in nuda terra repositas Capita Nationum conglobata sunt, homines cuiusvis socialis ordinis ac præsertim iuvenes in memorabili affectus et admirationis amplexu. Fidens ad illum respexit orbis totus. Multis quidem visa est hæc intenta communicatio, propagata usque ad orbis fines per communicationis socialis instrumenta veluti chorus ad Pontificem directus et auxilium expetens pro hominibus nostri temporis qui dubiis timoribusque conturbati sua interrogant de ætate ventura.

Ecclesia horum dierum in se conscientiam renovare

debet sui officii hominibus iterandi vocem eius qui dixit:

"Ego sum lux mundi; qui sequitur me, non ambulabit in tenebris, sed habebit lucem vitæ" [Io 8, 12]. Suum ideo ministerium suscipiens Pontifex novus probe intellegit opus suum esse ut refulgere sinat coram viris ac mulieribus hodiernis Christi lucem: non suam, verum Christi ipsius lucem.

Hæc omnia cogitantes appellamus omnes, etiam illos qui alias sequuntur religiones vel qui solummodo responsonem conquirunt interrogationi fundamentali de existentia humana necdum eam invenerunt. Simpliciter atque amanter omnes alloquimur ut iis confirmemus Ecclesiam velle cum illis dialogum apertum sincerumque componere dum verum quaeritur hominis ac societatis bonum.

A Deo flagitamus unitatem ac pacem hominum familiæ et declaramus catholicos omnes paratos esse ad operam adiutricem suam conferendam in verum progressum socialem qui dignitatem omnis hominis revereatur.

Viribus Nostris non parcemus neque studiis ut magnæ spei dialogum prosequamur a Nostris Venerabilibus Decessoribus incohatum cum diversis culturis ut ex mutua comprehensione condiciones melioris venturi temporis omnibus orientur.

Nominatim cogitamus adulescentes. Ad eos qui fuerunt interlocutores præcipui Pontificis Ioannis Pauli Secundi extenditur peramanter amplexio Nostra, cum exspectamus, si placuerit Deo, dum eos Coloniae conveniamus proximo nempe Mundiali Iuventutis Die. Vobiscum – carissimi adulescentes – qui estis futura ætas et Ecclesiæ totiusque mundi spes, pergemus colloqui et exspectationes vestras exaudire unde possimus adiuvare vos ad altius usque Christum viventem cognoscendum qui sempiternus est Iuvenis.

7. Mane nobiscum, Domine! Invocatio hæc, quæ argumentum principale efficit Epistolæ Apostolicæ Ioannis Pauli Secundi pro Eucharistiæ Anno, est etiam precatio quæ sua sponte Nostro surget ex animo, dum comparamus Nos ad ministerium illud incipiendum in quod Christus Nos advocavit. Ei Nos, sicut Petrus, quoque fidelitatem Nostram sine ulla conditione promissam renovamus. Ei uni servire cogitamus Nosque totos eius Ecclesiæ ministerio devovere.

Ut hæc suffulciatur promissio maternam deprecationem Mariæ Sanctissimæ invocamus, cuius in manibus tum præsens tum futurum tempus Personæ Nostræ atque Ecclesiæ reponimus. Intercedant deprecatione pariter sua sancti Apostoli Petrus et Paulus, ceterique cælites universi.

His cum affectibus vobis, Venerabiles Cardinales Fratres, singulis qui huius ritus sunt participes nec non omnibus qui per televisionem et radiophonium sequuntur, amantem Nostram Benedictionem impertimur.

Here is the English translation:

Grace and peace in abundance to all of you! In my soul there are two contrasting sentiments in these hours. On the one hand, a sense of inadequacy and human turmoil for the responsibility entrusted to me yesterday as the Successor of the Apostle Peter in this See of Rome, with regard to the Universal Church. On the other hand I sense within me profound gratitude to God Who – as the liturgy makes us sing – does not abandon His flock, but leads it throughout time, under the guidance of those whom He has chosen as vicars of His Son, and made pastors.

Dear Ones, this intimate recognition for a gift of divine mercy prevails in my heart in spite of everything. I consider this a grace obtained for me by my venerated predecessor, John Paul II. It seems I can feel his strong hand squeezing mine; I seem to see his smiling eyes and listen to his words, addressed to me especially at this moment: "Do not be afraid!"

The death of the Holy Father John Paul II, and the days which followed, were for the Church and for the entire world an extraordinary time of grace. The great pain for his death and the void that it left in all of us were tempered by the action of the Risen Christ, which showed itself during long days in the choral wave of faith, love and spiritual solidarity, culminating in his solemn funeral.

We can say it: the funeral of John Paul II was a truly extraordinary experience in which was perceived in some way the power of God Who, through His Church, wishes to form a great family of all peoples, through the unifying force of Truth and Love. In the hour of death, conformed to his Master and Lord, John Paul II crowned his

long and fruitful pontificate, confirming the Christian people in faith, gathering them around him and making the entire human family feel more united.

How can one not feel sustained by this witness? How can one not feel the encouragement that comes from this event of grace? Surprising every prevision I had, Divine Providence, through the will of the venerable Cardinal Fathers, called me to succeed this great Pope. I have been thinking in these hours about what happened in the region of Caesarea of Philippi two thousand years ago: I seem to hear the words of Peter: "You are Christ, the Son of the living God," and the solemn affirmation of the Lord: "You are Peter and on this rock I will build my Church ... I will give you the keys of the kingdom of heaven."

You are Christ! You are Peter! It seems I am reliving this very Gospel scene; I, the Successor of Peter, repeat with trepidation the anxious words of the fisherman from Galilee and I listen again with intimate emotion to the reassuring promise of the Divine Master. If the weight of the responsibility that now lies on my poor shoulders is enormous, the divine power on which I can count is surely immeasurable: "You are Peter and on this rock I will build my Church." Electing me as the Bishop of Rome, the Lord wanted me as his Vicar, he wished me to be the "rock" upon which everyone may rest with confidence. I ask him to make up for the poverty of my strength, that I may be a courageous and faithful pastor of His flock, always docile to the inspirations of His Spirit.

I undertake this special ministry, the "Petrine" ministry at

the service of the Universal Church, with humble abandon to the hands of the Providence of God. And it is to Christ in the first place that I renew my total and trustworthy adhesion: *In Te, Domine, speravi; non confundar in aeternum!* [from Te Deum laudamus]

To you, Lord Cardinals, with a grateful soul for the trust shown me, I ask you to sustain me with prayer and with constant, active and wise collaboration. I also ask my brothers in the episcopacy to be close to me in prayer and counsel so that I may truly be the *Servus servorum Dei* (Servant of the servants of God). As Peter and the other Apostles were, through the will of the Lord, one apostolic college, in the same way the Successor of Peter and the Bishops, successors of the Apostles – and the Council forcefully repeated this – must be closely united among themselves. This collegial communion, even in the diversity of roles and functions of the Supreme Pontiff and the bishops, is at the service of the Church and the unity of faith, from which depend in a notable measure the effectiveness of the evangelizing action of the contemporary world. Thus, this path, upon which my venerated predecessors went forward, I too intend to follow, concerned solely with proclaiming to the world the living presence of Christ.

Before my eyes is, in particular, the witness of Pope John Paul II. He leaves us a Church that is more courageous, freer, younger. A Church that, according to his teaching and example, looks with serenity to the past and is not afraid of the future. With the Great Jubilee the Church was introduced into the new millennium carrying in her hands the Gospel, applied to the world through the

Thus, in full awareness and at the beginning of his ministry in the Church of Rome that Peter bathed with his blood, the current Successor assumes as his primary commitment that of working tirelessly towards the reconstitution of the full and visible unity of all Christ's followers.

—BENEDICT XVI

authoritative re-reading of Vatican Council II. Pope John Paul II justly indicated the Council as a "compass" with which to orient ourselves in the vast ocean of the third millennium. Also in his spiritual testament he noted: "I am convinced that for a very long time the new generations will draw upon the riches that this council of the 20th century gave us."

I too, as I start in the service that is proper to the Successor of Peter, wish to affirm with force my decided will to pursue the commitment to enact Vatican Council II, in the wake of my predecessors and in faithful continuity with the millennia-old tradition of the Church. Precisely this year is the 40th anniversary of the conclusion of this conciliar assembly (December 8, 1965). With the passing of time, the conciliar documents have not lost their timeliness; their teachings have shown themselves to be especially pertinent to the new exigencies of the Church and the present globalized society. In a very significant way, my pontificate starts as the Church is living the special year dedicated to the Eucharist. How can I not see in this providential coincidence an element that must mark the ministry to which I have been called? The Eucharist, the heart of Christian life and the source of the evangelizing mission of the Church, cannot but be the permanent center and the source of the petrine service entrusted to me.

The Eucharist makes the Risen Christ constantly present, Christ Who continues to give Himself to us, calling us to participate in the banquet of His Body and His Blood. From this full communion with Him comes every other element of the life of the Church, in the first place the communion among the faithful, the commitment to proclaim and give witness to the Gospel, the ardor of charity towards all, especially towards the poor and the smallest.

In this year, therefore, the Solemnity of Corpus Christi must be celebrated in a particularly special way. The Eucharist will be at the center, in August, of World Youth Day in Cologne and, in October, of the ordinary Assembly of the Synod of Bishops which will take place on the theme "The Eucharist, Source and Summit of the Life and Mission of the Church." I ask everyone to intensify in coming months love and devotion to the Eucharistic Jesus and to express in a courageous and clear way the real presence of the Lord, above all through the solemnity and the correctness of the celebrations. I ask

this in a special way of priests, about whom I am thinking in this moment with great affection. The priestly ministry was born in the Cenacle, together with the Eucharist, as my venerated predecessor John Paul II underlined so many times. "The priestly life must have in a special way a "Eucharistic form," he wrote in his last Letter for Holy Thursday. The devout daily celebration of Holy Mass, the center of the life and mission of every priest, contributes to this end.

Nourished and sustained by the Eucharist, Catholics cannot but feel stimulated to tend towards that full unity for which Christ hoped in the Cenacle. Peter's Successor knows that he must take on this supreme desire of the Divine Master in a particularly special way. To him, indeed, has been entrusted the duty of strengthening his brethren. Thus, in full awareness and at the beginning of his ministry in the Church of Rome that Peter bathed with his blood, the current Successor assumes as his primary commitment that of working tirelessly towards the reconstitution of the full and visible unity of all Christ's followers. This is his ambition, this is his compelling duty. He is aware that to do so, expressions of good feelings are not enough. Concrete gestures are required to penetrate souls and move consciences, encouraging everyone to that interior conversion which is the basis for all progress on the road of ecumenism.

Theological dialogue is necessary. A profound examination of the historical reasons behind past choices is also indispensable. But even more urgent is that "purification of memory," which was so often evoked by John Paul II, and which alone can dispose souls to welcome the full truth of Christ. It is before Him, supreme Judge of all living things, that each of us must stand, in the awareness that one day we must explain to Him what we did and what we did not do for the great good that is the full and visible unity of all His disciples.

The current Successor of Peter feels himself to be personally implicated in this question and is disposed to do all in his power to promote the fundamental cause of ecumenism. In the wake of his predecessors, he is fully determined to cultivate any initiative that may seem appropriate to promote contact and agreement with representatives from the various Churches and ecclesial communities. Indeed, on this occasion too, he sends them his most cordial greetings in Christ, the one Lord of all. In this moment, I go back in my memory to the unforgettable

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experience we all underwent with the death and the funeral of the lamented John Paul II. Around his mortal remains, lying on the bare earth, leaders of nations gathered, with people from all social classes and especially the young, in an unforgettable embrace of affection and admiration. The entire world looked to him with trust. To many it seemed as if that intense participation, amplified to the confines of the planet by the social communications media, was like a choral request for help addressed to the Pope by modern humanity which, wracked by fear and uncertainty, questions itself about the future.

The Church today must revive within herself an awareness of the task to present the world again with the voice of the One Who said: "I am the light of the world; he who follows me will not walk in darkness but will have the light of life." In undertaking his ministry, the new Pope knows that his task is to bring the light of Christ to shine before the men and women of today: not his own light but that of Christ.

With this awareness, I address myself to everyone, even to those who follow other religions or who are simply seeking an answer to the fundamental questions of life and have not yet found it. I address everyone with simplicity and affection, to assure them that the Church wants to continue to build an open and sincere dialogue with them, in a search for the true good of mankind and of society. From God I invoke unity and peace for the human family and declare the willingness of all Catholics to cooperate for true social development, one that

respects the dignity of all human beings.

I will make every effort and dedicate myself to pursuing the promising dialogue that my predecessors began with various civilizations, because it is mutual understanding that gives rise to conditions for a better future for everyone. I am particularly thinking of young people. To them, the privileged interlocutors of John Paul II, I send an affectionate embrace in the hope, God willing, of meeting them at Cologne on the occasion of the next World Youth Day. With you, dear young people, I will continue to maintain a dialogue, listening to your expectations in an attempt to help you meet ever more profoundly the living, ever young, Christ.

Mane nobiscum, Domine! Stay with us Lord! This invocation, which forms the dominant theme of John Paul II's Apostolic Letter for the Year of the Eucharist, is the prayer that comes spontaneously from my heart as I turn to begin the ministry to which Christ has called me. Like Peter, I too renew to Him my unconditional promise of faithfulness. He alone I intend to serve as I dedicate myself totally to the service of His Church. In support of this promise, I invoke the maternal intercession of Mary Most Holy, in whose hands I place the present and the future of my person and of the Church. May the Holy Apostles Peter and Paul, and all the saints, also intercede. With these sentiments I impart to you venerated brother cardinals, to those participating in this ritual, and to all those following to us by television and radio, a special and affectionate blessing.

In addition to customs surrounding papal funerals, ZENIT's liturgical columnist

LITURGICAL MISCELLANY

Father Edward McNamara was recently fielding questions about other matters regarding the sacrament of penance conducted with an interpreter and liturgical processions. With respect to confession with an interpreter, it would seem that pronouncing absolution in Latin would be a practical way to bridge the language gap between priest and penitent. Indeed, several LLA clergy involved in hospital ministry have said they often use Latin for the sacraments of penance and anointing of the sick.

Subsequent to our piece on confession with the aid of an interpreter (March 22) a priest from Los Angeles asks: "Is it required that the interpreter be in the state of grace in order to participate this way in the celebration of the sacrament of reconciliation?"

We would hope that everybody should always be in the state of grace and especially someone chosen to carry out such a delicate act as interpreting for another's confession.

However, since this is an intimate matter, there is no way of knowing, and it does not appear to be a requirement for acting as an interpreter. Indeed, it appears that the only requirements are competence in the two languages, and satisfaction on the part of priest and penitent that the interpreter understands and accepts the grave bond of secrecy regarding all that he hears.

The interpreter should be a Catholic, however, as suggested by the fact that canon law (in Canon 1388.2) establishes a just punishment for violating the secret, "not excluding excommunication." Such a disposition would be useless in the case of a non-Catholic.

Meanwhile, a priest from Ohio asks "whether or not it is permissible to have confessions taking place during a period of Eucharistic adoration. It seems to me that it is a mixing of two liturgical rites. Perhaps it depends on how one phrases the question: Can one have exposition during a communal celebration of the sacrament of penance? Or: Is it appropriate to have priests available in a side chapel during Eucharistic adoration for those who want to confess?"

There is no official document on this specific question.

But the Holy See did officially answer a related question regarding confession

during Mass published in the Congregation of Divine Worship's bulletin, *Notitiae*, of June-July 2001.

In its response the congregation affirmed the preference for celebrating reconciliation outside of Mass. But in virtue of the canonical norm that "Reconciliatio penitentium omni tempore ac die celebrari potest" (Reconciliation may be carried out at any time and day, "Ordo Paenitentiae," 13) it specifically allows the hearing of confessions during Mass and even recommends that, during large concelebrations attended by numerous faithful, some priests refrain from concelebrating so as to be available for confession.

Following the logic of the above document I would say that, at least in principle, having reconciliation during a period of adoration is not forbidden. Whether it is the best option is a pastoral decision that has to be decided in accordance with local conditions, traditions and customs.

A lay person from Canberra in Australia comments: "A priest who hears confessions at my Church does not ask penitents to make an act of contrition during the confession itself. Instead, he asks the penitent to make an act of contrition privately, after the confession is over, when doing the penance. Having given the penance and having told the penitent to make the act of contrition, he then pronounces the words of absolution. Does this practice invalidate the sacrament?"

Of course, one should be grateful for having a priest who so readily makes himself available for hearing confessions even though he may have picked up an odd foible. Perhaps he has passed some time in territories where confession lines are still long and he acquired the habit of shortening the rite so as to confess as many people as possible.

In principle he should not only wait for the act of contrition but actually invite the penitent to manifest his contrition through an act of prayer. The ritual for reconciliation allows the penitent to make a traditional act of contrition or recite a short Scriptural phrase such as "Lord, have mercy on me a sinner." Our reader could adopt this solution if he fails to persuade his priest to change his habits.

Although the practice is incorrect it does not invalidate the sacrament because the act of contrition is not an essential or indispensable element of reconciliation. It is important, however, as it manifests externally the essential interior attitudes for a valid confession.

Those attitudes are repentance, purpose of amendment, and acceptance of the penance. The essential exterior elements are confession of one's sins and the priest's absolution.

Who Goes First in a Procession

(Zenit.org).- Answered by Father Edward McNamara, professor of liturgy at the Regina Apostolorum Pontifical University.

Q: I am an extraordinary minister of holy Communion, which in the Archdiocese of Manila is limited to men. My question involves the order in which the servers enter during the processional. There is confusion on who would enter first -- the reader carrying the lectionary, or the extraordinary minister of holy Communion. The woman who carries the lectionary is under the impression that she should enter before the priest because she carries the Word of God, and therefore is more important than someone whose role is merely to dispense the holy Communion. Is she correct? --A.P., Manila, Philippines

A: There are really several questions involved. One regards whether the reader should carry in the lectionary; the other, concerns the order of procession.

Regarding these questions the General Instruction of the Roman Missal (GIRM), No. 120, states:

"Once the people have gathered, the priest and ministers, clad in the sacred vestments, go in procession to the altar in this order:

"The thurifer carrying a thurible with burning incense, if incense is used;

"The ministers who carry lighted candles, and between them an acolyte or other minister with the cross;

"The acolytes and the other ministers;

"A lector, who may carry the Book of the Gospels (though not the Lectionary), which should be slightly elevated;

"The priest who is to celebrate the Mass.

"If incense is used, before the procession begins, the priest puts some in the thurible and blesses it with the Sign of the Cross without saying anything."

This would be the plan in a parish Mass without a deacon. If a deacon is present he should carry the Book of the Gospels.

Note that the norm above is quite clear: Only the Book of the Gospels is carried in procession, not the lectionary.

The Book of the Gospels is either an elegant book containing the official liturgical text of the Gospels, or a book in which the Gospel texts used in the liturgy are already divided up and ordered according to the times and seasons of the year.

These books are also frequently decorated with elaborate covers in metal, cloth or leather. They are usually quite expensive and not all parishes have them. Indeed, some countries have yet to print them in the local tongue and have recourse to Gospels in Latin or another language into which they insert a copy of the Gospel of the day.

Although the whole Bible is God's word, all liturgical traditions accord special treatment to the Gospels --it is placed upon the altar before use, carried between candles, its reading or singing is reserved to the ordained, and all stand while it is being read.

If the parish uses only the lectionary (the book containing all of the readings) then it is placed at the ambo before Mass and no book is carried during the entrance procession.

As mentioned above, the Gospels are usually carried by the deacon or, if lacking, an instituted lector.

It does not appear that the liturgical norms, as written, foresee that the Book of the Gospels be carried by a lay person, male or female, who acts as a substitute reader for an instituted lector as the norms mention only that the reader may be substituted for the lector and omit any mention of carrying the Gospels.

However, since this practice is in fact quite widespread and has not been expressly forbidden, perhaps a fairly good case could be made that it has gained the force of custom.

Therefore if the lector, or on the presupposition that it is

permitted, the substitute reader, carries the Gospels, his or her position is right in front of the priest.

If the Gospels are not used, then the reader(s) may follow after the acolytes and other ministers (including extraordinary ministers of holy Communion) mentioned above.

However, there is no obligation for extraordinary ministers of Communion (or readers for that matter) to take part in the entrance procession at all. They may be in their places from before Mass if the logistics of the church building and the sanctuary space augur against complicated processions.

Since we're considering processions. Here is an interesting discussion of how papal processions have changed over the centuries.

Papal Processions Less Regal in 2005

By Elizabeth Lev (Zenit.org).- Simplicity and discretion seem to be early hallmarks of Benedict XVI's pontificate, and this has been very evident in Pope's visits to the patriarchal basilicas.

In each case, such as when Benedict XVI took formal possession of his cathedral, the Basilica of St. John Lateran on May 7, the Pope arrived by car, entered the basilica through a side entrance, celebrated Mass and greeted the crowds.

Possession ceremonies have taken this form since 1929 when the Lateran Pacts established the Vatican City State as a sovereign state separate from Italy.

The low-key form of the modern papal possession ceremony is a far cry from the triumphal parades of the past. In fact, the elaborate route of the earlier "solenne possesso" has been of great importance in shaping the city we know today.

From the Middle Ages on, it became tradition that a new pope ride in procession between St. John Lateran and St. Peter's to take formal possession of the city of Rome over which he then held temporal rule. As the years went on, the route became more and more complicated in order to give the procession greater symbolic meaning.

The popes departed from St. Peter's in the Vatican, where

the coronation would take place. They passed Castel Sant'Angelo, then used as a papal fort, before crossing the Tiber river on the "pons Aelius" or the Castel Sant'Angelo bridge, one of only two bridges spanning the river.

Then they entered the heart of the city. The Campus Martius was the residential quarter of medieval Rome and thronged with pilgrims, artisans and residents jammed onto narrow winding streets. This snarl of alleys, shops and stands were dotted with the large residences of noblemen and cardinals.

The few straight roads that plowed through this area were intended for processions. The most important, Via Papalis, along what is today the main thoroughfare of Corso Victor Emmanuel, was the site of one of the most interesting urban changes.

When the dome of St. Peter's was completed according to Michelangelo's plan in 1590, St. Peter's had a very different appearance from the basilica we know today. With the immense, tiara-shaped dome standing loftily above rounded apses, it stood as the "head and shoulders" of the Catholic Church.

All the churches built along the processional route, from San Giovanni dei Fiorentini on the Tiber, to Santa Maria in Campitelli by the Forum, were crowned with similar domes to show allegiance to the Pope. The effect, as seen from an aerial view, is one of smaller heads following their leader through the city.

The route originally skirted around the Roman Forum, which was known as "the cow pasture" in medieval times. During the Renaissance, the triumphant spirit of rediscovery of antiquity was also responsible for altering the route. Michelangelo was hired to redesign the Capitoline square so that the papal procession would climb the most famous hill of antiquity, and then pass down the Via Sacra of the Forum, the path of the ancient Roman triumphal parade.

The 17th century freckled the route with a few more churches including the first Baroque church, St. Martina and St. Luca, built by Pietro da Cortona placed next to the Via Sacra, but the Golden Age of the procession was coming to a close.

The pomp and pageantry of the papal procession belong

to a period which is long gone (and not particularly missed), as these processions were ruinously expensive symbols of a very worldly approach to the Papacy. But visitors and citizens alike benefit from the changes made to the city that reflects Rome's pride in the Papacy.

Rekindling Forty Hours; the Why of an Academy A Basilica Wows Rome With Eucharistic Adoration

By Elizabeth Lev (Zenit.org).- Santa Maria Maggiore proudly crowns the Esquiline Hill. It is Rome's most important church dedicated to the Blessed Mother as well as a patriarchal basilica. This week it also led Romans and pilgrims alike toward a greater experience of the Year of the Eucharist.

From May 19 to 21, Rome saw the Forty Hours devotion offered for the first time in decades. The basilica stayed open all day and all night allowing residents and pilgrims to stop by for a few moments with the Blessed Sacrament.

The Host was in a monstrance on the high altar, above the crypt containing the relic of the Christ Child's crib. Under the splendid canopy of porphyry columns entwined with gilt bronze candles, the altar was beautifully decorated with flowers and candles to create a glorious setting for the Eucharist.

The event even piqued interest among the more jet-setting crowd. Santa Maria Maggiore is located near a train station, but over the last few years, the area has been developed with trendy restaurants and nightclubs.

Elegant revelers heading home from fancy watering holes were astonished to see a staid, old church staying up later than they were. Entering, they were even more taken aback at the sight of people praying while they had been partying.

Over the two days, the complete Liturgy of the Hours was prayed publicly, another rarity in modern-day Rome. The Forty Hours devotion recalls the time span during which the body of Christ lay in the tomb. The practice of this solemn exposition began in Milan, somewhere between 1527 and 1537. It seems to have been first proposed by the founder of the Barnabites, St. Anthony Zaccaria, although accounts vary.

The first recorded Forty Hours took place in the cathedral in Milan at the altar in the left transept dedicated to the Madonna dell'Albero. In a climate of terrible plagues as well as fear of the Turkish fleet pressing hard against Christendom, the devotion was introduced in this cathedral and then spread to all the Milanese churches. It devolved rapidly and soon the practice received the concession of an indulgence.

Eventually the 40 hours became part of preparations for important feasts. This year Forty Hours adoration precedes two feasts which will coincide on the same day, Corpus Christi and the feast of St. Philip Neri.

Corpus Christi is one of the very few days one can still see a grand papal procession in Rome. The Pope carries the Host from St. John Lateran to St. Mary Major as thousands turn out to participate. St. Mary Major could not have chosen a better way to prepare herself for Benedict XVI's first Corpus Christi procession.

But for Rome and the Forty Hours, St. Philip Neri was the matchmaker that bought the two together. Among the many things this great saint did to revitalize the spiritual life of the city, he introduced the Forty Hours to Rome around 1550. With the support of St. Ignatius and the Jesuits, the devotion spread to all the churches in Rome and out into the world. The Body of Christ was adored every day, all day, all over the world in a truly Christian definition of globalization.

We can pray that St. Mary Major's initiative might reignite that same fire throughout the world.

Editor's note: Apparently this was an actual Forty-Hours Devotion that consumed forty hours by the clock. Eucharistic adoration seems to have diverged in the United States to the point where some places have a brief half-day exposition while other places have perpetual adoration, often in a separate chapel that is not the actual parish church. Time and convenience have shaped our current-day customs.

ADRIAN FORTESCUE

—Continued

Here is the continuation of the narrative of the life of liturgist Adrian Fortescue, written and researched by Fr. John McCarthy, a retired priest of the Diocese of Cleveland. Thanks to Fr. McCarthy for his gracious permission to reprint excerpts from his book.

The New Spalding Club's *Records of the Scots College* (Aberdeen, 1906) lists as #55 for Nov. 1891: "Adrianus Knottesforde Fortescue. Die 9 July 1894 discesset." #52 for Dec. 1889 lists Frederick Rolfe. Rolfe, who later styled himself "Baron Corvo," was put out of the college after six months, making it very unlikely that he and Adrian ever crossed paths.

In 1904 Rolfe published a novel entitled *Hadrian the Seventh*. It was a fantasy about a mythical second Englishman to become Pope who took the name of the first Englishman to become Pope, Hadrian IV (Nicholas Breakspear, 1154-1159). As is usually the case in novels like this the mythical Pope is the author's alter ego. In this novel Scots College becomes St. Andrews. In Chapter 15 the Pope (Hadrian VII) makes a visit to inspect and talk to the students. On leaving the Pope says to his Cardinal companion "what a dreadful place... do you think you could make it decent if you were rector?"

There is no evidence that Adrian read the book, but he probably did because he had the reputation of reading everything. In 1934, A.J.A. Symore attempted a biography of Rolfe entitled *The Quest for Corvo*. (1934). He records that Robert Hugh Benson, the RC convert son of the Archbishop of Canterbury, read Hadrian and wrote to Rolfe expressing his appreciation of the book. In 1967 Rolfe's novel was made into a play that was staged in both London and New York.

INNSBRUCK

The University of Innsbruck in the Austrian Tyrol dates from 1562 when a school there was opened by the Jesuit saint Peter Canisius. The seminary where the students for the priesthood reside is called Theologisches Konvikt. It is here that Adrian applied for admission in January, 1894. He received a letter from the Rector saying there was no room. A second letter said the first was an error and that there was room. He began his studies there on October 2, 1894. There is no record explaining his choice of Innsbruck. All his life he derided the Roman schools

BOOK EXCERPT

and boosted Innsbruck. The American Jesuit Lafarge recounts how he was uncer-

tain about taking his theological studies in Rome or Innsbruck. He was advised to meet with a Father Hamilton McDonald, an English convert priest and Navy Chaplain. When they met McDonald advised him to stay at Innsbruck, giving him many arguments in favor of it as opposed to Rome. "An old friend of his, Adrian Knottsford Fortescue was an Innsbruck man and had told McDonald much about its advantages."

But before going to Innsbruck Adrian had to finish his course in Rome where, on June 26, he received his Ph.D. His progress toward the priesthood was first marked by the tonsure and the four minor orders which he received on July 16. These steps toward ordination have been somewhat altered and renamed since the reforms of Vatican II, but basically they establish the candidate in the clerical state. The Memoir reproduces a scheme of work set out by Adrian at this time.

PLANS OF STUDY IN FREE TIME

Jan. 1896-July 1896	Modern Greek
Vacations 1896	Greek grammar
Oct. 1896-July 1897	Greek: Italian
Vacations 1897	Hungarian
Oct. 1897-July 1898	Hungarian
Vacations 1898	Sanskrit
Oct. 1898-July 1899	Sanskrit
Oct. 1899-July 1900	Icelandic
Vacations 1900	Icelandic, Old English

It might be noted that this entry in the diary for 1896 was in German. The whole diary for 1897 was in Greek. On July 18, 1897 Adrian was ordained Subdeacon, "ad titulum patrimonii" in the church of the Holy Trinity, Innsbruck. On the document in the archives of the Archdiocese of Westminster it is very clear that Adrian's title of ordination was on his own patrimony. One of the reforms of the Council of Trent was the requirement that a man entering the service of the Church have a means of support. This support could come from the Diocese, from the Religious Order, or from the income of the candidate's personal money (literally his father's money, i.e. his inheritance). In the biography *Ronald Knox* by Evelyn Waugh (1959), Knox's friends got up what was needed to add to an inheritance from Knox's mother to enable him to be ordained "on his own patrimony which absolved

him of the blood-curdling oath.” Thus, it is explained, while he would always be under a bishop’s jurisdiction, he could “post himself.” [The same source, by the way, records that at his death Knox left a little over £22,000 to various benefactions “priests, for example, who fall into disgrace and for whom there is little general sympathy.”]

While it is clear that at the time of his ordination Adrian had sufficient income to be ordained “on patrimony,” yet his priestly life would be lived as if he were ordained on the Archdiocese of Westminster. Was it a matter of exchange rates, market fluctuations, or his own inability to handle money? The *Memoir* clearly states that for Adrian “the language of finance was almost the only unknown tongue.” Of his life at Innsbruck little has been recorded. One exception is in his obituary in the Innsbruck alumni publication.

Alumni of the years “94-99 will be especially saddened at the news of the death of the Rev. Father Fortescue: the picture of his scintillating spirit and robust fist remains fresh in their memories. He was a feared opponent in the Disputations and when at the end of the nineties striking German students gathered in the Dogma auditorium and tried to prevent Fr. Straub from delivering his lecture, it was Herr Fortescue who stationed himself next to Fr. Straub, with his fist ready for the punch. [In his account of his student days at Innsbruck, Fr. Lafarge tells of the difficulties between the German and Italian students at the University reflexive of the early blooming of that nationalism which would become such an important part of the twentieth century.] Just as Adrian was about to be ordained priest he received two letters from Herbert Robins, a cousin in England. His answer and four subsequent letters came to light when Robins died in 1953. They were published in *The Clergy Review*, (October, 1954) under the title “Fostering a Vocation.” The first is the earliest letter of Adrian to survive.

THEOLOGISCHES CONVICT, INNSBRUCK Sexagesima, 1898. [Feb.13]

Dear Herbert, Your second letter, that I have just got, fills me with shame because I have been meaning to answer the first from day to day, and yet have not done so. You must forgive me because of the over-great amount of work I am always struggling to get through. I have lectures on all sorts of subjects every day—four a day, and each needs about three hours reading besides itself. Then, I have ceremonies in one of our

churches here—deacon and subdeacon at High Mass and Vespers on Sundays and Feastdays. I am learning to say Mass myself (which is not at all easy): I have two fat books about the sacrifice of the Mass and one about the Roman Breviary to read and make notes of as soon as I can possibly get through them. I am writing a paper about a complicated question of metaphysics that I am to read before the theological Academy here at about Easter time, and that will probably be published in a theological paper afterwards. On the feast of St. Thomas Aquinas I have to preach a Latin sermon about him before the theologians here, and today I have been asked to preach some Italian sermons to the poor and sick Italians in the town hospital. You will understand that when I have all this—and of course my chief duty, the Divine Office, I find little time to write letters, or do anything else at all. So much for my excuses. Have you not heard from my aunt lately? I wrote to her when I got your first letter to ask her about a plan I have thought of. She thought it a very good one, and I understood from her answer to me that she meant to write to you about it. Of course, I knew who your “Mr. S.” was. The question of being a priest is one that you have of course thought over seriously, and so you think that God wishes you to be one, I should think for my part that you are probably right. Of course you know as well as I do what is in the fifth chapter of Hebrews: “No one takes to himself the honour, but he who is called by God,” as Aaron—but if someone who is living a good and holy life, who understands what it is to be a priest, the obligations, first of all celibacy, and then the awful responsibility of “representing Christ,” of standing at the altar in the place of our Lord, to use his words, and with the same power with which he used them, to sit on his judgment seat in the sacrament of Penance, and to forgive sins in his name—if anyone who understands this really hopes that he with God’s grace can bear the weight of it, it is most likely that this will be a sign of God’s wish, a sign that God’s Providence really destines him to the greatest honour on earth—to the majesty of the priesthood of the New Testament. But it is a tremendous responsibility. “The Majesty of the priesthood needs angelic shoulders to bear it,” says St. John Chrysostom: Of course one’s confessor is the only person who can give one definite advice—and then, most of all, prayer: Almighty God knows, and he is our dear Father who will not let us go wrong in such a terrible matter, without our own fault: “and he gives his good Spirit to those who ask him.”

Dear Herbert, while I am writing this to you I remember that in a few weeks I am to be ordained priest myself and I am not yet fit to receive the first tonsure. As you have thought

of all this the rest is easy. Before one is ordained one must go through several years training, and the difficulties of this training, the little mortifications of life in a Seminary or College, the obedience and hard work don't seem very great when one thinks of the day when one is to offer to God the sacrifice of Christ's Body and Blood, and to work for the spread of the Kingdom of God upon earth, of the glorious Catholic Church, that has stood unshaken for two thousand years, and that has spread from the 120 disciples in the upper room on the first Whitsunday, to 300 millions of Catholics in every part of the world, ruled by 1500 bishops in the unity of communion with the rock on which our Lord built his Church. It is a glorious thing for you and me in one corner of England to do that which thousands of priests are doing all over the world, from North Russia to South Africa, and which they have been doing back in an unbroken chain to the days when our Lord said "Go and teach all peoples, and baptize them in the name of the Father and of the Son and of the Holy Ghost." ...[T]he Catholic Church will go on teaching all peoples, because our Lord is with her all days to the end of the world. The enthusiasm for God's cause will make seminary life very easy and pleasant to you.

As for the question of the cost of this training, you will let me manage that, won't you? I *mēān* you will let me give you what is needful, as it is natural between cousins. I think £100 a year for three or four years is what you will want, and I can very easily manage that. My aunt wants to help too—we will talk about this when I am in England at Easter. So it will be easy for you next October (when most Universities begin) to leave your office, and go to a College or Seminary to study, and after three or four years you will be ordained priest, and then you will have your future life secured for the most glorious life on earth.

Where do you think it would be best for you to study? There are two Seminaries in England, as you know—Oscott and Ushaw. I thought it would be perhaps a good plan for you to come here, to Innsbruck, so that we could work together, and you would learn German: you could do philosophy for one year, and then three years of theology. What do you think? Wouldn't it be a good plan if you found time to go to Wimbledon, to talk about all this with my aunt? By the way, if you agree to this arrangement, as I very much hope you will, please don't think there will be any special reason of thanks to me. ... We should both be doing the best we can for the cause of energy to it, and I by helping you to make such a devotion possible.

And now something very practical. Every priest must know Latin. I sent you one or two little Latin books, which I see you have got, and which I hope you will find useful. I should advise you to do this: Don't bother about such grammar, irregular forms and so.. Learn carefully (1) the five declensions, (2) the four regular conjugations and "Sum, esse", (3) the pronouns "Ego, Tu, Nos, Vos, Ille, Iste, Hic, Qui." And then begin to read not difficult nor early Latin such as Horace or Cicero—but something very easy: One of the little books of the Fathers, the Vulgate New Testament, or the Imitation of Christ. The Imitation is very easy, because it is all in short sentences; but it is rather bad Latin still it will do for learning words. Look up in a Dictionary (White is good and cheap) all the words you don't know, and understand thoroughly what part of speech each word is; when you find an irregular word learn it in all its parts (this is much easier than grinding at catalogues out of a Grammar; and many words in a Grammar are hardly ever used). The next day read over the same piece again, and if you find any words you have forgotten, look them up again, and this time, write them out on a slip of paper with the English. Carry this slip about with you and keep on looking at it—when dressing, in the train, etc.—till you know the words thoroughly. Of course all languages are hard work, and unpleasant. [...] And then, as soon as ever you can, begin to write Latin; nothing fixes a form in one's memory so well as using it oneself. Take an English Imitation or New Testament and turn it into Latin; and then compare it with the Latin book. It is also a good plan to learn by heart some pieces of Latin—poetry most of all. The Sequences in the Missal for Easter, "Victimae Paschali" and for Whitsuntide, "Veni Sancte Spiritus" are glorious. Eventually you will talk Latin: this is not much more difficult than French, not as difficult as German—if only people would learn Latin properly, and not make wretched boys at school grind at grammar and syntax, and learn huge litanies of every extraordinary and irregular form that comes perhaps once in some almost unknown comedian. The secret of learning languages is words—to know the names of as many things as you can: mistakes in grammar don't much matter, and get corrected gradually—but you can't do anything unless you have a store of words. You get this store by reading, and keep it by speaking and writing. I hope this long dissertation won't bore you—it is the fruit more or less of experience. I have managed to learn a little of one or two languages and I have taught some friends here languages—English mostly. As soon as they can string together a lot of words the battle is won—we can then talk English together and I tell them of as many mistakes as they can remember. When a man says "One man have telled

me in London is much peoples" any Englishman can understand him at any rate, and he will gradually weed out his faults. Today he will learn that the past tense of "tell" is "told" and tomorrow that the plural of much is many. ... Write me a letter in Latin, or shall I write one to you?

Please God I shall be ordained priest towards the end of Lent. I don't know exactly what day yet, but I will tell you as soon as I do. In any case I mean to go to Wimbledon to sing my first holy Mass on Easter Sunday there. I very much hope you will come to hear it, and that will be a good time to talk over all our plans. Write to me when you have spare time, and I will try to answer your next letter sooner than I have answered your first.

*Say a prayer for me sometimes.
Your very affectionate cousin,
Adrian Fortescue*

Adrian was ordained priest in the church of the Episcopal Palace at Brixon by Simon, Prince Bishop of Brixon, on March 27, 1898. He went home to his aunt's house in Wimbledon and on Easter Sunday, April 10, sang his first Solemn Mass at his parish church of the Sacred Heart. On the following day he said Mass in the family chapel in the Dominican church at Haverstock Hill. Two weeks later he was back in Innsbruck to finish out the academic year after which he spent the summer vacation with relatives and friends in England. A diary for this period notes that on July 20 he learned to ride a bicycle. August 15-25 he was at Oxford, where his sister-in-law Alice lived, and at Boulogne where he first went to school. September 12 he was in Wales with the Spooners and on the 25th at Bubbenhall where his half-brother, Vincent, was the Church of England rector. In October he was back in Innsbruck to complete his theological studies.

“AND NOW SOMETHING VERY PRACTICAL. EVERY PRIEST MUST KNOW LATIN. *I sent you one or two little Latin books, which I see you have got, and which I hope you will find useful. I should advise you to do this: Don't bother about such grammar, irregular forms and so. Learn carefully (1) the five declensions, (2) the four regular conjugations and "Sum, esse", (3) the pronouns "Ego, Tu, Nos, Vos, Ille, Iste, Hic, Qui". And then begin to read not difficult nor early Latin such as Horace or Cicero—but something very easy: One of the little books of the Fathers, the Vulgate New Testament, or the Imitation of Christ.*”

—ADRIAN FORTESCUE *in a letter written to his cousin on the best way to learn Latin*

During the secular media's frenzied focus on the Catholic Church during the interregnum, the LLA's secretary Scott Calta submitted the following letter to the Atlanta Journal-Constitution. Our members can now see that our versatile secretary is also an apologist. Well done, Scott!

SELECTING THE NEXT POPE: LETTERS:

'A Primer on Church' offensive

**Scott Calta - for the *Atlanta Journal-Constitution*
Saturday, April 16, 2005**

I was shocked and offended to read the AJC's "A Primer on the Church: Why Catholics Need the Pope" [April 9]. This attempt at explaining Catholicism to non-Catholics was erroneous and shallow. The most basic definition of the word Catholic is universal, a fact that was omitted when discussing the meaning of that term. Every Catholic schoolchild learns this definition, which is taught in the catechism of the Catholic Church.

The article also misstates Catholic sacramental teaching when it avers that the impossibility of women's being ordained to the priesthood "is a Church law, not a biblical injunction . . . It could be changed as the law of abstaining from meat on Fridays was changed a few decades ago."

The male-only priesthood was declared numerous times throughout history—most recently in 1994 by the Holy See—to be an authentic, irreformable and infallible tenet of the Catholic faith. Laws of abstinence are merely disciplinary matters; the nature of the priesthood is most assuredly not. The section about the role of the Virgin Mary spent more time mentioning Protestant perspectives of Christ's mother than it did presenting any authoritative Catholic teach-

ing. The remark that "[S]ome Catholic experts acknowledge that some Catholics cross the line into worshipping Mary" was outlandish and contemptuous. Who are the alleged "Catholic experts" who maintain this, and on what basis? As a Catholic, I have never heard of anyone who even came close to worshipping Mary. This old canard is simply anti-Catholic prejudice.

The article conveniently fails to mention that the Orthodox Churches similarly honor the Virgin Mary. Interestingly, several weeks ago, Time magazine did a cover story on Mary's role in salvation history, and how it is increasingly meditated upon by Protestant Christians. Sources such as Thomas Flynn of Emory University, Keith Crim's Dictionary of World Religions and the Protestant New International Version Bible are inappropriate for such an article. The Catholic catechism, editions of the Bible, papal encyclicals and conciliar documents were nowhere to be found.

SCOTT CALTA,
Dallas, GA

Scott Calta is secretary of the Latin Liturgy Association Inc., www.latinliturgy.com

INTERREGNA

Our member Carl Moore reports that the following question appeared on the television game show "Jeopardy" this past April. The answer: "Some of these

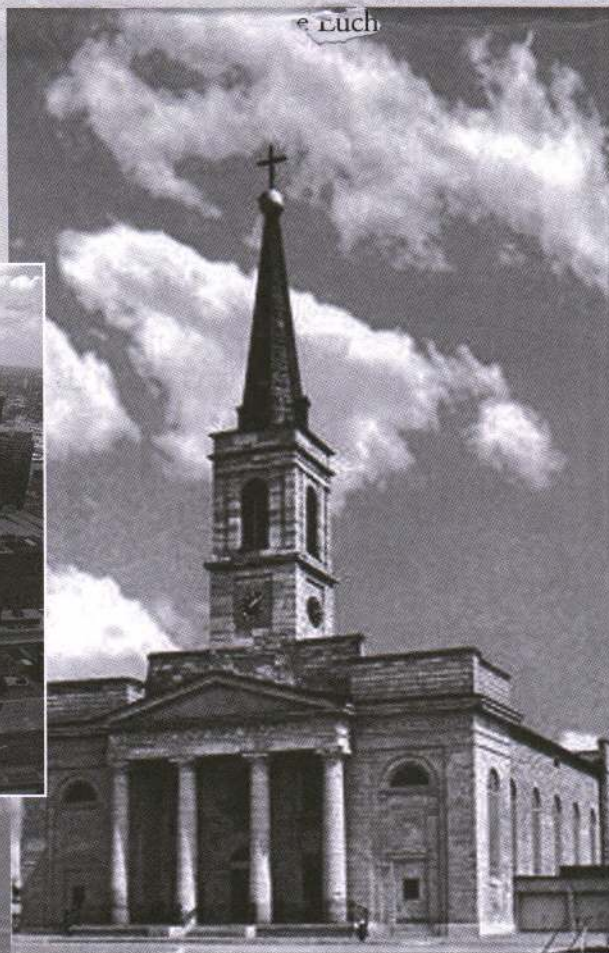
periods of time called this occurred in 304 AD (4 years), 1314 (2 years), 1958 (19 days), 1963, and 2005." The correct response: "What is interregnum?" Members may recall that Jeopardy was a favorite of the late Bob Edgeworth, former Chairman of the LLA. He appeared on the game show, as reported in the previous LLA newsletter.

“THE REMARK THAT
“[S]ome Catholic experts
acknowledge that some
Catholics cross the line into
worshipping Mary”
was outlandish and
contemptuous.
Who are the alleged
'Catholic experts'
who maintain this, and on
what basis?”

—SCOTT CALTA

Meet us in Saint Louis, MO July 14-15-16, 2006.

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 Mark your calendar now and plan to attend.

Visit us on the web www.latinliturgy.com



ORATIO PRO MISSA LATINE CELEBRANDA
PRAYER FOR THE CELEBRATION OF THE MASS IN LATIN
(Official Prayer of the Latin Liturgy Association)



MUNDI 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