

The Paulus Institute

for the Propagation of Sacred Liturgy

Press Backgrounder

In Honor of His Holiness Pope Benedict XVI

*On the Fifth Anniversary
of His Inauguration*



*A Pontifical Solemn High
Traditional Latin Mass
At the Basilica of the National Shrine
of the Immaculate Conception
Washington, DC*

at the High Altar of the Great Upper Church

*Celebrated by
His Eminence Darío Cardinal Castrillón Hoyos*

April 24, 2010, 1 p.m.

Ecce Nunc Tempus Acceptabile

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*His Holiness
Pope Benedict XVI*

His Holiness Pope Benedict XVI was elevated to the papacy by a Papal Inauguration Mass celebrated on 24 April 2005. The Pontifical Mass to be said 24 April 2010 at the Basilica of the National Shrine of the Immaculate Conception in Washington, DC, will celebrate the fifth anniversary of the inauguration of Pope Benedict.

Pope Benedict, as Joseph Ratzinger, was an expert theologian (*peritus*) at the Second Vatican Council from 1962-1965 advising Josef Cardinal Frings, Archbishop of Cologne, Germany. From 1969 to 1977, Fr. Ratzinger taught theology at the University of Regensburg.

In 1977 he was named by Pope Paul VI as Archbishop of Munich and Freising and received episcopal ordination as cardinal, the first diocesan priest in 80 years to undertake the governance of the Archdiocese of Bavaria. He chose as his episcopal motto "co-workers of the truth" to illustrate the relation of his previous tasks as professor and then shepherd to follow and serve the truth in today's world where truth is almost entirely omitted.

He took part in the Conclaves that elected Pope John Paul I and Pope John Paul II.

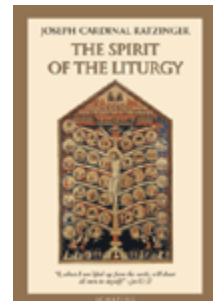
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Cardinal Ratzinger was appointed Prefect of the Congregation for the Doctrine of the Faith in 1981 by Pope John Paul II. He was President of the Preparatory Commission for the Catechism of the Catholic Church from 1986-1992. On 30 November 2002 he was approved as Dean of the College of Cardinals.

At 78 years of age, Joseph Cardinal Ratzinger was elected as pope on April 19, 2005. His election on the second day of the conclave testifies to a common assurance among the 115 Cardinals who had met him personally over the years. He is now, in Latin, Benedictus PP. XVI.

Pope Benedict XVI, the Liturgy, and The Apostolic Letter Summorum Pontificum

Besides being a renowned theologian and author of numerous works, Pope Benedict is perhaps the preeminent expert of the 20th century and to date on Catholic liturgy. His works on the liturgy include *Feast of Faith* (1981), *A New Song for the Lord* (1995), and *The Spirit of the Liturgy* (1999). His works are notable for his profound grasp of the essentials of the subjects he addresses as well as being accessible for the average reader.



As Supreme Pontiff, on 7 July 2007 Pope Benedict issued an Apostolic Letter, *Summorum Pontificum* (Of the Supreme Pontiffs), on the celebration of the Roman Rite according to the Missal of 1962. *Summorum Pontificum* recognized that the Roman Missal promulgated by St. Pius V in 1520 and reissued by Blessed Pope John XXIII in 1962 must be given due honor for its venerable and ancient usage. It is known as the Extraordinary form of the Roman Missal. Together with the Missal of Paul VI issued 1969, known as the Ordinary form, the two Missals are both expressions of the Church's *Lex orandi* (Law of prayer) and are harmonious in maintaining the Church's *Lex credendi* (Law of belief) as two usages of the one Roman rite. Celebration of the Holy Sacrifice of

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the Mass according to the 1962 Missal was recognized as permissible and never abrogated.

In a letter to the bishops of the world accompanying *Summorum Pontificum*, Pope Benedict noted the appeal of the Traditional Latin Mass to the young, who find the attraction of the encounter with the Mystery of the Most Holy Eucharist particularly suited to them, and asked that the Traditional Mass generously be made available.

Summorum Pontificum followed prior developments. In 1984 the Supreme Pontiff John Paul II effected a special indult *Quattuor abhinc anno* (Four Years Ago) that granted permission to use the Roman Missal published by John XXIII in the year 1962. In 1988, John Paul issued an Apostolic Letter, *Ecclesia Dei* (Church of God), by which he encouraged bishops to generously favor all the Catholic Faithful who desired this Mass. In 1991, guidelines were published by the *Ecclesia Dei* Commission regarding the “so-called Tridentine Mass.”

In *Summorum Pontificum*, Pope Benedict wrote: “Following the insistent prayers of these faithful, long deliberated upon by our predecessor John Paul II, and after having listened to the views of the Cardinal Fathers of the Consistory of 22 March 2006, having reflected deeply upon all aspects of the question, invoked the Holy Spirit and trusting in the help of God, with these Apostolic Letters we establish the following,” and thereby clarified the position of the Extraordinary form, the Traditional Latin Mass.

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Cardinal Darío Castrillón Hoyos



Cardinal Darío Castrillón Hoyos is President Emeritus of the Pontifical Commission *Ecclesia Dei* and Prefect Emeritus of the Congregation for the Clergy.

He was born on 4 July 1929 in Medellín, Colombia, and was ordained for the diocese of Santa Rosa de Osos on 26 October 1952. He studied at the prestigious Pontifical Gregorian University in Rome, where he also earned a doctorate in canon law. He also specialized in religious sociology, political economy, and ethics in economy.

His Eminence served as a curate in two rural parishes, as director of the *Cursillo* movement, and as delegate for Catholic Action. He also taught canon law at the Free Civil University and was General Secretary of the Colombian Bishops' Conference.

On 2 June 1971, he was elected titular Bishop of Villa del re and Coadjutor of Pereira. He received episcopal ordination on 18 July 1971. On 1 July 1976 he became Bishop of Pereira.

As a Delegate of the Colombian Bishops' Conference, Bishop Castrillón Hoyos participated in the Latin American Bishops' General Conferences held in Medellín (1968) and Puebla (1979). From 1983 to 1987 he was General Secretary of the Latin American Episcopal Council (CELAM) and President of the same Council from 1987 to 1991.

Named Archbishop of Bucaramanga on 16 December 1992, he was called by Pope John Paul II to head the Congregation for the Clergy on 15 June 1996 as Pro-Prefect.

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As Pro-Prefect of the Congregation, he personally organized the celebration of John Paul II's 50 years as priest.

In the Vatican, Cardinal Castrillón was appointed by Pope John Paul II as Prefect of the Congregation for the Clergy from 1998 to 2006. He was also appointed by John Paul as President of the Pontifical Commission *Ecclesia Dei* in the year 2000, and as Protodeacon of the college of cardinals from 2007 to 2008. He was proclaimed Cardinal by Pope John Paul II on 21 February 1998.

From **Inside the Vatican** Catholic News Magazine, Jan. 2010 issue

The **Inside the Vatican** "Top Ten" for 2009

1. Cardinal Darío Castrillón Hoyos



The life of Cardinal Dario Castrillon Hoyos took a dramatic turn with the release of the *motu proprio* “*Summorum Pontificum*,” the papal document which “rehabilitated” the pre-Vatican II liturgy, on July 7, 2007.

Since then, for two and a half years, the Church has been entering into a new phase in which the pre-conciliar tradition is once again appreciated and integrated into Catholic life. And no one has done more to implement this integration than Cardinal Castrillon Hoyos.

Our choice of him as the first of our “People of the Year” is in part a choice of all those in the Church who have labored over the decades to preserve the treasures of the Catholic tradition, especially her liturgy, in a time of much confusion and forgetfulness of ancient things.

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Beginning in July 2007, even the *Ecclesia Dei* Commission had to reposition itself, from the role of a defender of the old rite from oblivion to that of an agent for its spreading and promotion, as noted by Msgr. Fernando Areas Rifan, the first traditional bishop consecrated by Rome since Vatican II.

As the head of *Ecclesia Dei*, Cardinal Castrillon Hoyos was called to play a pivotal role in the strategy of Benedict XVI to restore the sacred in the Church.

But what he did to accomplish the will of the Holy Father, in full loyalty and obedience, went well beyond his mandate, since he did not limit himself to preaching, but actually practiced what he preached. And what better way to preach than by example?

It started well before the release of *Summorum Pontificum*, on May 24, 2003, when for the first time in decades a senior prelate of the Curia still fully in office, like Cardinal Castrillon Hoyos, celebrated a pontifical Mass in the old Latin rite in one of the major four basilicas in Rome, St. Mary Major.

“I had not celebrated anymore according to the missal of 1962, after the post-conciliar liturgical reform,” Castrillon Hoyos was quoted as saying in an interview in the *Osservatore Romano* on March 27, 2008. “Today in resuming sometimes the extraordinary rite, I myself have rediscovered the richness of the old liturgy that the Pope wants to keep alive, preserving that age-old form of Roman tradition.”

An old Italian proverb says that “appetite grows by eating”: since the pontifical in St. Mary Major, and especially after the *motu proprio*, Cardinal Castrillon Hoyos has celebrated the old rite on an increasing number of occasions: in Rome, outside of Rome and even in other countries, and it would not be possible to keep record of all of them in our limited space.

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But most of all, his tireless zeal has by no means dwindled after he had to retire on July 8, 2009 following his 80th birthday (he was born on July 4, 1929) -- on the very day when Benedict XVI attached the Pontifical Commission *Ecclesia Dei* to the Congregation for the Doctrine of the Faith with the *motu proprio* "*Ecclesiae Unitatem*."

"I was prefect of the *Ecclesia Dei*, my concern is for the Church, and I'll do all I can for her full unity, my interest will be devoted to her sanctification as well as the wonderful wealth of her traditional rites," he was quoted as saying in an interview by *Süddeutsche Zeitung* on September 25, 2009.

But more than that, Castrillon Hoyos is also living up to his words "traditional rites" in the plural: for example, he administered the Sacrament of Confirmation according to the old rite on December 12, 2009, to a number of youth in the personal parish of Santissima Trinità dei Pellegrini.

On Immaculate Conception day, December 8, 2009, he led a traditionalist public procession of almost a thousand people in the very heart of Rome promoted by the Institute of Christ the King Sovereign Priest from the Church of Gesù e Maria al Corso, where they are headquartered, to the Cathedral of Santa Maria Sopra Minerva.

Interestingly, in the morning of the same day, a pontifical in the extraordinary or Gregorian rite was being celebrated by Cardinal Franc Rodé, Prefect of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, in the church of Santissima Trinità dei Pellegrini.

It would really seem that in the footsteps of Castrillon Hoyos, an increasing number of cardinals are starting to celebrate the old rite, as was also the case with Cardinal Antonio Cañizares Llovera, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, who celebrated a traditional pontifical in Santissima Trinità dei Pellegrini on All Saints Day November 1, 2009, after having previously done so in the stately

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basilica of St John Lateran.

In a press conference on the sidelines of the pontifical he celebrated on June 14, 2008, in the cathedral of Westminster in London, the first time after some three decades, with more than 1,500 people in attendance, Cardinal Castrillon-Hoyos revealed that the Pope's intention was for the extraordinary rite to be made available at every parish.

Should this ever materialize, Castrillon Hoyos should be also credited for it.

And last but not least, should talks with the Lefebvre-founded Society of St. Pius X be successful, ample merit must also be attributed to his contribution in terms of charity, patience and diplomatic skills that enabled him to begin the talks in 2000 after they were discontinued in 1988. —*Alberto Carosa*

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The Basilica of the National Shrine of the Immaculate Conception

The Basilica, commonly referred to as the Shrine, is the largest Roman Catholic church in the United States and North America, the largest in the Americas, and is one of the ten largest churches in the world. It is the nation's pre-eminent Marian Shrine, dedicated to the patroness of the United States—the Blessed Virgin Mary under her title of the Immaculate Conception. The Shrine was dedicated on November 20, 1959. In 1990, Pope John Paul II elevated the Shrine to the status of a minor basilica.

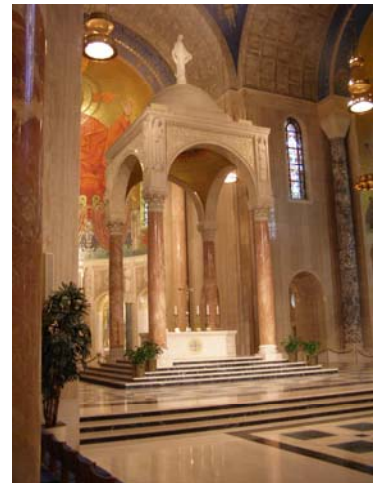
The Shrine is located within the boundaries of the Archdiocese of Washington, but it is not the seat of the archbishop, presently His Excellency Archbishop Donald Wuerl, and is not a parish church. It is the church of all the nation's bishops and is known as "America's Church."

The High Altar and the Liturgical East

The Pontifical Mass in the Extraordinary Form honoring Pope Benedict XVI will be celebrated by Cardinal Castrillón at the High Altar of the Great Upper Church of the Shrine.

The High Altar is the chief altar in a church. It is elevated above the floor of the sanctuary, thereby visible to all the Catholic Faithful in the church.

The High Altar symbolizes Christ, who offers Himself through the hands of the priest to God the Father; for Christ is present in our churches not only in a spiritual manner but really, truly, and substantially as the victim of a sacrifice. The Mass is therefore referred to as the Holy Sacrifice.



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The High Altar is mounted on steps, usually an uneven number, five in the case of the Shrine, including the upper platform (*predella*), preceded at the Shrine by a platform elevated by three steps above the sanctuary. The canopy over the altar is called a *baldacchino*.

Since the early days of Christianity, where possible a church was usually constructed in the form of a cross (as is the Shrine) and oriented toward the east, with the altar placed at the head of the church. Holy Mass, therefore, was celebrated, as it is in the Extraordinary form, with both the priest and the people facing east (*ad orientem*) in the sacred direction of worship, the liturgical direction of the Risen Christ, for “As the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man.” [Mt. 24:27]. Where a location does not permit this orientation, as at the Shrine, the priest and people still figuratively face the east together toward the Lord (*ad Dominum*).

Origen, one of the most distinguished of the early fathers of the Christian Church, wrote in 231 A.D., “the direction of the rising sun obviously indicates that we ought to pray inclining in that direction, an act which symbolizes the soul looking towards where the true light rises.” Later, the Prayer of Saint Augustine instructs us to turn to the Lord—*Conversi ad Dominum*.