

The Pilot

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Pilot photo by Gregory L. Tracy

A cardinal-archbishop like none before him

BY DONIS TRACY
PILOT CORRESPONDENT

VATICAN CITY — Once more, the Archdiocese of Boston has a cardinal-archbishop — yet one unlike any of his predecessors. For the first time in the history of the Archdiocese of Boston — and only the 10th time in Church history — the Holy Father has elevated a Capuchin friar to the position of cardinal.

On March 24, Cardinal-designate Seán P. O'Malley, together with 14 other cardinals-designate was elevated to become a prince of the Church by Pope Benedict XVI in a consistory at St. Peter's Square in the Vatican.

Foul weather plagued Vatican City the days preceding the consistory, and the dark threatening clouds looming overhead indicated rain would not be far away. Nevertheless, the entire College of Cardinals, hundreds of bishops and thousands of invited guests, many of them waving flags from their native countries, filled the seats in St. Peter's Square to witness this pontiff's first Ordinary Public Consistory.

As the choir sang the words of Psalm 32, "Exult you just in the Lord; to Him give praise," the 15 cardinals-designate clad in their scarlet robes processed into St. Peter's Square to animated applause and cheers. Cardinal-designate O'Malley, smiling widely, periodically paused in the procession to greet friends and family members.

Once the cardinals-designate concluded their procession to their seats of honor in front of the basilica, Pope Benedict XVI entered the square through the center doors of St. Peter's and processed to his chair.

"In this the vigil of the Annunciation of our Lord, we are gathered, my dear brothers and sisters, to offer prayers and supplications to almighty

God, through the intercession of Mary, that we can be accompanied with His grace," Pope Benedict XVI prayed in Latin. "Therefore, with the authority of Almighty God, the holy Apostles Peter and Paul, I create and solemnly proclaim the title of Cardinal of the Holy Roman Church to these our brothers."

The pontiff then read the names of the 15 men, representing 11 countries from four continents.

Cardinal William J. Levada, prefect of the Congregation for the Doctrine of the Faith, addressed the Holy Father on behalf of the new cardinals.

"It is with a heart full of gratitude and of fear, that in the name of the cardinals created by Your Holiness, I wish to express our sentiments in this hour both so significant and so solemn for our poor existence," he began.

"In this the first year of your pontificate, we are the first group of cardinals created to continue, together with the College of Cardinals, the work of collaborating with Your Holiness" in the universal Church, Cardinal Levada said.

"We profoundly feel the grave responsibility" of this great role, "and we pledge our total love and unconditional fidelity to Christ the Lord and to the Christian people," he continued. "We pray that with the help of the Virgin Mary, Mother of the Church and Queen of the Apostles, in this vigil of the Solemn Liturgy of the Annunciation, that your 'fiat' may also be ours."

Following Cardinal Levada's address, two readings — an epistle and a Gospel — were proclaimed in Latin, after which Pope Benedict XVI delivered his homily.

"The penitential mood of Lent makes way for the feast: today, the See **A cardinal-archbishop ...**, page 38



Pope Benedict XVI places the red biretta on the head of Cardinal Seán P. O'Malley at the March 24 consistory.
Pilot photo by Gregory L. Tracy



Pope Benedict XVI places the cardinal's ring on the hand of Cardinal Seán P. O'Malley.
Pilot photo by Gregory L. Tracy

'Receive the ring from the hand of Peter'

BY DONIS TRACY
PILOT CORRESPONDENT

VATICAN CITY — The day following the Ordinary Public Consistory that elevated the archbishop of Boston to the College of Cardinals, the new cardinals concelebrated a Mass with Pope Benedict XVI. During the Mass they were given their cardinals' rings, a sign of their faithfulness to the Holy Father.

For a second day, St. Peter's Square was filled with dignitaries, clergy members, friends and family of the new cardinals, this time not waving their nations' flags, but holding banners wishing their shepherds well. In the center aisle hung a large banner that read, "Congratulations Cardinal O'Malley. We love you. Archdiocese of Boston."

With their golden chasubles gleaming in the sun, the new cardinals processed together with the Holy Father. As during the procession into the consistory, Cardinal Seán P. O'Malley stopped to greet well-wishers along the way.

"Today the Mother Church presents the new cardinals," Pope Benedict XVI proclaimed, explaining that during the Mass each new cardinal would be given a ring "as a sign of fidelity to Peter."

The rings, similar in design to those given by Pope John Paul II, depict the resurrection of Jesus as described by the Gospel of John. Each of the new cardinals received the golden ring from the hand of the pontiff.

Following the readings — which were proclaimed in English and Spanish, and the Gospel — which was sung in Latin — Pope Benedict delivered his homily.

"For me it is a source of great joy to preside at this concelebration with the new cardinals after yesterday's consistory," he began, "and I consider it providential that it should take place on the liturgical Solemnity of the Annunciation of the Lord."

"In the Incarnation of the Son of God, in fact, we recognize the origins of the Church. Everything began from there," he declared. "From generation to generation, the wonder evoked by this ineffable mystery never ceases."

The Virgin Mary's acceptance of the angel's message was because "she accepts with personal generosity the wave of God's love poured out upon her," Pope Benedict explained.

"What an abundance of light we can draw from this mystery for our lives as ministers of the Church! You above all, See **'Receive the ring...'**, page 62

Thousands come to congratulate, greet new cardinal

Hugs, handshakes and photographs



Speaking to the press after the consistory, Cardinal O'Malley said he was anxious to return to wearing his familiar Franciscan habit. However, he joked, "At least no one can doubt my sports affiliation. I have red socks."

Pilot photo by Gregory L. Tracy

By DONIS TRACY
PILOT CORRESPONDENT

ROME — A buffet dinner of ziti, cheese omelets, vegetables and small pastries set out in foil trays served with plastic plates, cups and flatware. Common table wine with screw-off caps, simply marked either "red" or "white." Of course, everything meatless for a Lenten Friday.

This could be the description of any church supper in any parish in the archdiocese. Instead, in a fashion appropriate for the simple style of Boston's new cardinal, it was the celebratory luncheon for new American Cardinals Seán P. O'Malley and William J. Levada.

Following the morning

consistory, hundreds of invited guests flocked to Rome's North American College March 24 for the luncheon and a chance to greet the new cardinals. On the lawn, two canvas tents were set up — one for Cardinal Levada, the other for Cardinal O'Malley — where guests could greet and pose for a photo with the new cardinals.

Nearby, five seminarians from the college played classical music, until the clouds that had been threatening throughout the morning finally let their rain fall.

Immediately following the reception, Cardinal O'Malley met with the press to give those who couldn't make it to Rome a chance to see their cardinal.

"I would like to begin by thanking you [the media] for making it possible for Catholics in Boston to participate in this great day," he said.

Wearing his new red robes, the cardinal said he was "anxious to get back into my old uniform." However, "at least no one can doubt my sports affiliation," he joked, sticking his foot out from under the robes. "I have red socks."

When asked by a reporter if he was wearing any part of his Capuchin outfit, the new cardinal quipped, "Yes, my beard."

In the evening, following tradition, the 15 new cardinals held calling hours for

the general public in various rooms of the Vatican's Apostolic Palace. Thousands of people waited as long as three hours to make their way up the long, marble staircase to greet the new princes of the Church.

The palace, which is otherwise closed to the public, was packed with people from all over the world.

As visitors entered the palace for the first time, it was common for them to gasp or simply stop in their tracks to take in the surroundings.

"Each room is more beautiful than the next," commented one visitor.

Once inside, well-wishers

searched for small signs indicating which room each cardinal would be in. In one room, close to one dozen Korean children dressed in traditional clothes surrounded newly elevated Cardinal Nicholas Cheong Jinsuk of Korea. Several African men and women, in their native clothes, greeted Cardinal Peter P. Dery of Ghana.

Together with Cardinal Levada, Cardinal O'Malley greeted the public in the palace's Sala Regia, an opulent room with walls covered floor to ceiling with elaborate paintings. Cherubs were carved into the gold gilt ceilings.

From 4:30 to 7:30 p.m. hundreds upon hundreds of visitors — everyone from cardinals to students — stopped by to congratulate Cardinal O'Malley. Even the rector of Santa Maria della Vittoria, Father Stefano Guernelli, OCD, and several of his fellow Carmelite friars stopped by to greet the new cardinal and present him with a book explaining the history of his titular church.

Cardinal O'Malley concluded his long day of hugs, handshakes and photographs with a special gathering of his family and closest friends.

It was a dinner with "just the clan," he said.



Pilot photo by Gregory L. Tracy



In the evening, the new cardinal received hundreds upon hundreds of well-wishers in the Apostolic Palace's opulent Sala Regia.

Pilot photo by Gregory L. Tracy



Guests wait in the rain for a chance to greet Cardinal O'Malley on the lawn of Rome's North American College.

Pilot photo by Gregory L. Tracy

Cardinal O'Malley speaks on significance of elevation, challenges of the Church

By ANTONIO M. ENRIQUE

VATICAN CITY — In his most extensive interview granted while in Rome for the consistory, Cardinal Seán P. O'Malley spoke with The Pilot about the significance of his elevation to cardinal and his views of the challenges facing the Universal Church today. Those challenges include an increase in secularism, the rise of Islam, the crisis of vocations and the need to promote a new evangelization among Catholics.

The interview was conducted March 24, the day in which the then-cardinal-designate joined the Holy Father and many of the world's cardinals for a day of prayer and reflection in the Vatican's Paul VI Hall.

Q: Cardinal Seán, when you were ordained a Capuchin friar nearly 36 years ago, did you ever dream of becoming a bishop or, for that matter, a cardinal of the Church?

Cardinal O'Malley: That was the farthest thing from our minds. In those days there were very few American bishops who were religious. It was almost unheard of. It was really Pope John Paul II who began to ordain more religious, bishops. In my community, most of the bishops have been in the missions. All American Capuchins had been made bishops in Papua New Guinea, in Nicaragua, in Guam. It was not even something that was on the radar screen.

Q: When you were a young seminarian, did you "look up" to any particular cardinal?

Cardinal O'Malley: The first cardinal that I knew personally was Cardinal Wright because he had been our bishop when I was a seminarian in Pittsburgh. At the time, he was not a cardinal but he was an extraordinary preacher, but, of course, we had not been exposed to his Boston accent. When he arrived in Pittsburgh he came to the seminary and gave a Mass, and all the seminarians were imitating him! He was a very eloquent man, very cultured and everyone was fascinated with him.

Of course, when I was growing up, Cardinal Spellman was almost like a legend in the United States. In those days, he was in many ways the spokesperson for the Catholic Church in the United States. We were all very aware of him.

Q: You have said to prefer a simple lifestyle, one that seems to contradict your new status as a cardinal. How do you reconcile both things in your person?

Cardinal O'Malley: The day when a cardinal needed to have a princely lifestyle is over, and I am happy that it's over.

I know that at one time that was something that was very important and those symbols were important to the Catholic people — particularly when we were an immigrant Church in the United States. There was a time when that was a great source of pride for the Catholic people and a consolation that the leaders in the Church were important in civil society, and



Cardinal-designate O'Malley speaks at the Domus Santa Marta in the Vatican where he stayed during the time of the consistory.

Pilot photo by Gregory L. Tracy

therefore, have a worthy residence and lifestyle.

But I think, particularly in the Church after the Vatican Council, we have rediscovered the importance of simplicity. So, I am confident that people will not be disappointed that my style is more like a simple priest. I cannot live with the same austerity as in a monastery but, to live like a simple parish priest, I think it is a good practice for bishops.

Q: To be elevated to cardinal is a personal prerogative of the Holy Father. Why do you think the pope has chosen you?

Cardinal O'Malley: I don't have any great insights. I am sure it's a sign of his love and regard for the Church of Boston and perhaps in appreciation of our recent history, what we've been through, as a sign of encouragement.

Q: For those who don't know, can you explain the difference between being the archbishop of Boston and being Cardinal Seán O'Malley?

Cardinal O'Malley: The bishop of a diocese is the chief pastor of that local Church. When the local Church is an archdiocese, and has a series of suffragan sees around it, the bishop becomes an archbishop.

The cardinals are the ones who are chosen by the Holy Father to be part of the College of Cardinals, which is a large group of advisors to the pope himself and when the See of Peter becomes vacant — the pope dies — then it is their responsibility to choose a new pope.

Q: Why are all cardinals assigned a church in Rome?

Cardinal O'Malley: The cardinals

have been choosing the pope for over 1,000 years. Before that it was the priests of Rome who had that responsibility. So, the cardinals are given churches in Rome to make them part of that local clergy and at the same time allowing for a more universal and Catholic voice in the selection of the pope. Tomorrow I will be given a church in Rome that I will have a sentimental or spiritual relation with. I won't actually be the pastor or interfere in the life of the parish, but every cardinal has a connection to Rome and my connection will be the one the Holy Father will give me.

Q: The pope also appoints cardinals to different Vatican dicasteries. Do you already know in which Vatican offices you are going to serve?

Cardinal O'Malley: No, and I'm wondering if he will make those appointments now. I know there is going to be some restructuring of the Curia, so maybe he will wait until after some of those councils may be drawn together. I am not sure.

Q: Any particular interest?

Cardinal O'Malley: Of course (Laughter), but I am not going to tell you. And it would make no difference because the Holy Father chooses them.

Q: You are taking part today in a day of reflection and prayer with the Holy Father and all the cardinals. What was it like being in the College of Cardinals for the first time?

Cardinal O'Malley: That was quite an experience. It began with prayer and then the Holy Father said, "I'd like to share a spiritual reflection" which he gave spontaneously, talk-

ing about St. Toribio — it's the feast of St. Toribio. He was a missionary bishop in South America, he learned Ketchua, and was able to translate the catechism, he walked thousands of miles to evangelize. The Holy Father's speech was such a wonderful feature. And it was all from his heart.

That was very moving and then having a chance to greet a number of cardinals who I have not seen, in particular some from Latin America, Spain and Portugal whom I had not seen for a long time.

Q: As a cardinal, you now have an important say in global Church affairs. From your perspective, which are the most important challenges facing the Church today?

Cardinal O'Malley: Certainly, on the world scene, the forces of secularism are something that the Church has got to deal with. To be able to evangelize and teach the faith in a society which is no longer a Christian society, that has the same way of looking at reality — I think that is a big challenge.

The challenge of Islam in the world — which is not only a phenomenon in Africa and the Middle East but now even New York — and how Christianity is going to interact with the Muslim world. And it is curious, because there are historical reasons for tensions and rivalry and yet there are also points of convergence: the way they look at life and issues like abortion, and marriage and things like this. There would be greater understanding among believers and people who practice the Muslim faith.

And certainly, in the First World the vocation issue is very important. I suppose the challenge in the devel-

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Cardinal O’Malley speaks on significance of elevation, challenges of the Church

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oping countries, in places where the Church is growing very quickly, is to make sure that the leadership receives the kind of formation that they need.

Q: Why do you think the Church is facing a crisis in vocations?

Cardinal O’Malley: The crisis is present in Europe and the United States. In Africa and Latin America they are beginning to have very large numbers of vocations. So the crisis is not worldwide. The crisis is in the developed countries, in countries where secularism is on the rise, in countries where materialism has become so firmly rooted in culture, in countries where family life is deteriorating, where the appreciation for chastity and for celibacy has been diminished so the priesthood is no longer seen in the same way it was a generation ago.

Beyond that, the whole sense of personal vocation, in many instances, is not there. A lot of Catholics think in terms of a career or a profession and not what is a call to holiness that comes through our baptism and concern to discover what God’s will is in our lives so we can live that. And beyond the personal vocation, the sense of being part of a communal mission that Christ has entrusted to the entire Church.

There has been what I call privatization of religion, that has become very sentimental, very personal. So you have people saying, “I am spiritual but I don’t belong to any church.” Well, as I tell the confirmation kids, Jesus did not come so we can have the “warm fuzzies.” He came to establish a Church, a people, and to give us a mission so to recapture that sense of who we are, that we do have a personal vocation.

In today’s world, without that sense of vocation, it is not only the priesthood and religious life that suffer, but marriage too.

People are postponing marriage or substituting it for cohabitation or they think that marriage is only about adults. So they get married without the idea of having children, or they justify, then, same-sex marriage because it is an arrangement of friendship between adults rather than a family that is to generate life, to bring children into the world, to nurture them to prepare them to be good citizens of this world, and citizens of heaven.

Q: Is there a connection between the ability of youths to listen to the call from God and family life?

Cardinal O’Malley: Of course. I grew up in a family where my parents had such reverence for priests, for the Eucharist. I started serving Mass ... before I made my First Communion. I learned the Latin prayers with my older brother to be a Mass server. In those days, there was never a Mass without altar boys even during the week. My parents would make sure that, even at six o’clock in the morning, we would be there.

Q: Some contend that the crisis of vocations would be solved if married men were allowed to become priests or if women were ordained. Are those

real solutions?

Cardinal O’Malley: Well, the Church has said over and over again that we can only ordain men because, in the incarnation, Christ is male and the priesthood is an extension of Christ.

Married clergy? It’s not an impossibility because we have Eastern rite clergy and we also have married deacons. However, in the mainline churches that have married clergy, they are having the same shortage of clergy in the same secularized countries.

It is really not a solution and, for the Latin rite to change, it would bring a whole set of other problems. Not just theological problems, but also practical problems. We have many parishes that can barely support a celibate clergy, let alone if they had to support a family.

But in the Church, celibacy is not just seen for its practical value — and it does have a practical value, it makes people much more available to go wherever, to be able to serve God’s people — but it’s done more for the spiritual reasons behind it. In imitation of Jesus’s celibate life, an invita-

their faith so we need to once again reach out to those who at least are nominally Catholics and invite them to be a part of the community and help them to understand the Church’s teachings.

Q: What is your opinion of the new movements and ecclesial communities, mainly new lay renewal groups born around the time of the Second Vatican Council?

Cardinal O’Malley: The new movements and ecclesial communities have already had a big impact in the life of the Church, because at one level they allow people to experience the Church as a community, not to be so anonymous in the big Mass, of parishioners where they perhaps do not know each other. It helps people to develop a spirituality. The movements impart catechesis, help people to understand the faith, and then motivate them to evangelize. So we find in the movements the spirituality, catechesis and evangelization that we so desperately need in the Church today.

In the United States probably the movement that has had the most

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tion to renunciation, to follow Him. It’s the new martyrdom by which the Church professes our faith in the resurrection. That we are all going to live forever, therefore we don’t have to have children in order to survive in immortality in our children. So some Christians are consecrated to a life of celibacy as a sign of the Church’s faith in the resurrection. So there are many theological reasons, not just practical reasons and it would take very great and urgent circumstances for the Church to ever change our teaching on celibacy.

Q: Another issue you mentioned was the need to evangelize. Pope John Paul II and now Pope Benedict have stressed the importance of the New Evangelization. How important do you think that is for the future of the Church?

Cardinal O’Malley: It is very, very important because the new evangelization is directed not just to the mission “ad gentes,” the foreign mission, but to our own supposedly Christian societies where many people have received the sacraments and yet are not truly on fire with their faith. They don’t understand their faith or live

impact up to this point has been the Cursillo. I dare say in many parts of the country it was the salvation particularly of Hispanic Catholics, because there were so few priests and it formed so many leaders. Even in the English speaking Catholic community, so many of the leaders, almost all the deacons — their first real involvement in the Church came through the Cursillo.

All the new movements that are beginning now in the United States, all come as a gift of the Holy Spirit for the Church. In the United States we are used to stressing so much the parish as the center of pastoral life, so finding ways of introducing the ecclesial communities into the parish life, to energize that life, is a challenge. In Europe where the parishes have grown very weak the movements have grown very strong.

Two years ago I was at “il meeting” in Rimini [a gathering organized by Communion and Liberation]. It was a one week convention of young people — 700,000—mostly from Italy but also from all over the world who were going to lectures about the faith, liturgies and just a very uplifting experience.

In the States, we see that the movements are beginning to take root. We know they will help us in the task of the new evangelization.

Q: One of the challenges you mentioned was the increase of secularism. Secularism carries with it a very self-centered understanding of reality. There is a loss of the sense of the truth. Many Catholics tend to abide by Church teaching as long as they personally agree with it. Otherwise, on issues such as contraception, abortion and sexuality, they speak about the primacy of their conscience to explain their dissent. Is that a plausible reason for Catholics not to believe what the Church believes?

Cardinal O’Malley: A lot of people interpret primacy of conscience along those lines but for a conscience to be correct it needs to be based upon the truth. As Catholics, we believe that our reason helps us to discover the truth, but another source of truth is revelation, that God reveals His truth to us. There is no contradiction between the one and the other. In a highly individualized and secular society, some people see truth as an intrusion. Because if I accepted this truth, then somehow I need to alter my behavior. But I don’t want to alter my behavior and so I would see truth as something that is disagreeable and inconvenient.

The danger is that, if we do not have standards on which we base our lives and our ethical practices, then all of human life is put at risk. If we do not have a standard for the truth, we can’t be free. Our faith helps us to discover the truth, as does reason. In the Catholic Church, we do not see reason as being in contradiction with the faith.

One of the reasons that the Church has insisted that philosophy be a part of the formation of the priests is to help them to have a critical mind, but a mind that can ask the ultimate questions and discover the truth; to understand that truth is knowable. Because if you think faith is unknowable then it is reduced to some subjective feeling.

Q: How can the Church evangelize this secularized man who has lost the sense of the sacred. How can the beauty of the message of Christ be announced to this generation?

Cardinal O’Malley: The best way of evangelization is the witness of holiness in the Church where Catholics live a life of discipleship and take the Gospel in all of its radical nature seriously and do that joyfully and lovingly. Because if we are trying to convince people by arguing sort of the peripheral, ethical issues out there, we’ll never convince them. When people discover Christ and love Him, then they will want to do what He wants. Then what seemed difficult and impossible becomes not only doable but an imperative.

As Jesus says, “My yoke is sweet and my burden is light.” But if you do not know Jesus then the burden is very heavy and the yoke is very bitter. So evangelization must begin by bringing people to know Christ and we do that by the witness of Holiness in the Church.

‘All the symbols of our faith are here’

BY DONIS TRACY
PILOT CORRESPONDENT

ROME — Standing on a footbridge over the Tiber River, the Basilica of St. Peter in the background, Cardinal-designate Seán P. O’Malley spoke affectionately of the city to which he is now tied.

“Rome for me never gets old. It never gets stale,” he said emphatically. “There’s always excitement for me when I walk into St. Peter’s and the Colonnade.”

“For 2,000 years Christian pilgrims have been coming here to pray at the tomb of St. Peter,” he said. Many of the saints such as St. Ignatius of Loyola and St. Francis of Assisi “have all gone to the tomb of Peter to pray,” he continued.

“I’ve been coming here for more than 40 years and during that time I’ve had the opportunity to visit so many of the churches,” he said. “All the symbols of our faith are here.” Symbols such as the catacombs and the coliseum; and “signs of the early Church, the medieval Church, the Renaissance Church — it’s all here.”

“As many times as I have been here, it’s always edifying,” he said.

Two days prior to the March 24 consistory, Cardinal-designate O’Malley led members of the media on a walking tour of the “Ponte degli Angeli,” or Bridge of the Angels, a place where the cardinal says he often takes evening strolls.

“I like to walk along this bridge,” he stated, indicating that his favorite time of day is after dark when the lights of St. Peter’s are bright against the night sky.

“Sometimes when I am at meetings all day,” he said, an evening walk on the bridge is his time to reflect. “It’s a very peaceful place,”

he said.

“This is one of the most beautiful bridges in Rome,” said Cardinal-designate O’Malley.

The centuries-old footbridge, which was commissioned to the famous sculptor Gian Lorenzo Bernini — the same sculptor who designed the Colonnade at St. Peter’s Square — dates back to the 1670s. Spanning the Tiber, the bridge ends at the Castel San’Angelo, a circular castle dating back to the Roman Empire that has housed popes in centuries past.

Opposite the banks of the Castel San’Angelo, the bridge begins with the statues of Sts. Peter and Paul, “the two men who are the pillars of the Church,” the cardinal-designate told the members of the media.

Perched along the rails of the bridge are 15-foot tall statues of angels, each one “carrying a sign of Jesus’ passion,” he continued. One such angel holds Veronica’s veil; another the lance that pierced Jesus’ side.

Strolling along the bridge, the cardinal explained the Lenten significance of each of the statues.

Cardinal-designate O’Malley drew special attention to the statue of the angel who holds the inscription nailed above Jesus’ cross, even translating the Latin phrase carved into the marble: “Our God who reigns from the tree.”

According to the cardinal-designate, his favorite statue is that of an angel holding a cross.

“People who know art history can speak to the artistic value of the statues, but to me the religious symbolism of these statues is very powerful,” he said.

“Particularly in this season of Lent,” he continued, this bridge is a great “meditation of His passion.”



Cardinal-designate O’Malley speaks of his love for the city of Rome on the “Ponte degli Angeli,” or Bridge of the Angels that spans the Tiber River.
Pilot photo by Gregory L. Tracy

Cardinal’s elevation ‘well-deserved,’ say Boston Catholics

BY CHRISTINE WILLIAMS

BOSTON — Most Boston Catholics were wearing their nightcaps when Pope Benedict XVI placed the red biretta on Cardinal Seán P. O’Malley’s head March 24. The consistory in St. Peter’s Square took place at 4 a.m. Eastern Standard Time.

However, many followed the news coverage of the cardinal’s elevation and said they believe Cardinal O’Malley is a holy and humble man who has done his best to heal a wounded archdiocese.

“The time that he’s been here, he’s had a very difficult job to mend hearts and heal wounds, but in light of that I think he has done an excellent job,” said Rich Salvaggio from St. Patrick Parish in Natick.

Salvaggio said he believes that both God and the Holy Father have trusted Cardinal O’Malley with a wounded diocese because he brings a message of hope and confidence. The cardinal is a man who perseveres in the midst of persecution, a shepherd who leads by example, he added.

During Mass at the Men’s Conference on March 4, Cardinal O’Malley led the men of the archdiocese in prayer and in the faith, he said.

“I feel very grateful to God that he’s a cardinal now,” Salvaggio added. “Throughout the day he’s been in my thoughts and prayers.”

Tom Kane, from St. Mary Parish in Quincy, said he is also pleased with the elevation.

“I think it’s well-deserved,” he said. “We’re a big archdiocese, so I think we should have a cardinal.”

Kane added that Cardinal O’Malley has done the best job that he could in his years here.

“From what he’s been given, he’s done a good job,” he said.

“He’s been up against an awful lot. Has he made mistakes? I’m sure he has, but I’m sure he’ll learn from them,” he continued. “Even though he’s a cardinal, he’s human.”

Maureen Nyken, from St. Bartholomew Parish in Needham, said that she originally had mixed feelings about Cardinal O’Malley’s service in Boston. She was saddened by the church closings, which have affected so many Catholics, she said.

Recently she has taken a second look at the work he has done and found that Cardinal O’Malley is a humble and holy man, she added.

“I’m trying to be more active in my life with the Church,” she said, adding that Lent is the perfect time to reflect.

Nyken said that she thinks the cardinal’s elevation is wonderful and hopes that it will encourage the Catholics in Boston who have faced difficult times.

“Hopefully it will be something

positive for us,” she said.

Peggy McManus, who usually attends Mass at St. Francis Chapel in Boston, said Catholics in the archdiocese need to support the cardinal.

“We have to give him a chance,” she said.

Cardinal O’Malley had good reasons for closing parishes. The archdiocese has a lack of priests and other religious as well as fewer people attending Mass regularly, she added.

The cardinal is a great, down-to-earth man who has helped the ailing archdiocese. He is also a humble man who did not organize an archdiocesan trip to the consistory in Rome. Cardinal O’Malley is celebrating his elevation with thanksgiving Masses in three local parishes rather than at the cathedral, she said.

“I loved it that he didn’t throw a big party in Rome, and when he comes back, he’s going to celebrate Mass in each of the regions so that everyone can get involved,” she said.

Joan Callahan, who also goes to St. Francis Parish, said she believes that Cardinal O’Malley’s elevation will not change much in the archdiocese, in part because he was elevated for what he has already done.

“I felt that the pope was elevating him for the work that he had to do in the archdiocese,” she said. “I don’t think things are going to change. His elevation may confer some status to

him in the political sense.”

Cardinal O’Malley is different than his predecessor, Cardinal Bernard F. Law, in that he exudes humility, but both followed directives from the Vatican, she added.

“I think he’s rather conservative,” she said.

Callahan said she differs with the cardinal on some issues and that she is sorry to see Catholic Charities drop out of adoption services because Massachusetts law requires them to allow same-sex couples to adopt.

Sylvia Mary Yuet M. Ooi, from St. Mary of the Assumption Parish in Brookline, disagreed and said that Cardinal O’Malley has the courage to stand up against political leaders and protect the most vulnerable in society. He has taken a stand for families in confirming that a Catholic organization cannot provide adoptions to same-sex couples, she said.

“He has a lot of courage. It takes courage to stand for what is right,” she said.

Cardinal O’Malley has served in a difficult situation but has risen above it. Because of that he has earned Pope Benedict’s trust, she said.

“The Holy Father trusts him, trusts his leadership,” she added.

God called upon St. Francis to raise a fallen Church, and now He is calling on a Franciscan to raise a fallen archdiocese, she said.



Since 1793, the Gammarelli family has made vestments for pope and prelates in their simple shop near Rome's Pantheon.

Pilot photo by Gregory L. Tracy



Cardinal's vestments, like those prepared for Cardinal O'Malley, are displayed in the windows of the Gammarelli's tailor shop.

Pilot photo by Gregory L. Tracy



A bolt of scarlet cloth sits on the counter in front of Annibale Gammarelli as he works in his family's shop.

Pilot photo by Gregory L. Tracy

New red robes made by old family business

By DONIS TRACY
PILOT CORRESPONDENT

ROME — Simple. That's how one could describe the shop of the Gammarelli family, tailors to many of the popes of the last 200 years.

Displayed in the front window are all the vestments of a cardinal, the store's name in simple letters above the window front. Upon entering the small storefront property, built into the base of the "Palazzo dell' Accademia Ecclesiastica" (Palace of Ecclesial Academics), there is but one counter, one desk, one tape measure.

Reams of cloth, primarily black and white line one wall. Silks and tapestries — for chasubles — line the other.

The only other adornment — portraits of every pope dating back two centuries.

Since 1793, the Gammarelli family has been making vestments for popes, bishops and cardinals. Always a family business, it is currently run by two brothers, Annibale and Filippo Gammarelli, and their three sons.

The Gammarelli tailors were very busy this past week, preparing scarlet robes, zucchetos, birettas and other items that are the symbols of the office of cardinals. Among those clients was Cardinal-designate Seán P. O'Malley.

The day after his arrival in Rome, Cardinal-designate O'Malley was sized and measured by the Gammarelli tailors.

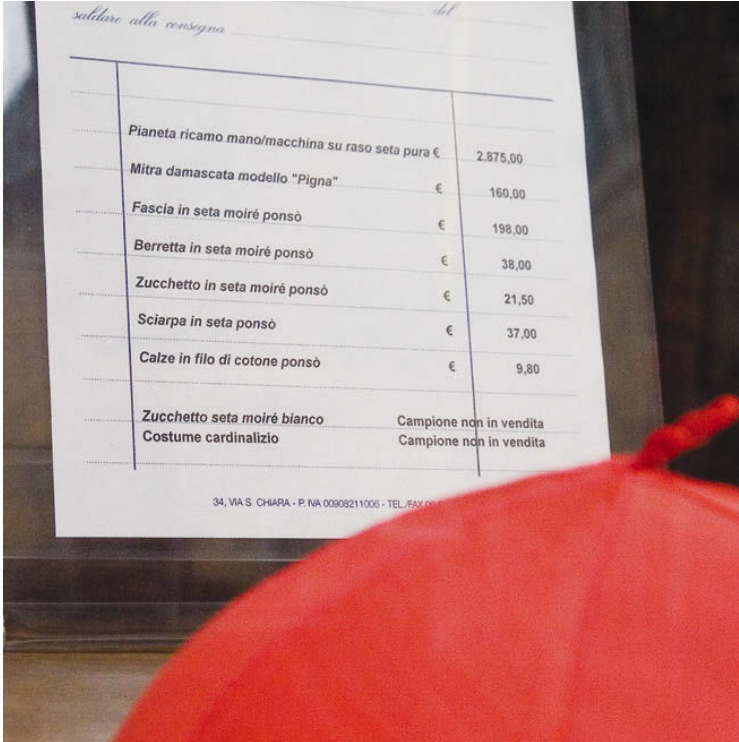
"They are really an old family business," said Theodore Lange, a second-year seminarian studying at the Pontifical North American College. Originally from Portland, Ore., Lange has accompanied bishops and other clergy members into the tiny store located behind the Pantheon. "I think they are considered the best clerical tailors in all of Italy."

According to Lange, "the store really fits the portrait of a traditional Italian business," a notion often romanticized in movies, but still very much alive in the store.

"They will often measure you two or three times while making a cassock," he said, noting that if any part of the vestments do not fit perfectly, they alter, free of charge, until everything "fits to perfection."

"They are definitely not into bulk work," he added.

Fellow Pontifical North American College seminarian Jamie DeViese agreed. "They do good work there," he said. Perhaps that is why they have always been tailors to the pope, he mused.



A card in the shop window lists the prices of various vestments. At the bottom it adds, "Cardinal's outfit not for sale."

Pilot photo by Gregory L. Tracy

Friends, family join cardinal for first public Mass

By DONIS TRACY
PILOT CORRESPONDENT

ROME — Over 500 friends and family joined Cardinal Seán P. O'Malley in the main chapel in the Pontifical North American College on March 26 to witness him celebrate his first public Mass since his elevation to cardinal.

Wearing his Capuchin robe beneath his chasuble, Cardinal O'Malley processed into the chapel accompanied by 85 priests and 11 bishops among them Auxiliary Bishop for the central region of the archdiocese John P. Boles and Bishop Richard J. Malone, bishop of Portland, Maine and former auxiliary bishop of Boston.

The cardinal began the Mass thanking everyone for travelling to Rome to take part in the weekend's events.

"I am very touched by your friendships, by your love," he told the assembly.

He also thanked the seminarians and rectors of the North American College "for allowing us to disrupt your seminary for the past week."

Beginning his homily, Cardinal O'Malley joked, "A consistory is really like an Irish wake — everyone you ever met shows up and they say nice things about you even when they are not true."

Moving to a more serious note, he took up the theme of Christian love, a theme Pope Benedict XVI dwelt upon in his homily for the consistory.

"Sometimes we are looking for God on our own terms," Cardinal O'Malley said.

People often look for "God the fire extinguisher," or "God the antibiotic," he declared, but the search for God demands that we begin by loving Him and loving others.

"Being Church is not the result of ethical choice or of a lofty idea, but of an encounter with God and His love," he said.

This love can be seen in the synoptic Gospels, he explained, where Jesus teaches that to love God is to show "mercy to the little ones, to the poor, to the sinner." Humility, then, is integrally tied to love, he said.

"At the first Eucharist where Jesus washes the feet of the disciples," he continued, "He teaches us to stop fighting over the first place at the table and to start fighting for the towel."

This is the kind of love Jesus has had for us, he said.

"He has loved us to the very end when we were in sin, when we were indifferent," he declared.

The love Jesus showed when He sacrificed His life for us is the greatest sign of God's love, he added. However, it is also something to which we are called, said Cardinal O'Malley.

Recalling the hymn to charity, in which St. Paul describes Christian love that is always patient and kind, never angry, does not boast, is never rude, the cardinal proclaimed that "God is love."

"And He reveals this love in Jesus Christ," he added.

"Sometimes when we have low self-esteem, or an inferiority complex, we must never forget that we were bought at a great price," he said,



Cardinal O'Malley's first public Mass after his elevation was concelebrated by 85 priests and 11 bishops.

Pilot photo by Gregory L. Tracy



Mary Conway, founding editor of Cardinal O'Malley's diocesan newspaper in the Virgin Islands, gasps in delight inspecting the cardinal's new ring.

Pilot photo by Gregory L. Tracy

"Jesus' life."

"True love needs to be grounded in Jesus Christ," he stated, and the ability to love can be found within the Church.

"God will not worry about how much money we've made, or what vestments we wear," he remarked. "But he will remind us, 'I was hungry and you gave me to drink.'"

"The Church exists to help us to become lovers — lovers of God... yes, even lovers of our enemies," said the cardinal.

"To be lovers we must learn to live in God's love," he concluded.

After reciting the creed, the concelebrating clergy approached the altar for the Liturgy of the Eucharist.

Following the song during communion, members of the assembly spontaneously broke out into a Spanish liturgical song "Cuando de mi Patrona." It is a song often sung in Cuba in tribute to the Virgin Mary.

According to Rafael Madan, general counsel for the U.S. Department of Justice and personal friend of the cardinal, the song is one of Cardinal O'Malley's favorites.

"Msgr. Seán has heard that song at

least 1,700 times in the years he was in Washington," he said, smiling.

Following the Mass, Cardinal O'Malley greeted his family and friends in an interior courtyard of the North American College.

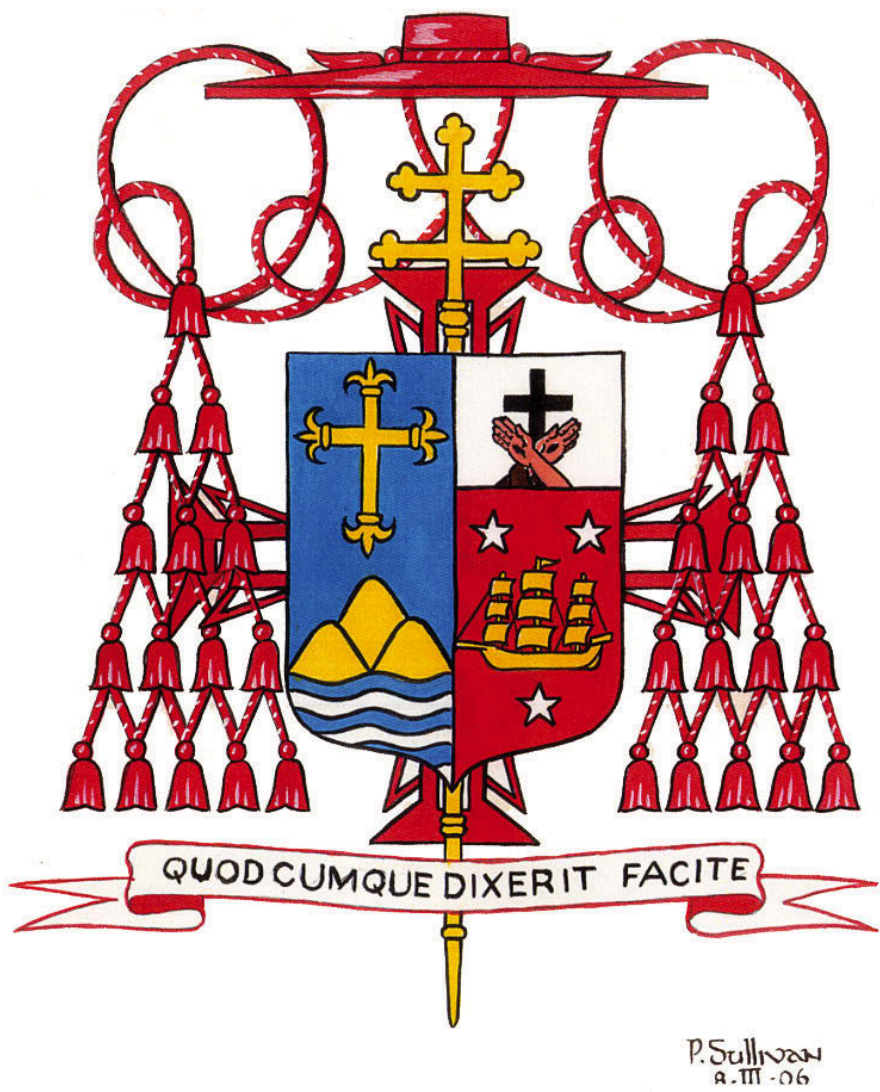
"He is an image of the Lord," stated Madan. "He is a priest, a friend, a brother. I have seen him cry with you when it was necessary and I have seen him laugh with you when it is necessary."



Cardinal O'Malley's stepmother, Claire, and his sister, Mary Alexsovich, attend the Mass at the chapel of the North American College.

Pilot photo by Gregory L. Tracy

The Coat of Arms of His Eminence Seán Patrick Cardinal O'Malley, OFM Cap. Sixth Archbishop of Boston



Blazon:

Arms impaled. Dexter: Azure, a cross fleurette Or; issuant from a base bary wavy of the first and Argent, a mount of three coteaux of the second. Sinister: Gules, a ship of three masts, at sail, Or, between three stars Argent; on a chief of the third the arms of the Franciscan Order; a Latin cross Sable, two arms in saltair, the one to dexter uncovered and the one to sinister habited of the Order of St. Francis, both hands displaying the stigmata, all proper.

Significance:

The episcopal heraldic achievement or bishop's coat of arms is composed of a shield with its charges (symbols), a motto scroll and the external ornamentation. The shield, which is the central and most important feature of any heraldic device, is described (blazoned) in 12th century terms, that are archaic to our modern language, and this description is presented as if given by the bearer with the shield being worn on the arm. Thus, where it applies, the terms dexter and sinister are reversed as the device is viewed from the front.

By heraldic tradition the arms of a metropolitan archbishop, like those of the arms of a bishop of a diocese, are joined to the arms of his territorial jurisdiction. And, while His Eminence, Cardinal Seán P. O'Malley has been called by Our Holy Father to membership in the College of Cardinals, that "personal honor" is in addition to his office as archbishop of Boston.

The arms of the archdiocese are composed of a blue field on which is displayed a gold (yellow) cross fleurette. This cross of the faith has each arm terminating in a fleur-de-lis to honor the first bishop of Boston, Jean Legebre de Cheverus, a French bishop who later became the cardinal-archbishop of Bor-

deaux. The cross is also employed to represent the cathedral-church in Boston, the Cathedral of The Holy Cross. The base of the archdiocesan arms is wavy bars, of blue and silver (white), the traditional heraldic representation of water, to signify the waters of Boston Harbor, that is of such significance in American history. Issuant from the waters of the harbor is a "trimount" ("mount of three coteaux") to represent the See City, the original name of which was "Trimountaine," in reference to the three hills (Beacon Hill, Pemberton Hill and Mount Vernon) on which the city of Boston has been said to have been built.

For his personal arms, seen in the sinister impalement (right side) of the shield, His Eminence, Cardinal O'Malley has retained the design that was adopted at the time of his selection to become a bishop in 1984. His Eminence, as a Capuchin Franciscan Friar, was serving in a pastoral ministry in the Archdiocese of Washington when he was selected to become coadjutor bishop (with Right of Succession) of St. Thomas in the United States Virgin Islands. He retained his personal arms during his tenure as bishop of St. Thomas, during his tenure as bishop of Fall River, in Massachusetts, during his tenure as bishop of Palm Beach, in Florida, in his tenure as archbishop of Boston, and now as he is elevated to be cardinal-archbishop of Boston.

The background of these arms is red and displays a three masted sailing ship, at full sail, all in gold (yellow). This charge is taken from the portion of the O'Malley "family" arms that is known as "the crest" (the uppermost portion, usually above a helmet . . . like the "crest of a wave" is the uppermost part, and not the whole wave). This ship is placed amid three silver (white) stars that are taken from the arms of General George Washington, whose arms are used as the device of our federal capital city, where, as it was said, His Eminence was serving as a priest when he was selected to receive the fullness of Christ's most holy Priesthood as a bishop.

The upper portion of His Eminence's personal arms are the arms of the Order of St. Francis, (OFM — the Order of Friars Minor — a loose translation of the Latin for the Order of Little Brothers — *Ordinis Fratrum Minorum*) signifying that Cardinal O'Malley is a Capuchin Franciscan. These arms show a black cross, the crossed arms of Christ and St. Francis, each bearing the stigmata.

Two special charges have been added to Cardinal O'Malley's design to signify very special honors that His Eminence has received.

The shield of His Eminence's design has been placed on the red and silver "Cruz de Cristo" to signify that His Eminence was named a Knight Commander of the Order of Prince Henry the Navigator in 1974. This honor was conferred on His Eminence by the Portuguese government for his outstanding service to the Portuguese people.

Additionally, it will be noted that His Eminence's shield rests upon a Maltese Cross, in its proper colors of red and white. The inclusion of this cross in the design signifies that at the request of His Eminence, James Cardinal Hickey, the late cardinal-archbishop of Washington and chaplain of the Washington Lieutenantcy of the Sovereign Military of Malta, His Eminence Cardinal O'Malley was named as a chaplain "ad Honorum" of the Order in 1991. By this position His Eminence became a member of one of the oldest chivalric orders in Christendom, the Hospitallers of St. John of Jerusalem, who, at one time, had their headquarters on the Island of Malta (the headquarters are now in Rome) and have thereafter been known as the "Knights of Malta."

For his motto, His Eminence, Cardinal O'Malley has retained the phrase "Quodcumque dixerit facite," which is taken from St. John's Gospel, chapter 2, verse 5 and comes from the Blessed Virgin's statement at the wedding feast at Cana, "Do whatever He tells you." This statement by Mary, the first disciple, "the first Christian," sums up the totality of the human commitment to Christ, regardless of what it may be, we are to do "whatever He tells us."

The achievement is completed with the external ornaments which are a gold archiepiscopal processional cross, (with two cross members) that is placed in back of and which extends above and below the shield, and the pontifical hat, called a "gallero," with its 15 tassels, in five rows, on either side of the shield, all in red. These are the heraldic insignia of a prelate of the rank of archbishop and member of the College of Cardinals by instruction of The Holy See of March 31, 1969.

— Deacon Paul J. Sullivan

A cardinal-archbishop like none before him

Continued from page 3
College of Cardinals is to gain 15 new members," he began. "The Ordinary Public Consistory is an event that manifests most eloquently the universal nature of the Church, which has spread to every corner of the world in order to proclaim to all people the Good News of Christ."
Although the College of Cardinals has changed over the centuries "the substance and essential nature of this

important ecclesial body remains unaltered," the pontiff continued.
"Its ancient roots, its historical development and its composition today make it a truly a kind of 'senate,' called to cooperate closely with the successor of Peter in accomplishing the tasks connected with his universal apostolic ministry," the pope explained.
"Total and generous availability to serve others is the distinctive mark of those in positions of authority in the



Lighting flashes behind St. Peter's Basilica March 23. Though stormy weather dogged the Rome area all week, rain held off until after the open-air consistory.
Pilot photo by Gregory L. Tracy



The cardinals-designate begin their procession through St. Peter's Square to the front of the basilica.
Pilot photo by Gregory L. Tracy

Church, because it was thus for the Son of Man," he said.
"The pope must be the first to make himself the servant of all," he declared, adding that being a cardinal is also a call to be a servant.
"More closely linked to the successor of Peter, you will be called to work together with him in accomplishing his particular ecclesial service, and this will mean for you a more intense participation in the mystery of the cross as you share in the sufferings

of Christ," Pope Benedict said. "May the scarlet that you now wear always express the 'caritas Christi,' inspiring you to a passionate love for Christ, for His Church and for all humanity."
Pope Benedict XVI then exhorted the cardinals, "I am counting on you, venerable brothers ... to proclaim to the world that 'Deus caritas est,' and to do so above all through the witness of sincere communion among Christians."
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Pope Benedict greets the crowd as he processes through the main doors of St. Peter's Basilica.
Pilot photo by Gregory L. Tracy



Joy evident in his demeanor, Cardinal-designate O'Malley takes time to greet well-wishers during the procession.
Pilot photo by Gregory L. Tracy

Reflections

"I was not at all surprised that Pope Benedict XVI named my brother a cardinal ... I think it was inevitable...At first, I think he was a bit shocked at his appointment, but I think now he's accepted it and now it's onward...My brother is all about unconditional love and kindness, and I guess that's what our family is about. We're not used to hatred and conflict and confrontation. In our family, it's all about love. I think that's why he was drawn to the Franciscan life, and with all the pain in Boston, I can't think of anyone better than a lowly Franciscan to lead the way to healing. Isn't that what Boston needs — a holy man who's only in this out of love?"
— Mary Alexsoovich
Cardinal O'Malley's sister

"I have known him since before he was ordained a priest. My parish is the one Padre Seán was first assigned to as a priest — St. Camillus — and he often calls it the honeymoon of his priesthood...We prayed for him then; we still pray for him, always, that things go well...We expected this — for him to be archbishop and now cardinal. He has always been such an incredible person, really an incredible person. I expect he'll be the first North American pope — he can be — he has all the qualities the world needs."
— Marta Gonzalez,
Fellow worker at the Centro Catolico
Washington, D.C.
"He hasn't changed. He's been the same true

person, true friend and true son of the Church since he's been ordained...One of the things that makes him such an incredible person [is that] he feels at home with the upper crust and with the most humble and poor people of the world. He's at home everywhere."
— Jose Trujillo
Longtime friend, Washington D.C.
"I think he was always very holy...He is a universal brother — always very close to the poor, truly a shepherd to the immigrants of the United States...With his witness to God and his way of life he has touched so many people, especially the youth...My own encounter with him was instru-
Continued on following page

A cardinal-archbishop like none before him



Cardinal-designate O'Malley greets Cardinal-designate Gaudencio Roseles of Manila as he takes his place in the seats of honor for the ceremony.

Pilot photo by Gregory L. Tracy

Continued from previous page

"I am counting on you, dear brother cardinals, to ensure that the principle of love will spread far and wide... I am counting on you to see to it that our common endeavor to fix our gaze on Christ's open heart will hasten and secure our path towards the full unity of Christians. I am counting on you to see to it that the Church's solicitude for the poor and needy challenges the world with a powerful statement on the civilization of love," he continued.

"All this I see symbolized in the scarlet with which you are now invested," he concluded.

Following the Holy Father's homily, the new cardinals professed their faith, reciting the creed and promising obedience and faithfulness to the successor of Peter.

The pope then prayed, "Receive this red biretta, as a sign of the dignity of the office of a cardinal, which signifies that you will act with fortitude, even to the point of shedding your blood, for the increase of Christian faith, for the peace and harmony among the people of God and for the freedom and the spread of the Holy Roman Church."

One by one each new cardinal approached the Holy Father and knelt in front of him. The pontiff then placed the biretta on the cardinal's head and

handed him a scroll with the assignment of a titular church in Rome, as a sign of the cardinal's participation in the pastoral care of the pope for his city. Cardinal O'Malley was assigned the titular church of Santa Maria della Vittoria (St. Mary of the Victory).

Following the presentation of the scroll each new cardinal exchanged a kiss of peace with the pope and then went on to exchange peace with the other members of the College of Cardinals.

While exchanging a sign of peace, Cardinal O'Malley frequently paused to greet many of his fellow cardinals.

Speaking after the consistory, Cardinal O'Malley shrugged saying, "I guess I was talking to long to them because one of the ushers came up to me and said, 'Hurry up!'"

As the ceremony came to a close, the prayers of the faithful were recited in their native languages by representatives from France, the Philippines, the United States, Poland, China and Spain. The liturgy concluded with the

recitation of the Our Father and a final blessing.

Cardinal O'Malley later described the consistory as a "very moving moment," stressing that he found the Holy Father's homily "inspiring."



Members of the college of cardinals observe the ceremony that would add 15 more to their number.

Pilot photo by Gregory L. Tracy



The cardinals-designate occupy seats of honor facing the assembly. The college of cardinals and clergy and dignitaries were seated on either side of the Holy Father.

Pilot photo by Gregory L. Tracy

Reflections

Continued from previous page

mental to my beginning my religious studies in Washington."

— Bishop Adalberto Martinez-Flores
Bishop of San Lorenzo, Paraguay

"Bishop Seán has been chosen to lead the diocese in the most treacherous of times and he has embraced that pain and suffering...The media in Boston have portrayed the Bishop Seán they have seen through their eyes. Bishop Seán is a private person. He is a quiet person. But he is also a brilliant person; one who speaks various languages and is the epitome of kindness and charity. And he has been gifted with the most wonderful sense of humor. Bishop Seán brings into the College of

Cardinals a knowledge of the magnificent diversity of humanness."

— Dr. Krysten Winter-Green
Former vice-chancellor, Virgin Islands

"I was delighted not just for the archdiocese but for Bishop Seán as well...although he is not ecclesiastical trappings such as this, he will be able to give the Vatican the full picture of the American Church, both its strengths and its weaknesses... I think the media doesn't show the true man. I think they're still looking at the office, but there's a man behind that office — and that man is authentic. What you see is what you get with Bishop Seán."

— Msgr. Stephen Avila,

Personal secretary to Cardinal O'Malley
while bishop of Fall River

"This is a great tribute to Boston. There's a whole tradition of the Pope recognizing the faithful in Boston...I am also delighted for Cardinal Seán. There's no higher ecclesiastical honor than being a cardinal...He didn't look for this. He's just himself and his self is a very holy person... I'm thrilled that he's been recognized by the pope because he gets so much grief in Boston."

— Msgr. William Helmick
Pastor St. Theresa Parish, West Roxbury

I expected it. I'm thrilled for him and for his
Continued on following page

A cardinal-archbishop like none before him



Servers bring Pope Benedict trays bearing the birettas to be presented to the new cardinals.

Pilot photo by Gregory L. Tracy



After placing the biretta on Cardinal O'Malley's head, Pope Benedict presents the new cardinal with a papal bull assigning St. Mary of the Victory as his titular church in Rome.

Pilot photo by Gregory L. Tracy



Cardinal O'Malley adjusts his biretta after receiving it from the Holy Father.

Pilot photo by Gregory L. Tracy



Following tradition, the newly elevated cardinals greet the other members of the College of Cardinals.

Pilot photo by Gregory L. Tracy

Reflections

Continued from previous page
family. From the moment he opened his mouth, I knew he was not going to stay in Palm Beach too long, he was destined for bigger things...In fact, the day I first met him at his installation, I told him not to unpack...He is the holiest man one could ever want to meet."

— Don and Rita White
Former parishioners from Palm Beach, Fla.

"I'm sure he's honored but he's not looking for lofty titles... Archbishop Seán is a wonderful, holy man and he has a wonderful sense of humor."

— Ann Marie Patterson
Cardinal's office, Archdiocese of Boston

"After all the archdiocese has been through these last years, it is the good news we [the Archdiocese of Boston] have been waiting for!"

— Katie Reardon
Cardinal's office, Archdiocese of Boston

"When you're at St. Peter's, you have a sense of the wonder of the universal Church...A cardinal has an important part in the guiding of a

Church of one billion people. The Archdiocese of Boston, through Cardinal Seán, has a significant place in the universal Church, and being here in the heart of that universal Church really brings that home... It feels very good."

— Father Paul O'Brien
Pastor, St. Patrick Parish Lawrence

"Cardinals are the principal advisors to the Holy Father...They form a kind of senate for him, to advise him...Cardinal Seán brings an extraordinary breadth of interests and past responsibilities, in addition to the current experiences he's had in the dioceses of Boston, Palm Beach and Fall River, which the Holy Father finds very important...I'm happy both for him and for the archdiocese. For him, it's a recognition of his talents and abilities...For the archdiocese, it's a reflection of the importance the Archdiocese of Boston has in the universal Church."

— Msgr. Robert Deeley
Archdiocesan priest, currently working at the
Congregation for the Doctrine of the Faith

"I think Cardinal O'Malley's appointment as cardinal has been a juice of energy for the archdiocese

at a time when we most need it. I think it's an important sign that Pope Benedict has placed his trust in Cardinal Seán and wants him here [in the Curia] for the remainder of his papacy...I think he is the right man for the Archdiocese of Boston."

— Scot Landry
Organizer, Boston Catholic Men's Conference

"It's a wonderful moment for the Church in Boston. It's also a day for us to recognize the gift of the priesthood for the people...Cardinal Seán has been called to give himself more fully to the service of the Church...It is so appropriate that such a humble man should be elevated to such a high position."

— Father Daniel Hennessey
Director of Vocation, Archdiocese of Boston

"Without a doubt this is a tremendous blessing for Boston, and it's a tremendous recognition of Cardinal Seán by the Holy Father...It is the greatest blessing and joy just to be next to him at such a significant moment."

— Father Brian Bachand
Personal Secretary to Cardinal O'Malley

The cardinals of the Roman Catholic Church

By SALVADOR MIRANDA

History

The cardinals are the pope's electors, counselors and collaborators as well as his legates or special representatives. They originated from the priests of the 25 titles (or parochial churches of Rome), from the seven (later 14) regional deaconries and the six palatine deaconries, and from the seven (six in the 12th century) suburban sees.

The first time that the term "cardinal" appears in the "Liber Pontificalis" (a collection of papal biographies from the first to the ninth centuries) is in the biography of Pope Stephen III (IV) when in the Roman Synod of 769, it was decided that the Roman pontiff should be elected from among the deacons and cardinal priests, and later during the same pontificate, the weekly liturgical celebrations in the major basilica St. John Lateran of Rome were assigned to the cardinal bishops. This was practiced until 816. In the two following centuries, papal elections were marred by electoral struggle that resulted in contested elections and even violence. With the passing of time and their involvement in ecclesiastical affairs of the Universal Church because of their proximity to the bishop of Rome, the main functions of the cardinals evolved from purely liturgical and pastoral to more administrative and judicial.

In 1059, Pope Nicholas II continuing the multi-faceted effort of the Church to free the election of its head from all secular influence, published the decree "In Nomine Domine" in which he gave the cardinal bishops the right to be the sole electors of the Roman pontiff. The other cardinals and the Roman clergy were to assent to the election. The emperor was to be informed as a courtesy.

The College of Cardinals was organized in its present form and categories of membership in 1150 when Pope Blessed Eugene III appointed a dean (the bishop of Ostia) and a camerlengo or administrator of the college's wealth. Traditionally, the clerics created cardinals were required to reside in Rome. This custom was changed in 1163 when Pope Alexander III (1159-1181) allowed the archbishop of Mainz, Conrad of Wittelsbach, to return to his see after having being created a cardinal. In order to make him a member of the Roman clergy, Alexander named him to a church in the city, making the cardinal a titular pastor. This custom is still in practice. In 1179 the election of the pope was reserved exclusively to the cardinals of the three ranks by this pope's decree "Licet de vitanda." The decree required two-thirds of the votes to be validly elected. Also since the 12th century, the cardinals have had precedence over archbishops and bishops, and since the 15th, and until recently, even over patriarchs (Bull "Non Mediocri" of Pope Eugene IV, 1431-1447). They could vote in ecumenical councils even if they were only deacons. Their number, which usually did not exceed 30 from the 13th to the 15th centuries, was fixed at 70 by Pope Sixtus V on Dec. 3, 1586 with the Constitution "Postquam



Archbishop Karol Wojtyla receives the cardinal's red biretta from Pope Paul VI at the beginning of the consistory in the Sistine Chapel June 26, 1967. The future Pope John Paul II had a warm relationship with Pope Paul VI (Giovanni Battista Montini), who served as a priest in Warsaw in 1923.

CNS file photo

verus" based on the model of the 70 elders of Israel (Num 11:16): six cardinal bishops, 50 cardinal priests and 14 cardinal deacons. The Council of Trent emphasized the request for internationalization of the College ("ex omnibus christianitatis nationibus," sess. XXIV, de ref., ch. 1), but the cardinals from the Italian peninsula constituted the absolute majority of the membership for centuries. It was not until the pontificate of Pope Pius XII (1939-1958) that at the consistory of Feb. 18, 1946 the Italian cardinals lost that majority. This trend continued in the successive pontificates until the present. In 2006, 70 countries are represented in the College of Cardinals. Of the 193 living cardinals, after the coming consistory, only 40 will be Italian. The United States will have the second largest number in the College with 15 cardinals.

The Cardinals and the current canon law

The 1983 "Code of Canon Law" addresses the topic in Chapter III: "The Cardinals of the Holy Roman Church," canons 349-359.

The Code states that the cardinals constitute a special College (no longer calling it the "Senate of the Roman Pontiff" as the 1917 Code did), whose prerogative it is to elect the Roman pontiff in accordance with the norms of a special law. Currently this law is the Apostolic Constitution "Universi Dominici Gregis," promulgated by Pope John Paul II on Feb. 22, 1996. It regulated the 2005 conclave which elected Pope Benedict XVI on April 19, 2005. When the Apostolic See is

vacant, the College of Cardinals has only that power in the Church that is granted to it by that document. On Nov. 21, 1970, Pope Paul VI decreed (Motu Proprio "Ingravescentem aetatem") that the cardinals lose the right to participate in papal elections upon reaching 80 years of age. Besides, cardinals heading organs in the Roman Curia were asked to submit their resignation to the pope upon reaching 75 years of age and ceased as members of the same at 80.

The cardinals are also available to the Roman pontiff, either acting collegially, when they are summoned together to deal with questions of major importance, or acting individually, that is, in the offices which they hold in assisting the Roman pontiff especially in the daily care of the universal Church. Cardinals who head the departments and other permanent sections of the Roman Curia and of Vatican City, who have completed their 75th year, are requested to offer their resignation from office to the Roman pontiff, who will consider all the circumstances and make provisions accordingly.

Cardinals have the obligation of cooperating closely with the Roman pontiff. For this reason, cardinals who have any office in the Curia and are not diocesan bishops, are obliged to reside in Rome. Cardinals who are in charge of a diocese as diocesan bishops are to go to Rome whenever summoned by the Roman pontiff.

A third function typical of the office of cardinal besides being papal electors and advisors is that of being the pope's representative. A cardinal

may be deputed by the Roman pontiff to represent him in some solemn celebration or assembly of persons as a "legatus a latere," that is, as his alter ego; or he may, as a special emissary, be entrusted with a particular pastoral task. A cardinal thus nominated is entitled to deal only with those affairs that have been entrusted to him by the Roman pontiff himself. In 1998, Pope John Paul II started the practice of naming as "special envoys" prelates who are not cardinals.

Consistories

Cardinals assist the supreme pastor of the Church in collegial fashion particularly in consistories, in which they are gathered by order of the Roman pontiff and under his presidency. Consistories are either ordinary or extraordinary.

In an ordinary consistory all cardinals, or at least those who are in Rome, are summoned for consultation on certain grave matters of more frequent occurrence, or for the performance of especially solemn acts.

All cardinals are summoned to an extraordinary consistory, which takes place when the special needs of the Church and more serious matters suggest it. The extraordinary consistories have been revived by Pope John Paul II who called five since 1979. All cardinals, electors and non-electors, have been invited to participate in these gatherings.

Only an ordinary consistory in which certain solemnities are celebrated, can be public, that is when, in addition to the cardinals, prelates, rep-

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The cardinals of the Roman Catholic Church

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representatives of civil states and other invited persons are admitted.

When Pope Benedict XVI announced the celebration of a consistory for the creation of new cardinals on March 24th, he called all the cardinals of the world to participate in a day of reflection and prayer the day before the consistory.

Orders

The College of Cardinals is divided into three orders: the episcopal order, to which belong those cardinals to whom the Roman pontiff assigns the title of a suburbicarian Church, and eastern-rite patriarchs who are made members of the College of Cardinals; the presbyteral order, and the diaconal order. The suburbicarian churches are Ostia (reserved for the dean of the College who unites it to his own suburbicarian see), Albano, Frascati, Palestrina, Porto-Santa Rufina, Sabina-Poggio Mirteto, and Velletri-Segni.

It belongs to the cardinal dean to ordain the elected Roman pontiff to the episcopacy, if he is not already ordained. If the dean is prevented from doing so, the same right belongs to the sub-dean or, if he is prevented, to the senior cardinal of the episcopal order. This practice has been in use for many centuries. It is mentioned for the first time in the biography of Pope St. Mark (336) in the "Liber Pontificalis."

Eastern Patriarchs within the College of Cardinals have their patriarchal see as a title according to the *Motu Proprio "Ad purpuratorum patrum,"* issued by Pope Paul VI on Feb. 11, 1965.

Cardinal priests and cardinal deacons are each assigned a title or a deanery in Rome by the Roman pontiff.

When a cardinal has taken possession of a suburbicarian church or of a titular church in Rome, he is to further the good of the diocese or church by counsel and patronage. However, he has no power of governance over it, and he should not for any reason interfere in matters concerning the administration of its goods, or its discipline, or the service of the church. These powers were abolished by John XXIII and Paul VI by their *Motu Proprios "Suburbicariis sedibus"* (April 11, 1962) and "*Ad hoc usque tempus*" (April 15, 1969).

The senior cardinal deacon announces the name of the newly elected supreme pontiff to the people and imposes on him the pallium on the day of the inauguration of the new pontificate. Acting in place of the Roman pontiff, he also confers the pallium on metropolitan bishops or gives the pallium to their proxies.

Requirements to be created a cardinal

Those to be promoted cardinals are men freely selected by the Roman Pontiff, who are at least in the order of priesthood (until the 1917 "Code of Canon Law," the cardinals could be only deacons; the last one was Cardinal Teodolfo Mertel who died in 1899) and are truly outstanding in doctrine, virtue, piety and prudence in practical matters; those who are not already bishops must receive episcopal ordination as mandated by Blessed Pope



Cardinals from around the world gather for the Oct. 21, 2003 consistory in St. Peter's Square. Pope John Paul created 30 new cardinals during the ceremony, bringing the total number in the College of Cardinals to 194.

CNS photo from Reuters

John XXIII in his *Motu Proprio "Cum gravissima"* of April 15, 1962.

Cardinals are created by decree of the Roman pontiff, which in fact is published in the presence of the College of Cardinals. From the moment of publication, they are bound by the obligations and they enjoy the rights defined in the law. The nomination of cardinals is referred to as "creation" signifying that the office of cardinal is of ecclesiastical institution and could be abolished by the pope. Bishops are "elected" because the office of bishop is a divine institution established by Christ and, therefore, not even the pope can suppress it.

One promoted to the dignity of cardinal, whose creation the Roman pontiff announces, but whose name he reserves "in pectore" (in his breast), is not at that time bound by the obligations nor does he enjoy the rights of a cardinal. When his name is published by the Roman pontiff, however,

he is bound by these obligations and enjoys these rights, but his right of precedence dates from the day of the reservation "in pectore." This practice of reserving the name of a Cardinal was started during the pontificate of Pope Martin V (1417-1431). Blessed Pope John XXIII created three cardinals "in pectore" in 1960 and died without ever publishing their names. John Paul II reserved the name of one cardinal in the consistory of 1979, Ignatius Kung of Shanghai, and published it in 1991. Two other cardinals in the consistory of 1998, Janis Pujats of Riga and Marian Jaworsky of Lviv of the Latins, and they were published in the consistory of 2001. In 2003, he reserved "in pectore" another cardinal and died without ever publishing his name.

The maximum number of members of the College of Cardinals remained at 70 since 1586 until Blessed Pope John XXIII set aside this rule and raised the

membership to 75 in 1958, and even more in subsequent consistories. The number continued to grow during the pontificates of Paul VI and John Paul II. In his consistorial allocution of March 5, 1973, Pope Paul VI announced that the number of cardinals entitled to participate in papal elections was limited to 120. The total number of cardinals (electors and non-electors) has never been fixed since 1958. The highest has been 194, without counting the one reserved "in pectore," reached after the consistory of 2003.

With the creation of 15 new cardinals in the consistory of March 24, 2006, the total number of members of the College of Cardinals will be 193 and the electors 120. Seven cardinals will turn 80 before the end of this year, diminishing the number of electors to 113.

PROFESSOR SALVADOR MIRANDA IS A MEMBER OF THE FACULTY OF FLORIDA ATLANTIC UNIVERSITY, BOCA RATON, FLA.

'Receive the ring from the hand of Peter'

Continued from page 3

dear new cardinals, what great sustenance you can receive for your mission as the eminent 'senate' of Peter's successor," he stressed.

The Holy Father then spoke

of his "beloved predecessor" Pope John Paul II through whose pontificate "the presence of Mary as Mother and Queen of the Church was made manifest to the eyes of all."

"Everything in the Church,

every institution and ministry, including that of Peter and his successors is included under the Virgin's mantle, within the grace-filled horizon of her 'yes' to God's will," he stated.

The relationship between

the chair of Peter and the Virgin Mary is "found in the symbol of the ring which I am about to consign to you," Pope Benedict said.

"The ring is always a nuptial sign," he continued. "The ring which I confer upon you today...is intended to confirm and strengthen that commitment arising once more from a nuptial gift, a reminder to you that first and foremost you are intimately united with Christ so as to accomplish your mission as bridegrooms of the Church."

"May your acceptance of the ring be for you a renewal of your 'yes,' your 'Here I am,' addressed both to the Lord Jesus who chose you and constituted you, and to His holy Church, which you are called to serve with the love of a spouse," the Holy Father prayed.

Pope Benedict then exhorted all those gathered to demonstrate Christian love. "Those who love forget about themselves and place themselves at the service of their neighbor. Here we have the image and model of the Church," he asserted.

"This is the path along which I chose to launch my pontificate," he continued, citing his first encyclical, "Deus Caritas Est." He invited everyone "to build up the Church in charity as a 'community of love.'"

The Holy Father concluded his homily inviting "all of you, priests, deacons, religious and lay faithful, to join together in invoking the Holy Spirit, praying that the College of Cardinals may be ever more ardent in pastoral charity, so as to help the whole Church to radiate Christ's love in the world."

Immediately following the homily, each of the new cardinals approached the Holy Father, who placed the ring on his finger as he recited, "Receive the ring from the hand of Peter and, with the love of the Prince of the Apostles,

may your love to the Church be reinforced."

After the last of the cardinals received his ring, Pope Benedict enjoined them to "go to your individual nations and churches and to your titular churches in the heart of this city...preach the Gospel, build up the Holy Church of God, bless all people and always speak of the peace of Christ."

Once the Rite of the Rings concluded, the entire assembly sang the Nicene Creed. Then the universal prayers of the Church were proclaimed in French, Korean, Dagaari, German, Slovenian and Portuguese.

As the Liturgy of the Eucharist commenced, the 15 new cardinals approached the altar, to concelebrate the Mass



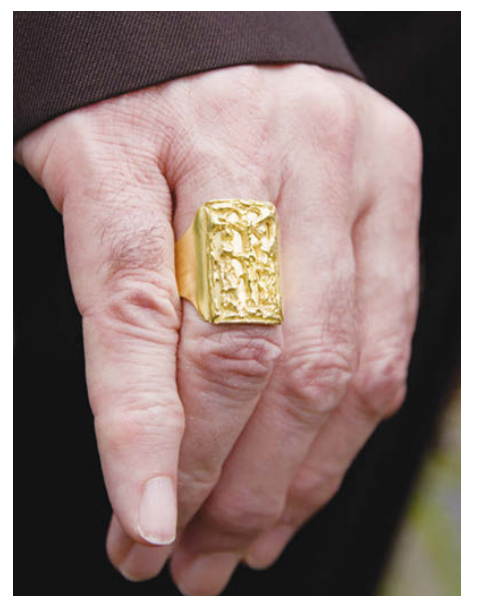
Pope Benedict XVI addresses the new cardinals seated before him in his homily.

Pilot photo by Gregory L. Tracy



After receiving their rings the 15 newly elevated cardinals concelebrate Mass with Pope Benedict.

Pilot photo by Gregory L. Tracy



Cardinal O'Malley displays his ring which depicts the resurrection of Jesus following the Mass.

Pilot photo by Gregory L. Tracy

with Pope Benedict XVI.

Hundreds of priests fanned out throughout the assembly in order to distribute Holy Communion. The pontiff himself distributed communion to several invited guests, including Cardinal O'Malley's stepmother, Claire O'Malley, and his sister Mary Alexsovich.

At the conclusion of the Mass, the new cardinals processed through the main doors of St. Peter's Basilica, before retiring to the Paul VI hall within the Vatican walls for a celebratory dinner with the entire College of Cardinals and the Holy Father.



A banner congratulating Cardinal O'Malley hangs from one of the partition barriers in St. Peter's Square.

Pilot photo by Gregory L. Tracy

Church ties cardinal to Rome

BY DONIS TRACY
PILOT CORRESPONDENT

ROME — Until 1150, the pastors of Rome elected the pope from among their ranks. Tying them to that tradition and the diocese of the pope, modern cardinals receive honorary title to a Roman church.

At the Ordinary Public Consistory March 24, Pope Benedict XVI assigned Cardinal Seán P. O'Malley the titular church of Santa Maria della Vittoria (St. Mary of the Victory).

A small church — remarkably close to St. Susanna, the titular church of former Boston archbishop, Cardinal Bernard Law — it is run by the Order of Discalced Carmelite Friars.

The simple stone façade of the building conceals the elaborate baroque design within. Thousands flock



Over the church's main altar hangs the painting of St. Mary of the Victory for which the church is named. The work is only a few inches in height and width.

Pilot photo by Gregory L. Tracy

to the church each year to view its many works of art.

Perhaps its greatest treasure is a sculpture created by Gian Lorenzo Bernini entitled "Ecstasy of St. Theresa." Considered a masterpiece of baroque art, the marble sculpture is nestled in a side chapel to the left of the main altar.

The church, built by the Discalced Carmelites in the 1600s, was named in honor of a victory by Catholic forces over Protestants in the Battle of the White Mountain fought in 1620 near Prague.

The victory, which was decisive in retaining the Catholic faith in Bohemia (a region of what is now the Czech Republic) was attributed to the intervention of the Virgin Mary. A painting commemorating the battle can be seen in the dome of the church's apse.

According to the church's literature, a Discalced Carmelite chaplain to the Catholic army named Father Domenico of Jesus and Mary found the painting of the Virgin in adoration of the Child Jesus in the castle of Strakonitz. It had been desecrated by the enemy. The eyes of all the figures in the painting had been cut out, except those of Jesus.

The chaplain hung the small painting, which is only several inches on each side, around his neck and entered onto the battlefield.

Brilliant beams of light began emanating from the holes in the painting where the Virgin Mary's eyes once had been. According to the documentation, the rays were so dazzling, the enemy was forced into a disorderly retreat.

That image was transported to the church, where it was enthroned over the central altar until it was destroyed

in a fire in 1833. A copy of the original painting is currently displayed behind the marble altar adorned with precious stones.

The day following his elevation

to cardinal, Cardinal O'Malley paid a brief visit to Santa Maria della Vittoria. He will likely travel to Rome to take formal possession of the church in early fall.



An exterior view of Cardinal O'Malley's titular church in Rome, St. Mary of the Victory.

Pilot photo by Gregory L. Tracy



The church, though small, was built in ornate baroque style.

Pilot photo by Gregory L. Tracy



Bernini's famous sculpture depicting the ecstasy of St. Theresa of Avila draws thousands of tourists to the church each year.

Pilot photo by Gregory L. Tracy

Pope, cardinals discuss several issues, including dialogue with Islam

By JOHN THAVIS

VATICAN CITY (CNS) — Pope Benedict XVI and most of the world's cardinals sat down for closed-door discussions on a number of administrative and pastoral questions, including dialogue with Islam.

The pope presided over the day of reflection and prayer March 23, the day before he was to hold a public consistory to induct 15 new cardinals. The cardinals-to-be, dressed in bishops' purple, were also invited to the meeting in the Vatican's synod hall.

There was no formal agenda, but in an opening talk the pope mentioned three specific concerns for discussion, according to a Vatican press statement:

— "The condition of retired bishops."

— "The question raised by (Archbishop Marcel) Lefebvre and the liturgical reform desired by the Second Vatican Council."

— "Questions connected with the dialogue between the Church and Islam."

The pope invited the cardinals to raise issues of their own. Given the time constraints, global poverty was the only other topic that generated substantive discussion, cardinals told Catholic News Service.

In the morning session, several cardinals spoke about recent Vatican efforts to reconcile with the followers of the late Archbishop Lefebvre. Cardinal Dario Castrillon Hoyos, head of the Congregation for Clergy, described in broad terms his recent efforts to bring the Lefebvrites back into communion with the Church.

The comments were varied, with some questioning the



Cardinal-designate O'Malley greets fellow cardinals-designate and cardinals upon entering the meeting hall. Pilot photo by Gregory L. Tracy

terms on which such a reconciliation could and should occur. More than one cardinal reportedly questioned the idea of granting personal prelature status to the Lefebvrites' Society of St. Pius X.

In an interview with CNS, Cardinal Theodore E. McCarrick of Washington said the cardinals were in favor of reconciliation, but that no definite consensus emerged on how to do it. There was a strong sense that an eventual agreement must bring real unity, he said.

"We all feel certainly that there is one faith and one Church, and we all want to avoid having two churches

and two faiths," Cardinal McCarrick said.

Cardinal Wilfrid F. Napier of Durban, South Africa, told CNS that he did not think the pope was looking for a "yes or no" response from the cardinals on the Lefebvrites.

For one thing, Cardinal Napier said, the situation among Lefebvrites is so different in various parts of the world that a thorough investigation would probably be needed before any global solution is reached.

Another topic raised by the pope was the possibility of an enhanced role in the Church for retired bishops.

As one cardinal explained to CNS, bishops have a triple office of teaching, sanctifying and governing, and the ques-

tion is how those gifts can be best used for the Church, even among retired bishops. One bishop suggested raising the retirement age from the current limit of 75 years.

Cardinal McCarrick said the discussion on Islam reflected the shared recognition that "somehow we've got to relate to Islam, because it's such a major force in the world."

"I think (the pope) is concerned that fundamentalist Islam is hostile to every other faith. That's a concern of all of us and was brought up by a number of us," Cardinal McCarrick said.

He said participants were worried about the fate of Christian minorities in some Muslim countries.

In his own remarks to the assembly, the cardinal said he stressed the need to encourage moderate Islamic leaders to "speak out and proclaim an Islam which is tolerant and able to work with others."

Others said that, while interfaith dialogue was important, perhaps more important

comments from cardinals from different geographical areas, making sure that no region was left out of the discussion.

"The atmosphere was very friendly and offered many opportunities for interaction with the cardinals," said Cardinal William H. Keeler of Baltimore.

It was the pope's idea to convene the meeting, and Vatican sources said it signaled a strong advisory role for the world's cardinals under the new pontificate.

Cardinal Angelo Sodano, dean of the College of Cardinals, opened the encounter by thanking the pontiff for seeking their advice on "the great pastoral challenges of the present hour."

"The convocation of the present consistory reveals to us how much importance Your Holiness attributes to the College of Cardinals," Cardinal Sodano said.

The first part of the meeting, including 20 minutes of prayer, was broadcast in a live feed to journalists. At the



The cardinals-designate, seated at right, participate in the March 23 meeting of the College of Cardinals with the pope in the Vatican's Paul VI Hall. Pilot photo by Gregory L. Tracy

right now is practical cooperation with Muslims — as a sign of dialogue in action.

Cardinal McCarrick said the pope listened carefully in both sessions. At the end of the meeting, the cardinal said, the pope took off his glasses and spontaneously offered a "masterful" and precise summary of their discussions.

"I think he was pleased with it," Cardinal McCarrick said. "He was very impressive. We have such a brilliant Holy Father."

New York Cardinal Edward M. Egan described the talks as "worthwhile and helpful."

"The Holy Father spoke, but mainly let the cardinals who stood up speak," Cardinal Egan said. Others said the pope at times encouraged

end of his remarks, Cardinal Sodano said the pope would list a few primary themes; when it was the pope's turn to speak, the live feed was cut.

For many cardinals, the meeting was a reunion of sorts, evoking their daily encounters ahead of the conclave last April. Cardinal Joseph Ratzinger — the future pope — presided over those meetings, too.

When the cardinals began filing into the synod hall before 9 a.m., they were each handed a green folder that contained a prayer book, notepad, applications for permission to speak and two lists of cardinals — one alphabetical, the other by seniority.

Before taking seats, the

See **Pope, cardinals...**, page 75



Cardinal-designate O'Malley joins in the meeting's opening prayer led by Pope Benedict. Pilot photo by Gregory L. Tracy

Order of Malta holds reception for new cardinal

By DONIS TRACY
PILOT CORRESPONDENT

ROME — Boston Knights and Dames of the Order of Malta who had traveled to Rome to attend the consistory greeted their new cardinal at an open-air reception held in his honor March 26.

Nearly 50 people gathered at the Casa Santa Maria, a house for clergy members furthering their studies in Rome, in order to congratulate Cardinal Seán P. O'Malley and wish him well.

"This entire celebration has been spectacular," said James F. O'Connor, chairman for the Knights of Malta for the Archdiocese of Boston. "This whole thing — it has just been phenomenal."

According to O'Connor, Cardinal O'Malley has always been a supporter of the Knights of Malta, even serving as a chaplain for the order before becoming archbishop of Boston.

The Knights of Malta are a lay religious order of the Church, with a nearly 1,000-year-old history.

The group boasts 11,000 members worldwide, according to O'Connor, adding that in the United States there are currently 3,000 members. About 240 members of the order reside within the Archdiocese of Boston.

"Archbishop Seán has been through a very difficult time, which has taken an extra amount of holiness to get him through it. He has an aura of holi-



The Knights and Dames of the Order of Malta in Rome to attend the consistory pose with Cardinal O'Malley at the North American College March 26. Later in the day the order held a reception in his honor.

Pilot photo by Gregory L. Tracy

ness," said South Boston businessman Jack Shaughnessy.

"You can't know him without loving him," he added. "It's a great day for Boston, an exciting day for the Church in Boston."

"Rome has recognized his gift,"

commented Dr. Mary Jane England, president of Regis College in Weston.

"We need his leadership at this time," she said.

"We've got to get our heads back up in Boston and having a cardinal-archbishop might just do that," she added.

Joining the Knights and Dames of the Order of Malta were also represen-

tatives from the Knights and Ladies of the Holy Sepulcher in Boston.

Dennis Looney, on behalf of the Knights and Ladies of the Holy Sepulcher, presented Cardinal O'Malley with a Knights Grand Cross, an insignia of a high rank for the cardinal.

"Thank you for everything you do for the order," Looney told the cardinal.

Pope, cardinals discuss several issues, including dialogue with Islam



Pope Benedict XVI presides over the meeting with the world's cardinals.
Pilot photo by Gregory L. Tracy

Continued from page 74
cardinals warmly greeted each other and chatted informally. They rose and applauded the pope when he entered the room at 9:30, then recited prayers together.

The pope sat facing the cardinals and was flanked by three officials of the College of Cardinals: Cardinal Sodano, the dean; Cardinal Roger Etchegaray, the vice dean; and Archbishop Francesco Monterisi, the secretary.

It fell to Archbishop Monterisi to explain a few practical details: where to tune into simultaneous translations in four languages — English, French, Italian and Spanish, how to request the microphone and how to turn up the head-

phone volume on the consoles.

Above the pope's dais was a relief of Mary and Jesus and a large crucifix. To the side were several flat-screen monitors that focused on each speaker as he took the floor.

Each cardinal was allowed four minutes to speak; a bell rang out the expired time, then the microphone was turned down. In the afternoon session, some cardinals were allowed to speak a little longer, sources said.

Although the pope's plan to streamline the Roman Curia was on the minds of many cardinals, it did not come up for detailed discussion during the meeting, one cardinal said.

CONTRIBUTING TO THIS STORY WAS CINDY WOODEN.

Congratulations Cardinal Seán Patrick O'Malley!



God Bless you in your Ministry in Boston and New England

**Bishop Richard J. Malone, Th. D.
and the Faithful of the Diocese of Portland, Maine**

**PRAYERFUL BEST WISHES
ON YOUR ELEVATION TO
THE SACRED COLLEGE OF CARDINALS**

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