

# QUOTIDIAN

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## PRELUDE

The events of the past week have had a profound impact on hundreds of millions of those living in this world. Perhaps never before has the passing of a single man meant so much to so many. With the exception of a brief explanation of daylight savings time, this week's issue is dedicated in its entirety to the late Pope John Paul II. May these pages bring to light some of his accomplishments, so that we may all better understand what the world has lost.

## QUOTES OF THE WEEK

"Science can purify religion from error and superstition. Religion can purify science from idolatry and false absolutes."

—Pope John Paul II

"Violence and arms can never resolve the problems of men."

—Pope John Paul II

"An excuse is worse and more terrible than a lie, for an excuse is a lie guarded."

—Pope John Paul II

## THIS WEEK IN HISTORY

**APRIL 11, 1814:** Napoleon Bonaparte abdicates the throne and is exiled to the Mediterranean island of Elba by the treaty of Fontainebleau. After extensive campaigns in Europe, Napoleon was faced with defending France from a formidable alliance between Britain, Russia, Prussia, and Austria. This alliance converged on Paris, successfully occupying it on March 31, 1814. Though exiled, Napoleon was allowed to keep his title of "emperor," but his empire was restricted to Elba's shores.

While on Elba, Napoleon was eager to escape back to the mainland, having heard that the French empire he had so painstakingly built was shrinking back to its former size. After nearly a year in exile, Napoleon escaped and returned to France on March 1, 1815, where he was met by soldiers dispatched by Louis XVIII (who had been installed by French loyalists in the erstwhile emperor's absence). Napoleon was not resisted, as the loyalty to him amongst his soldiers remained high. He returned to Paris with several hundred thousand troops and governed there for 100 Days. He was later defeated by Anglo-Prussian forces at the Battle of Waterloo on June 18, 1815.

Source: [www.wikipedia.org](http://www.wikipedia.org).

## 3 WORDS

Memorize these by week's end and you shall quickly develop an enviable lexicon.

This week's theme: words related to the papacy.

**crozier** (KRO-zher) *noun*

1. a staff with a crook or cross at one end, carried before an abbot, bishop, or archbishop as a symbol of office
2. the coiled young frond of any of various ferns, some of which are considered a delicacy when cooked (also called a *fiddlehead*)

*Ex.* The abbot carried a wooden crozier before him, resting upon it from time to time as though it were a stout tree.

**encyclical** (in-SICK-li-kul)

1. *adj.*: addressed to all the individuals of a group
2. *noun*: a letter, *esp.* one sent by the Pope to the bishops of the church

*Ex.* My inbox is constantly overflowing with daily encyclicals from the school dean.

**miter** (MIGHT-er) *noun*

1. a headdress worn by bishops and abbots
- Ex.* The Pope was laid in state and arrayed in full clerical robes, a crozier beneath one arm and a miter atop his head.

## ETYMOLOGY 101

I really wanted to do an etymology of *crozier*, since there is some fun history behind the staff itself, but little interesting in the way of etymology. The word chosen for this week is *encyclical*, which literally means "in a circle" (from the Latin *encyclus*, derived from Greek *enkyklios* [*en* "in" + *kyklos* "circle"])

It is interesting to note that the word *encyclopedia* is similar, and means literally "training in a circle" (from Greek *enkyklios* "in a circle" + *paideia* "rearing of children"). The rearing of children required passing along some knowledge to them; hence, the connection with "training," and education in general. The "in a circle" bit has to do with covering all the bases (necessary to acquire a "liberal" education).

Source: [www.etymonline.com](http://www.etymonline.com).

## WELL I'LL BE! THE ANSWER TO A QUESTION YOU NEVER ASKED

*Why is the Pope's palace called the Vatican?*

The Vatican's name predates Christianity by hundreds of years at the least, and is descended from two ancient names applied to land formations on which Vatican City now sits. The first is the *Mons Vaticanus* (Vatican Hill), upon which much of the southern end of the city lies; the second is the *Ager Vaticanus*,

(Vatican Field) upon which St. Peter's Basilica and the Sistine Chapel are built.

The *Ager Vaticanus* was a low, level region on the western bank of the Tiber River, and is believed to be the site of an ancient Etruscan village named Vaticanum. The village vanished centuries before the earliest authentic history of Rome began, but the name stuck. The origins of its name are unknown; *vates* in Latin is "prophet" and *vaticinatio* is "prophecy," but there is no evidence "Vatican" is anything more than a loan-word borrowed from the Etruscans.

Over time, *Vatican* came to refer specifically to the nearby hill, rather than the lowlands surrounding it. The popes acquired large parts of the hill by purchase in the Middle Ages, and built a papal residence there near the present day location of St. Peter's Basilica. This was during the time of Symmachus, who was Pope from 498 to 514 A.D.

The present day state of Vatican City was created in 1929 and has an area of 109 acres, making it the smallest country in the world. It is home to St. Peter's Basilica, the largest church in the world (having some 45 altars, a nave over 700 feet in length, and a 450 foot dome). It certainly does deserve its status, considering that it took 120 years to build (the first stone was laid in 1506).

Sources: <http://www.aviewoncities.com/rome/sanpietro.htm>, George Stimpson, *A Book About A Thousand Things*, pg. 178.

## NEAT-O HOW THE CHURCH CHOOSES A POPE

The process through which the Cardinals of the Catholic Church choose a new Pope is called a *conclave*.\* This is a practice rich in history and tradition, since the modern form dates from 1274, when the Council of Lyons established that Cardinals could not leave a conclave until a new Pope had been elected.\*\* Central to an understanding of the conclave is the firm belief that the whole process of electing a new Pope is guided by the Holy Spirit.

Before going any further, I'm going to tell you what a Cardinal is, since I personally had no idea, and you probably don't either. Basically, Cardinals are the Pope's second-in command, his highest counselors, and are sometimes called "Princes of the Church." In a time of vacancy (like now), the Cardinals take over administration of the church; however, their powers are still very limited, and they are primarily responsible for electing a new Pope. *Cardinals are elected by the Pope in meetings called consistories*, in which the Cardinals also meet with the Pope to discuss matters that are of great importance to the church. Collectively, the Cardinals are known as the "College of Cardinals."

Popes were not always elected as they are now. Prior to 1059, the clergy and the people of a particular diocese would elect the new bishop in the presence of other bishops of the region. This was a fairly democratic process, and hence one that came to be obscenely corrupted over time. Moreover, as the Christian population grew in size and scope,

it became impractical to hold elections in a single, central location. Rival claimants arose, often one for the upper class (the patricians) and one for the lower class (the plebians). Riots and violence often ensued, giving the Roman emperors a perfect political opportunity to involve themselves in the electoral process—by promising streamlined procedure and fair voting when more than one claimant arose.

This order came with a price, however; newly elected popes were often required to be “confirmed” (approved) by emperors, a practice that often caused considerable delay. Pope Nicholas II decided to do away with this popular form of electing popes by requiring the Cardinals to elect a candidate, which then had to be approved by lower members of the church. This practice was later modified so that no approval was required by lower members, and the conclave was introduced in 1274.

The conclave remained essentially unchanged until 1975, when Pope Paul VI issued the apostolic constitution *Romano Pontifici Eligendo*, which stipulated, among other things: only cardinals can be electors; the number of cardinals is limited to 120; and if no one is elected after three days, one day is to be spent in prayer and meditation. Pope John Paul II modified the conclave requirements further, by requiring heightened security against electronic surveillance and allowing a simple majority vote to elect a new Pope after a certain number of unsuccessful ballots.

A simple majority used to be sufficient to elect a pope, but in 1179 the requirement was changed to two-thirds. This proved a difficult number to reach, but was nonetheless upheld and is still the required majority today.

Prior to John Paul II, there were three methods by which a new Pope could be elected: by *acclamation* (a new Pope is unanimously declared *quasi afflati Spiritu Sancto* (as if inspired by the Holy Spirit)); by *compromise* (in which certain Cardinals are selected as delegates by the others and are given power to act on behalf of the indecisive); and by *scrutiny*, or secret ballot. All but the last were abolished by John Paul II, so now all elections are done by secret ballot.

### The Process

Following the Pope’s death is a period known as the *sede vacante*, or “vacant seat,” in which limited powers pass to the College of Cardinals. The College makes arrangements for the Pope’s burial—which occurs within four to six days of the Pope’s death—and the subsequent conclave—which occurs within 15 days of the Pope’s death (but may be extended to 20 days to allow Cardinals in other countries to arrive). Following the Pope’s burial is a nine day period of mourning and reflection known as the *novemdiales*.

All cardinals within the college who are under the age of 80 are obligated to attend the conclave; those who are too old can nonetheless attend, but cannot participate in the election. On the morning of the day selected for commencement of the conclave, the Cardinals gather in St. Peter’s Basilica to celebrate the Eucharist (the breaking of the bread and the taking of the wine—more commonly known as “communion”). They later proceed to the Sistine Chapel, where they take an oath to abide by

the procedures set forth in the apostolic constitutions. They further swear to defend the liberty of the Holy See, maintain secrecy, and disregard the instructions of secular authorities on voting.

After all the Cardinals have taken the oath, the Master of the Papal Liturgical Celebrations orders all individuals other than the Cardinals and conclave participants to leave the Chapel. The Master may remain, as may one ecclesiastic designated by the Congregations prior to the commencement of the election. The ecclesiastic makes a speech concerning the problems facing the Church and on the qualities the new Pope must have, and then takes his leave. Following a recitation of prayers, the Cardinal Dean asks if there are any remaining doubts relating to procedure. After the clarification of any reservations, the election begins. Cardinals who arrive after the conclave has begun are nonetheless admitted. A Cardinal who has fallen ill may leave the conclave and later be readmitted, but a Cardinal who leaves for any other reason may not return to the conclave.

A small number of servants, doctors, and other assistants are allowed into the conclave to assist with the preparation of meals, the taking of confessions, and other general tasks, but no one is allowed to correspond with anyone outside the conclave by any means.

A single ballot is held on the afternoon of the first day. If no one is elected, four ballots are held on each successive day—two in the morning and

**Notes:**

\*\* The Pope's ecclesiastical title is the Bishop of Rome, and is used by those who reject the idea that the Pope has jurisdiction over the entire Christian church. Catholic traditions teach that the Pope is the historical successor of the apostle St. Peter; as such, he is entitled to the highest honor among all the bishops of the Catholic church.

\*\* According to the Catholic church, St. Peter was the first bishop of Rome, and therefore the first Pope. St. Peter's Basilica is allegedly built upon the very place he was crucified (upside down and by his feet, according to legend). Pope John Paul II would always visit St. Peter's altar before leaving Rome.

\*\* Popes today wear what is called a **Fisherman's Ring**, or *pescatorio*, in honor of St. Peter, who was originally a fisherman. It is placed on the finger of a newly elected Pope by the Cardinal Camerlengo\*, and is used to seal official papal documents. Upon a Pope's death, it is destroyed by being smashed with a silver hammer, to prevent it being used later to seal forged documents.

\* Italian for "chamberlain." This is basically a fancy title for the treasurer of the Holy See, who also participates in some of the rituals and ceremonies surrounding the Pope's death.

two in the afternoon. **If there is no consensus after three days, voting is suspended for a day of prayer.** The conclave is allowed three more rounds of seven ballots, for a total of twenty-one additional ballots, each round of seven being separated by a day of prayer. If, after these three rounds, the Cardinals are unable to come to a decision, the electors may opt to reduce the two-thirds majority requirement to a simple majority. The electors may also choose to eliminate all but the two candidates that received the highest number of votes in the last ballot.

The process of voting is divided into three phases: pre-scrutiny, scrutiny, and post-scrutiny. In the pre-phase, nine Cardinals are chosen to become—roughly—ballot counters, or Scrutineers. In the scrutiny phase, the Cardinals take their completed ballots to the Scrutineers and take an oath (in the first ballot only), and the ballots are opened and counted by the Scrutineers. In the post-scrutiny phase, the ballots are tallied to ensure the number of ballots equals the number of electors, and the ballots are burnt.

If the election is unsuccessful, damp straw or chemicals are added to the ballots to create dark smoke, which indicates to the people in St. Peter's Square that no result has been reached. If an election *is* successful, the ballots alone are burned, and a white smoke is released, signifying that a new Pope has been elected.

The pontiff-elect is then summoned into the room and asked if he assents to his election. If he does and is already a bishop, he becomes Pope at once. If he is not a bishop, he must first be ordained. At this time, the pontiff-elect also chooses the name he wishes to carry in office. The last Pope to use his baptismal name was Pope Marcellus II, elected in 1555. The newly elected Pope then goes to a small neighboring room and dresses by himself before returning to the chapel to receive the Fisherman's Ring (see notes) and homage from all the assembled Cardinals.

The senior Cardinal Deacon then appears before the crowd in St. Peter's Square to proclaim the new Pope, and the Pope follows with an apostolic blessing, the *Urbi et Orbi* (to the City [Rome] and to the World). At this point, the Pope was traditionally crowned by the triregnum, an elaborate three-tiered crown; however, Pope John Paul I did away with this elaborate ceremony in 1978.

\* From the Latin *cum* "with" + *clavis* "key"—literally, "with a key." This comes from the fact that the Cardinals are locked in a room with each other until a new Pope is chosen.

\*\* The whole purpose of the Council of Lyons was to reform some aspects of Church administration—a streamlining of sorts. Pope Gregory X presided over the council, and required Cardinals to remain locked up in conclave until a decision had been reached. This was an effort to address the problem of prolonged vacancies in the papacy.

Special consideration must be given to: [en.wikipedia.org/wiki/Conclave](http://en.wikipedia.org/wiki/Conclave) and [www.osv.com/catholicmanac/conclave.asp](http://www.osv.com/catholicmanac/conclave.asp).

## WELL I'LL BE! THE ANSWER TO ANOTHER QUESTION YOU NEVER ASKED

*Why do we observe daylight saving time?*

The idea of daylight saving time (not *savings* time, since this is grammatically incorrect) comes from a 1907 pamphlet entitled *The Waste of Daylight* by British entrepreneur William Willett. Willett proposed that clocks be advanced by a certain amount of time in the spring to save on energy costs. The idea was adopted by the British government in 1916 to save on coal consumption during World War I.

The United States also adopted DST for a while during World War I, but it proved enormously unpopular—especially among farmers—and was repealed until World War II came around. The Uniform Time Act of 1966 created nationwide DST beginning on the last Sunday of April and ending on the last Sunday of October. The act was subsequently amended in 1986, so DST now begins on the first Sunday of April and ends on the last Sunday of October.

The rationale behind DST is that it saves resources and conserves energy. This is because during the summer months, an hour of daylight is shifted from the morning (when people are usually sleeping) to the evening (when people are usually more active), so less artificial light is required. Statistics tend to show that energy *is* conserved during the summer days, although the

widespread popularity of air conditioning has been eating up some of these gains. Another argument in favor of DST is that it cuts down on traffic accidents when people drive home in the evening (although there is some evidence that traffic accidents are higher than normal on the first Monday of April, due to sleepy drivers).

Opponents of DST argue that the changing time results in disruption of sleep patterns and lost productivity. Farmers are especially opposed to DST, since they wake up with the sun regardless of what time it is.

Although DST is established by federal law, individual states can choose to exempt themselves from DST by passing a state law which covers the entire state. The three states that do not observe DST are Arizona, Indiana, and Hawaii.

Source: <http://webexhibits.org/daylightsaving/index.html>.

## LITERARY GENIUS

John Paul II wrote an unbelievable amount during his lifetime, especially during his pontificate. A full collection of his works can be found at [www.vatican.va/holy\\_father/john\\_paul\\_ii/index.htm](http://www.vatican.va/holy_father/john_paul_ii/index.htm). The following is the last *Urbi et Orbi* message he gave to the crowd before St. Peter's Basilica on Easter Sunday of this year.

### *URBI ET ORBI*

Pope John Paul II

#### *Mane nobiscum, Domine!*

Stay with us, Lord!

With these words, the disciples on the road to Emmaus invited the mysterious Wayfarer to stay with them, as the sun was setting on that first day of the week when the incredible had occurred.

According to his promise, Christ had risen; but they did not yet know this.

Nevertheless, the words spoken by the Wayfarer along the road made their hearts burn within them.

So they said to him: "Stay with us."

Seated around the supper table, they recognized him in the "breaking of bread"—and suddenly he vanished.

There remained in front of them the broken bread,

There echoed in their hearts the gentle sound of his words.

Dear brothers and sisters,  
the Word and the Bread of the Eucharist,  
the mystery and the gift of Easter,  
remain down the centuries as a constant memorial  
of the Passion, Death and Resurrection of Christ!  
On this Easter Day,  
together with all Christians throughout the world,  
we too repeat those words:  
Jesus, crucified and risen, stay with us!  
Stay with us, faithful friend and sure support  
for humanity on its journey through history!  
Living Word of the Father,  
give hope and trust to all who are searching  
for the true meaning of their lives.  
Bread of eternal life, nourish those who hunger  
for truth, freedom, justice and peace.

Stay with us, Living Word of the Father,  
and teach us words and deeds of peace:  
peace for our world consecrated by your blood  
and drenched in the blood of so many innocent victims:  
peace for the countries of the Middle East and Africa,  
where so much blood continues to be shed;  
peace for all of humanity,  
still threatened by fratricidal wars.  
Stay with us, Bread of eternal life,  
broken and distributed to those at table:  
give also to us the strength to show generous solidarity  
towards the multitudes who are even today  
suffering and dying from poverty and hunger,  
decimated by fatal epidemics  
or devastated by immense natural disasters.  
By the power of your Resurrection,  
may they too become sharers in new life.

We, the men and women of the third millennium,  
we too need you, Risen Lord!  
Stay with us now, and until the end of time.  
Grant that the material progress of peoples  
may never obscure the spiritual values  
which are the soul of their civilization.  
Sustain us, we pray, on our journey.  
In you do we believe, in you do we hope,  
for you alone have the words of eternal life.  
***Mane nobiscum, Domine!*** Alleluia!

