

# LLA LATIN LITURGY ASSOCIATION

**Office of the Chairman**  
Prof. Dr. Anthony J. Lo Bello  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadeville, PA 16335  
1-814-332-5340

NEWSLETTER NO. 34  
SEPTEMBER, 1989

**Vice Chairman**  
Dr. Robert J. Edgeworth  
740 Carriage Way  
Baton Rouge, LA 70808

**Secretary-Treasurer**  
Attorney John M. Spangler  
P.O. Box 575  
Versailles, KY 40383

## From the Chairman

Over 100 members attended our Second National Convention at St. Agnes Church, St. Paul, Minnesota, over the Memorial Day - Corpus Christi weekend. All the proceedings were professionally recorded on both audio and video tapes; to order these tapes, see the advertisement on the next page. **Order the tapes from Twin Gables Productions, not from us.**

The Chairman arrived Friday morning and was picked up at the Minneapolis - St. Paul airport by his friend and our member Dr. Thomas Loome, the bookseller, who brought him to Stillwater to visit his premises, the largest theological bookstore in the world. After enjoying Dr. Loome's hospitality, the Chairman went to the State Capitol Holiday Inn in the evening, where the convention delegates had already begun to arrive. He found the Inn most agreeable, except that the restaurant, where the food was good, did not have enough hired help, so that there were long delays in getting served; this, however, allowed more time for conversation, so some considered it a blessing. Dr. Galles, the local LLA chairman, had arranged everything most competently; in fact, the mayor of St. Paul had even declared Sunday, May 28, Latin Liturgy Day in his city.

The youthful Fr. Sanderson from Omaha, Nebraska, sang a beautiful Latin Solemn High Mass to open the convention early Saturday morning. It was an auspicious beginning. After the addresses of the Chairman and Vice Chairman, the members enjoyed a hearty lunch; indeed, it is remarkable that in these times we were able to feed each fellow with three meals for a total of \$10 per head. In the afternoon, we heard the addresses of Msgr. Schuler, our host, and the lively Mr. Hughesdon, whose speech the Chairman found to be the most instructive of the Convention. Mr. Hughesdon, a deacon, is Master of Ceremonies at St. Agnes, although he might more appropriately be Prefect of the Congregation of Rites. After Vespers, Benediction, and supper, we heard Attorney Halisky speak on the constitution *Veterum Sapientia* of Pope John XXIII and the *Feriae Latinae* of the Vatican's Latinitas Foundation. The final address of the day was by Mr. James Hodg-

son, with whom the Chairman spent many agreeable hours in conversation over the weekend.

The Pontifical High Mass and Procession the next day will remain in the memories of the members long after their first strokes have wiped everything else away. After lunch, we heard the young Mr. Paul LeVoir discuss the new Latin liturgical books; Mr. LeVoir did a wonderful job presiding over the weekend's Gregorian Chants. After Vespers and Benediction, our colleague Mr. Bernard Marriott of the English and Welsh Association for Latin Liturgy spoke on the *motu proprio Ecclesia Dei* and the document about Concerts in Churches issued by the Congregation for Divine Worship. His young son David attended all the performances and was a great help to the Chairman in summoning the delegates back to the lecture hall when, by their lingering over coffee and doughnuts beyond the allotted time, they threatened to overthrow the tight schedule which the Chairman had drawn up. The last speeches were by Dr. Schubert and Attorney Galles; the former showed how important it is to know something about Latin liturgy in order to understand French literature, while the latter discussed the duty of minor basilicas to provide Latin Masses.

The Chairman had the pleasure of the company of Msgr. Ackerson on his flight back to Pittsburgh Monday morning. US Air, recognizing the exalted position of the highest functionary of the Latin Liturgy Association, promoted the Chairman to first class for this occasion.

The Chairman enjoyed the honor of meeting so many devoted members at the Convention; he and the Vice Chairman will now take counsel to determine where our next convention should be held. Those local chapters who feel that they are up to the task should write to the Vice Chairman.

## Second List of Contributors Who Are Helping to Defray the Expenses of the Convention

(Names to be added to the list first published in June)

James Bisciglia of Canoga Park, California  
Theodore R. Cover of St. Louis, Missouri  
Alvin E. Cunningham of St. Paul, Minnesota  
Thomas Day of Middletown, Rhode Island  
Richard L. Gallas of Glenview, Illinois  
David P. Kubiak of Crawfordsville, Indiana  
Stephen R. Ledyard of Philadelphia, Pennsylvania  
Carl G. Moore, Jr. of Newark, Delaware  
Michael Pearce of Alexandria, Australia  
Joseph A. Searles of College Park, Maryland  
Margaret D. Smith of Wilmington, Delaware  
Kenneth Solak of San Francisco, California

## Latin Liturgical Books Latest Prices

1. *Biblorum Sacrorum Nova Vulgata Editio* (VP-01822) ..... \$60
2. *Antiphonale Monasticum* (SO-A0001) ..... \$25 (Sale)
3. *Codex Iuris Canonici*, 1983 (RM-01418) ..... \$9 (Sale)
4. *Liber Cantualis* (SO-00040) ... \$6 (Sale)
5. *New Latin-English Sunday Missal* (AS-N0001) ..... \$22.50
6. *Enchiridion Symbolorum* (Denzinger/Schoenmetzer) (EH-00866) ..... \$35
7. *A New Approach to Latin for the Mass* (AS-N0003) ..... \$22.50
8. Cassette for #7 above (AS-NC003) ..... \$12.50

Order from Christian Classics, 73 W. Main Street, POB 30, Westminster, MD 21157. Shipping and handling: \$2 for orders up to \$15, 15% for orders from \$15 to \$30, 10% on orders over \$30. Maryland residents add 5% sales tax.

## H. Lyman Stebbins, R.I.P.

Our member H. Lyman Stebbins, Knight Commander of the Order of St. Gregory the Great, lay oblate of the Benedictine order, and founder of Catholics United for the Faith, died in February at the age of 78.

**Broadcast Quality Video & Audio Tapes  
SECOND NATIONAL CONVENTION**

of the

**LATIN LITURGY ASSOCIATION OF AMERICA**

Church of Saint Agnes - Saint Paul, Minnesota  
Saturday, May 27 - Sunday, May 28, 1989

**\*Bring the Message and the Inspiring Latin Liturgies of the Convention Back Home  
to Share with Your Communities!**

**\*Exceptional Quality Video and Audio Tapes Available**

Tapes can be purchased individually or in complete sets of 15 Videotapes and 15 Audiotapes

**Please Check Choice(s) Video - \$24.95 + \$3.00 shipping, handling = \$27.95**

**Audio - \$ 4.50 + \$1.00 shipping, handling = \$ 5.50**

**—THE SPEAKERS—**

**AUDIO VIDEO**

- |                          |                          |   |
|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | Opening Address by Prof. Dr. Anthony J. Lo Bello,<br>National Chairman, LLA   |
| <input type="checkbox"/> | <input type="checkbox"/> | "The Devotional Value of the Latin Liturgy"<br>Dr. Robert J. Edgeworth, Vice Chairman, LLA<br>Louisiana State University. |
| <input type="checkbox"/> | <input type="checkbox"/> | "Latin in Today's Parish"<br>The Rev. Msgr. Richard J. Schuler, Ph.D.<br>Pastor of St. Agnes Parish                       |
| <input type="checkbox"/> | <input type="checkbox"/> | "The Celebration of the Latin Liturgy in the Major<br>European Basilicas"<br>The Rev. Mr. Harold Hughesdon                |
| <input type="checkbox"/> | <input type="checkbox"/> | "The Vatican's Latinitas Foundation and Its Feriae Latinae<br>(Latin Holidays)<br>Dr. Jan G. Halisky                      |

**AUDIO VIDEO**

- |                          |                          |   |
|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | "Latin for the Basilica: A Canonist's View"<br>Duane L.C. M. Galles, JD, JCL  |
| <input type="checkbox"/> | <input type="checkbox"/> | "The New Editions of the Latin Liturgical Books"<br>Mr. Paul W. LeVoir, Cantor, Church of St. Agnes                           |
| <input type="checkbox"/> | <input type="checkbox"/> | "Recent Liturgical Developments"<br>Mr. Bernard Marriott, Treasurer of the English and Welsh<br>Association for Latin Liturgy |
| <input type="checkbox"/> | <input type="checkbox"/> | "French Culture and the Traditions of the Latin Liturgy",<br>Dr. Virginia A. Schubert,<br>Prof. of French, Macalester College |
| <input type="checkbox"/> | <input type="checkbox"/> | "A New Method of Teaching Latin to Children"<br>Mr. James C. Hodgson, Treasurer of the<br>Washington, D.C. Chapter, LLA       |

**—THE LATIN LITURGIES—**

**AUDIO VIDEO**

- |                          |                          |  |
|--------------------------|--------------------------|--|
| <input type="checkbox"/> | <input type="checkbox"/> | Latin High Mass of Our Lady, Gregorian Chant sung by<br>Mr. Paul LeVoir, Cantor, Church of St. Agnes   |
| <input type="checkbox"/> | <input type="checkbox"/> | Latin High Mass sung by Twin Cities Schola Cantorum, Mass<br>in Honour of the Immaculate Conception by Licinio Refice.   |
| <input type="checkbox"/> | <input type="checkbox"/> | Latin Pontifical High Mass sung by the Twin Cities Catholic<br>Chorale, Mozart's Coronation Mass assisted by members of<br>the Minnesota Orchestra,<br>Outdoor Corpus Christi Procession |

**AUDIO VIDEO**

- |                          |                          |   |
|--------------------------|--------------------------|---|
| <input type="checkbox"/> | <input type="checkbox"/> | Benediction and Solemn First Vespers of Corpus Christi,<br>Vespers Schola of Church of St. Agnes,<br>Mr. Paul LeVoir, Magister Choralis |
| <input type="checkbox"/> | <input type="checkbox"/> | Benediction and Solemn Second Vespers of Corpus Christi,<br>Gregorian Chant by Vespers Schola of Church of St. Agnes.                   |

**SETS**

- |                          |   |          |
|--------------------------|---|----------|
| <input type="checkbox"/> | COMPLETE SET (15 Video, 15 Audio Tapes) ... | \$295.00 |
| <input type="checkbox"/> | COMPLETE SET (15 Audio Tapes Only) .....    | 70.00    |
| <input type="checkbox"/> | COMPLETE SET (15 Video Tapes Only) .....    | 250.00   |

AMOUNT ENCLOSED \_\_\_\_\_

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

TEL. # \_\_\_\_\_

Make Checks Payable To:

**TWIN GABLES VIDEO PRODUCTION COMPANY**

1675 South Greeley Street    Stillwater, MN 55082    (612) 439-2429

## General Rubrics of the 1962 Missal

The Association's edition of the General Rubrics of the 1962 edition of the Roman Missal is now available from the Chairman in booklet form. The price is \$5 per copy.

### Notitiae

*No. 269 (December, 1988):* There is nothing worth mentioning in this issue, 100 pages long though it is.

*Nos. 270-271 (January - February, 1989):* This double issue is devoted to the plenary assembly ("Consulta") of the Congregation for Divine Worship which was held in Rome from November 29 to December 3. In his report, Archbishop Noe, secretary of the Congregation, says that the publication of the second edition of *Jubilare Deo* is an indication that Gregorian Chant is being preserved in the Church, especially in well attended celebrations (p. 31). But on page 87, Denis Hart reports that in English speaking countries, there is little Latin and a virtual exclusion of Gregorian Chant and classical polyphony. "Musically and spiritually," he says, "this has been a great impoverishment and a great loss." In a long French essay on the twenty-fifth anniversary of *Sacrosanctum Concilium*, Aime Georges Martimort complains that those who promote Latin quote only selected passages of the constitution. He says that there was little active participation in the liturgy until after the post-conciliar reforms. Fr. Cuthbert Johnson laments in his report on ICEL, that of the 1500 people who were consulted on the recent revision of the Roman Missal, only 134 bothered to reply. Of the 26 bishops conferences to whom the ICEL workbook was sent, only 11 replied. Fr. Johnson wants the congregation to reprove the bishops.

*No. 272 (March, 1989):* This issue reports the death of Bishop Ivan Pasztor, the prelate who translated the Roman Missal and Breviary into Slovak.

### Page 13

The Chairman has discovered that page 13 was missing from some copies of the LLA Seminary Report. If you bought a copy and that page is missing, write to receive the extra page.

### Latin Requiem

The Mozart Requiem was sung in St. Stephen's Cathedral, Vienna, on Saturday, April 1, for the funeral of Zita of Bourbon-Parma, last Empress of Austria and Apostolic Queen of Hungary (1916-1918).

The Empress Zita was the only person to whom Pius XI extended the courtesy of rising when admitted to an audience. No matter who the others were, he remained seated, except in

the case of Vincenzo Cardinal Vannutelli; when he came in, the Pope lifted himself one or two centimeters from the throne. The story is told in the memoirs of Mario Cardinal Nasalli Rocca, which will be serialized next year in this newsletter. Mr. James Hodgson gave the Chairman a copy of the program for the Latin Requiem Mass sung for the Empress-Queen in Washington's Cathedral of St. Matthew the Apostle on Saturday, April 1. Theodore Marier conducted the Gregorian Chant Schola of the Catholic University of America. The Imperial Anthem was sung before the *Ite, missa est*.

### The Pope's recent Apostolic letter *Vicesimus Quintus Annus*

There is one reference to Latin in the Pope's recent Apostolic Letter on the occasion of the 25th anniversary of the Conciliar Constitution *Sacrosanctum Concilium*. In Section 10, we read:

Given that the liturgy is the school of prayer of the Church, it has been considered good to introduce and develop the use of the vernacular - without diminishing the use of Latin, retained by the Council for the Latin Rite - so that every individual can understand and proclaim in his or her mother tongue the wonders of God.

The translation, if that is what it is (notice the absurd "his or her", obviously not in the Latin), is that printed in the 22 May 1989 issue of the weekly edition of *L'Osservatore Romano*. The Chairman lives at the end of the world and was not aware that the use of Latin had not been diminished.

### Archiepiscopus Vergilius Noe *Damnatus Est Ad Metalla*

Two knowledgeable members reported at the convention the gossip that Archbishop Noe will soon be relieved of his duties at the Congregation for Divine Worship and be transferred to a position at the Vatican Basilica.

### Concerts in Churches

The LLA and the English ALL have received the reply of the Congregation for Divine Worship to their *dubium* as to whether the Congregation's recent composition on *Concerts in Churches* may be interpreted to say that most Latin sacred music belongs in concerts and is no longer suited for liturgical use. The Secretary of the Congregation replied that the document should not be so interpreted. This is great news indeed. The Secretary said he was surprised that anyone could incline to the view that the instruction could be so interpreted. The text, however, is there for anyone to read.

## From The Local Chapters

### Baton Rouge

The Baton Rouge Chapter met on Sunday, April 30, at St. Agnes Parish. Twenty members and three prospective members attended. The Chapter decided to show the film "The Eternal Gift" in July at St. Agnes and in the fall on the campus of Louisiana State University.

### Chicago

Latin was used for the Holy Week services at St. John Cantius Church in Chicago; the pastor, Fr. Frank Phillips, C.R., is LLA Chairman in Chicago. On Holy Thursday, Mass XVII was sung, with the *Pange Lingua* during the procession. On Good Friday, the readings were in English, but the responses were in Latin. For the Easter Vigil, Mass I, *Lux et Origo*, was chanted. On Easter Sunday, an orchestra performed Schubert's Mass in G; Fr. Edward Janas celebrated this Mass.

On Sunday, April 23, Fr. Gary Gertler, SJ, of Loyola University sang the Latin Mass at St. John's. The choir performed Michael Haydn's *Missa sub Titulo Sancti Leopoldi*. On Corpus Christi, Fr. Phillips sang the High Mass; the *Crux Ave* Ensemble from St. Louis performed the *Mass on the Fifth Tone* by Orlando Lassus. Afterwards, there was an eucharistic procession with benediction at five altars.

### Los Angeles

Fr. James Garceau, CRIC, celebrated the Palm Sunday Mass in Latin for the local chapter on Sunday, March 19, at 12 noon at the Mater Dolorosa Passionist Monastery in Sierra Madre. The chapter newsletter is now set in type and handsomely printed on glossy paper.

In April, the chapter had two Latin Masses, one on April 16 at 2:30 PM at the St. John Vianney chapel of Daniel Murphy High School, and the other on April 23 at 12 noon at the Mater Dolorosa Passionist Monastery. Fr. Garceau celebrated both Masses. On Corpus Christi in May, they met for a Latin Mass at noon at the Mater Dolorosa Monastery.

The Chairman publishes the following excerpt from the local chapter's April newsletter. It concerns their difficulties in getting the Archdiocesan newspaper *The Tidings* to accept their advertisements.

Now I must tell you about the "L—" word episode. On March 6, our Chairman, George Krestyn, the Vice Chairman, and Maria Kennedy met with Father Douglas Ferraro of the Archdiocesan Office of Liturgy and Worship.

The first reason for our meeting was to clear our ads in the *Tidings*. Because some extreme, illicit group had finagled an ad in the *Tidings* during January, all ads for a

Latin anything became suspect. This suspicion extended to us, even though our LLA ads had appeared for several months previously.

The second reason was to introduce ourselves, the LLA and our local Chapter. With clear conscience we could reaffirm our adherence to Vatican II and Rome.

Father Ferraro kindly cleared our ad, although he asked that all words *in Latin* (such as "Novus Ordo") be removed. We consented. Later, at the deadline for the ad, we discovered that the English word "Latin" as in "the Mass of Paul VI in Latin," was removed.

For an Association and Chapter bent on promoting Masses in Latin this last minute change was very unsettling. Because the deadline was at hand, however, and we needed the publicity, we agreed. For the future we are working with the Tidings. We hope that they will accommodate our needs as we resubmit our ads for masses in *Latin*.

#### San Diego

The chapter held Latin Masses on Monday, May 8, and Tuesday, June 13, both at 7 PM at the Little Flower Haven in La Mesa, and on Saturday, July 15, at 11 AM at the Sacred Heart Church in Ocean Beach. Elections for officers were held after the June 13 Mass.

#### Washington, D.C.

At its April 9 meeting, the chapter continued its discussion of the Vatican Council's Constitution on the Sacred Liturgy. Dr. Patrick W. Jacobson was the moderator.

#### Wilmington, Delaware (Regina Caeli Society)

The Regina Caeli Society Choir sang the Mass *Orbis Factor* for the 10:30 AM Easter Liturgy (1962 Missal) at St. Joseph's Church. The Mass *In Cena Domini* on Holy Thursday was also celebrated in Latin.

## Additions and Corrections To The *Latin Mass Directory*

#### ALABAMA

##### Archdiocese of Mobile

The time of the Latin Mass at St. Matthew's Church has been changed from 3 PM to 9 AM.

#### CALIFORNIA

##### Diocese of Orange

The time of the weekly Sunday Latin Mass (1962 Missal) at the Serra Chapel at Mission San Juan Capistrano has been changed from 9 AM to 8:30 AM

##### Diocese of Sacramento

St. Rose Church  
5960 Franklin Blvd.

Sacramento, CA 95817  
Sunday at 1 PM  
1962 Missal

#### Diocese of San Bernardino

St. Francis de Sales Church  
4268 Lime Street  
Riverside, CA 92501  
Second Sunday of the month at 1:15PM  
1962 Missal  
Celebrant: Fr. Louis Marx

#### ILLINOIS

##### Archdiocese of Chicago

The Mass at the Tolentine Center is on the second or third Sunday of the month; which Sunday depends on the availability of the celebrant.

#### INDIANA

##### Diocese of Gary

The monthly Latin Mass formerly sung at St. Mary's Church in Gary has been discontinued because of the transfer of the pastor, Msgr. Morales, who was the celebrant.

#### MICHIGAN

##### Archdiocese of Detroit

Our Lady of Mount Carmel Church  
555 Oakwood Blvd.  
Detroit, MI 48217  
1-313-841-8478  
First Friday of the month at 8 PM  
Celebrant: Fr. Bart Ferrero

#### MINNESOTA

##### Diocese of St. Cloud

Holy Trinity Church  
Royalton, MN 56373  
Sunday at 2:30 PM  
1962 Missal  
Celebrants include Fr. Zylla and Fr. Poncelet, both members of the LLA.

#### NEW JERSEY

##### Archdiocese of Newark

St. Patrick's Pro-Cathedral  
91 Washington Street  
Newark, NJ 07102  
Last Saturday of the month at 4 PM  
1962 Missal

#### NEW YORK

##### Diocese of Buffalo

Our Lady of Lourdes Church  
42 Main Street  
Bemus Point, NY 14712  
Sunday at 11 PM and twice during the week  
1962 Missal  
Celebrant: Fr. Ralph Federico

##### Archdiocese of New York

The Mass at Our Lady of Vilna has been discontinued by order of the new pastor. Only twelve people were coming. Also, the celebrant of the Latin Mass at St. Ann's Armenian Rite Cathedral is Fr. Kenneth Baker, S.J., editor of *The Homiletic and Pastoral Review*.

#### PENNSYLVANIA

##### Diocese of Pittsburgh

Saints Peter and Paul Church  
200 Third Street  
Beaver, PA 15009  
Second & fourth Sundays each month at 3 PM  
1962 Missal

Duquesne University Chapel  
600 Forbes Avenue  
Pittsburgh, PA 15282  
Second & fourth Sundays each month at 3 PM  
1962 Missal

#### TEXAS

##### Diocese of El Paso

Cristo Rey Monastery Chapel  
145 North Cotton Street  
El Paso, Texas  
Sunday at 11 AM  
1962 Missal  
Celebrants: Fathers Alfredo Olivas and Felipe Maraya

##### Diocese of Fort Worth

Chapel of St. Francis Village  
1 Chapel Plaza  
Crowley, TX 76036  
Saturday at 5:30 PM  
1962 Missal

#### WISCONSIN

##### Archdiocese of Milwaukee

After the death of our member Msgr. Popek, the new pastor discontinued the Latin Mass that had been sung monthly at Our Lady Queen of Peace Church in Milwaukee.

## NEWSWORTHY ITEMS

1. St. Margaret Mary Church in Oakland CA had two Latin Solemn High Masses for Easter, on Saturday evening and on Sunday morning. Mozart's Coronation Mass was performed at the later ceremony.
2. Our member Mr. Dan Pross, 2729 Kennedy Boulevard, Basement Apartment, Jersey City, NJ 07306 (1-201-434-4294) has prepared a second edition of his list of pre-conciliar liturgical music. To obtain this catalogue of Latin choral music, send him \$1 and a #10 size envelope stamped and addressed to yourself.
3. Bishop Edward D. Head of Buffalo has written to the Una-Voce Chapter in his diocese to inform them that he has decided not to allow more than the current four Latin Masses (1962 Missal) per year. He says that if they would like Latin Masses according to the revised Roman Missal, he might be more receptive to their request. It is the duty of members of the Latin Liturgy Association to promote such Masses, but, alas, we do not have enough members in that city to expect to be listened to with results. It is the modest opinion of the Chairman (not shared by many people competent to hold an opinion) that the future of Latin liturgy rests with the revised missal. The

- overwhelming majority of bishops will never allow "Tridentine" celebrations, and where they do allow them, only a minuscule fraction of the Catholic population will leave their home parishes to attend them. Latin must be saved for all the people and in all the churches, and not be relegated to occasional celebrations in old-folks homes and high school chapels.
4. In reply to a request from our member Mr. George J. Koenig that an old-rite Mass be allowed every week in the archdiocese, Archbishop Rembert G. Weakland replied, "It (Pope John Paul's *Ecclesia Dei*) refers to those who left the Church to follow Archbishop Marcel Lefebvre and the privileges that Archbishop Mayer has in reconciling them. As far as I can see, there is no change in the previous discipline that all good Catholics must follow concerning the use of properly approved liturgical books for the Mass today."
  5. The Holy Rosary Choir School, David and Nina Bergeron, directors, sang Pergolesi's *Stabat Mater Dolorosa* at their Fourth Annual Spring Concert in Lawrence, Massachusetts on Sunday, May 7. They will go to Rome in 1990 and sing in St. Peter's Basilica and Sant'Ignazio.
  6. It now appears that when requests for an expansion of the Indult are turned down by a diocesan bishop, the petitioners complain to Rome. Msgr. Camille Perl of the *Ecclesia Dei* Commission then replies that he will be in contact with the bishop in question in order "to promote comprehension and respect for those aspirations (i.e. aspirations for the Latin Mass)". In the humble opinion of the Chairman, the entropy of the universe is increased by all these commissions and petitions; the Pope should just come out and say what he wants in plain language. Everyone is confused, and people who hold entirely opposed views all imagine that they are following the Pope's wishes to the letter.
  7. One of the featured selections in volume 13, no. 2, release 416, of *The Musical Heritage Review* is a recording of Gregorian chants from the Masses *Puer Natus* and *Hodie Scietis* for Christmas, the Mass for the Epiphany, and the Mass for the Baptism of the Lord. The performance is by the Vienna Schola of the Hofburgkapelle.
  8. Cardinal O'Connor has decreed that any priest may celebrate Mass according to the Old Rite in the Shrine Church of Our Lady of Mt. Carmel in Manhattan.
  9. The Depository of Traditional Roman Catholic Sacred Music, P. O. B. 30046, St. Louis, Missouri 63119, sells a "Congregational High Mass" flyer for 8¢ and a "Recited Mass" flyer for 6¢. The former contains the music for *Kyrie XVI*, *Gloria XV*, *Credo III*, *Sanctus XVI* and *Agnus Dei XVI*. The latter is for the Old Rite of Mass.
  10. A Music Workshop for Bishops, Priests, and Deacons was held at The Catholic University of America at the Benjamin T. Rome School of Music from June 5 through June 7, 1989. The program for Wednesday, June 7, included the lecture "Latin and the Mass", which was followed by a discussion. The title of the workshop was "The Singing Role of the Celebrant".
  11. Congratulations to our member Dr. John Agresto, who has just become President of St. John's College in Albuquerque, New Mexico. This is a "daughter" campus of historic St. John's College, the third oldest college in the United States, situated in Annapolis, Maryland. *Salve, Magnificen-tissime!*
  12. A correspondent from Manhattan writes that 50-60 people attend the Latin Mass celebrated at St. Ann's Armenian Rite Cathedral on Saturdays at 3:30 PM. She further comments, "Unfortunately, we have lost the *Novus Ordo* Latin Mass at Our Lady of Vilna. We hope that it can start up again at a new location. I think it is important. But the problem is that most of us who attended prefer the Tridentine Mass."
  13. A third annual "Tridentine Rite Conference" was held in Phoenix, Arizona, on April 18-19. The Conference was addressed by Fathers Gruner and Rueda. The former discussed those topics that regularly appear in his *Fatima Crusader*, while the latter spoke on how to bring back the "Old Mass". A Professor Linehan and a Mr. Carr also addressed the gathering. It appears that the next convention will be held in New Orleans.
  14. Fr. Harold Hirsch, pastor of the Church of the Immaculate Conception in Spotswood, New Jersey, and Fr. Laurence H. F. Smith, pastor of Our Lady of Hungary Church in Perth Amboy, New Jersey, concelebrated a Sung Latin Mass on Candlemas Day at the former's church. Two hundred fifty souls attended. Phil Clinger directed the choir, and Gloria Clinger was organist. They sang *Adorna Thalamum* of Lassus and *O Magnum Mysterium* of Victoria. The readings and the petitions were in American.
  15. The June newsletter cost \$989.49 to print. It was mailed out first class in order to reach the members before the Convention.
  16. Our member Fr. Mark J. McGovern has been appointed pastor of St. Joseph Parish in Prairieburg, Iowa and (simultaneously) pastor of St. John Parish in Coggin, Iowa.
  17. Bishop Rene Gracida celebrated the Latin Mass on April 16 at Holy Cross Church in Corpus Christi, Texas. The Mass was reported, with illustrations, in the press.
  18. The Chairman has received an advertisement for a video recording of the Easter Latin Mass (1962 Missal) celebrated by Msgr. Francis J. Weber at San Fernando Mission. The Gregorian Chant and polyphony are sung by a choir directed by Geraldine Biggs McGrath. They ask \$29.95 plus \$4 shipping plus \$1.95 sales tax for California residents. The address is San Fernando Outreach Video, P.O. Box 30, San Fernando, California 91340. The Chairman has not seen this video.
  19. The Pope has given the Society of St. Peter the formerly closed church of Saints Martina and Luca by the Forum. Only the old rite of Mass will be celebrated there.
  20. A knowledgeable correspondent writes that Cardinals Martinez Somalo, Mayer, and Ratzinger met before Easter to decide what to do about the old rite of Mass. One of the proposals was evidently to permit the new lectionary in conjunction with the old rite so that the same calendar could be used everywhere. Cardinal Hume is trying this in London, where it aroused many protests.
  21. Our member Patrick Flaherty reports that the following Latin pieces were sung at his church, St. Joseph's in Wilmette, during Lent and Eastertide: *O Vos Omnes* and *Jesu Dulcis Memoria* (T. L. Vittoria), *Christus Factus Est Obediens* (Bruckner), *Panis Angelicus* (Franck), *O Nata Lux de Lumine* (Tallis), *Gloria in Excelsis Deo* (Vivaldi), *Gloria in Excelsis Deo* (Hassler), and *Regina Caeli* (Aichinger). Msgr. Meter is pastor of this church.

## From The Press

1. The February 18, 1989 issue of *The Baton Rouge State-Times* ran the article "Latin Mass: Baton Rouge Diocese sanctions Tridentine Mass at St. Agnes" on page 6-A in the Church News section. There were three pictures of the Latin Mass sung by Fr. John Spriggs on a recent Sunday. The author, Margo Olinde, interviewed the Vice-Chairman, Dr. Edgeworth, and several of his utterances were included in the essay. Fr. Spriggs insisted on Roman rather than Gothic vestments, so that the celebration might be more "authentic". Many souls inquired about our National Convention as a result of the article.
2. The March 11, 1989 issue of *The Tablet* ran the article "As it used to be" in the *Notebook section*; it was a report of the celebration of Latin Masses (1962 Missal) in the Archdiocese of Westminster (England)

- allowed by Cardinal Hume in a new liberalized application of the Indult. The Cardinal decreed that the Epistle and Gospel should be read once only, and in English, and many people received communion in the hand; as a result there were protests that the purity of the rite was being abused, contrary to the provisions of the 1984 permission. *The Tablet* reported that one inquirer telephoned to find out whether the priests were wearing birettas and was displeased to learn that they were not.
3. The journal *Keeping Ancient Rome Alive* has ceased publication. The last issue (March-April, 1989) has on its cover a bust of the Emperor Titus Flavius Vespasianus (69-79), whose last words were, if the Chairman remembers correctly, *Puto Deus Fio*, I am now becoming a god. There is a story of the restoration of the statue of Vulcan in Birmingham, Alabama. The editor has also printed an illustration from the Newark Museum of Art of Longfellow and his daughter walking under the Arch of Titus; on the next page are found verses by Lord Byron (from *Manfred*) inspired by the Colosseum.
  4. A full page "Call to Action" in favor of promoting the old rite of Mass appeared above the signature of Editor Alphonse J. Matt Jr. in the March 9, 1989 number of *The Wanderer*. The appeal urges support for the Coalition in Support of *Ecclesia Dei* and the Society of St. Peter. In the same issue, Gary Potter, in his column *Intra Urbem Extraque*, reported that between 900 and 1,000 souls attended the Wednesday evening old rite Latin Mass allowed by Archbishop Stafford in Denver's Church of the Good Shepherd on February 22. Everyone was required to affirm that he recognized the validity of the new order of Mass.
  5. On March 16, *The Wanderer* reported that over 400 people attended the first Latin Mass celebrated under the Indult at St. Mary's and St. Anthony's Church in Kansas City, Kansas on Sunday, March 5 at 9:30 AM. The retired bishop of Dodge City had a place in the sanctuary. The table-altar was removed from the sanctuary for the Mass, and the cut out area was filled in with replacement steps. When the Mass was over, the replacement steps were removed and the table-altar brought back.
  6. The March 23 issue of *The Wanderer* carried two items of interest to our members. There was a front-page story about the visit of Fr. Emerson of the Society of St. Peter to Portland, Oregon, where he was forbidden by Archbishop Hunthausen to celebrate the old rite of Mass publicly, and there was an account on page 9 of the decision of Bishop McGann of Rockville Centre to allow only a monthly, and not a weekly, Latin mass according to the 1962 Missal.
  7. The Winter, 1988 edition of *Sacred Music* has an article "For all the saints: An Ottawa tradition" by our member Duane L. C. M. Galles; the essay discusses the liturgical work of the Oratorians who administer St. Brigid's Church in the Canadian capital. Our Australian member Michael Gilchrist is the author of the essay "Liturgical Restoration: Is it too late?" in the same number. Mr. Gilchrist says that the fathers of Vatican II opened up Pandora's Box when they approved the Constitution on the liturgy. He writes that although the liturgical reform is a failure, the reformers nonetheless remain in charge. We now have a "runaway liturgy", and nobody cares what the Pope says about abuses. The new liturgy has damaged Catholic belief, and the changes are mostly oriented towards Protestantism. He concludes that the new liturgy has become a major vehicle for secularization, although it need not have been, had it been implemented as it has been at St. Agnes Church in St. Paul, where the LLA held its Second National Convention last May.
  8. In the April 20 issue of *The Wanderer*, Gary Potter reports in his column *Intra Urbem Extraque* that three parishioners of Old St. Mary's Church in Washington, D.C., where the Latin Mass is sung every week, have entered the Seminary of the Society of St. Peter in Wigratzbad, Germany. The pastor, Fr. Petrini, is a member of the LLA.
  9. *The Western New York Catholic* for April, 1989, carried a letter to the editor signed by three Buffalo nuns protesting against the newspaper's having carried a paid advertisement offering for sale a video tape of the Latin Mass. The sisters say that the Old Rite has many aspects that are contrary to the Vatican Council's Constitution on the Sacred Liturgy and that it does not allow for full and active participation. They protest that "lay people" (formerly laymen) and women are absent from the images in the video tape. Pope John Paul's Indult, they write, is for limited use, a concession to "ultra-conservative Catholics".
  10. The article "Coalition Urges Continual Effort To Obtain Traditional Latin Masses" appeared in the April 13 edition of *The Wanderer*. It is reported that George E. Lynch, formerly Auxiliary Bishop of Raleigh, celebrated the Latin Mass (1962 Missal) at St. Agnes Church in Manhattan on Passion Sunday. The newspaper says that the collection from the one Latin Mass at St. Agnes exceeds the sum of the collections from all other nine Masses. On page 12, the same issue has an article that reports that 500 souls attended the first Latin Mass (1962 Missal) in the Diocese of Rockville Centre recently allowed by Bishop McGann.
  11. The first *Una Voce-Canada* Newsletter of 1989 contains some documents of interest to promoters of Latin liturgy. There is the Latin text, with English translation, of the decree of October 18, 1988, which erects the Priestly Fraternity of St. Peter as a society of Apostolic life. Also printed is the Latin rescript (with English translation) of October 18, 1988, which lists the faculties granted by the Pope to Cardinal Mayer's Commission. §1 concedes "the faculty of granting to all who seek it the use of the Roman Missal according to the 1962 edition, and according to the norms proposed in December, 1986, by the commission of Cardinals constituted for this very purpose, the diocesan bishop having been informed." The Chairman does not know what these norms are. We also find the English translation of the letter of Archbishop Noe to Archbishop Battisti, mentioned in the last issue of the LLA newsletter (page 7).
  12. When the Ecumenical Patriarch Athenagoras met Pope Paul VI in the Holy Land in 1964, he told him, "*Ne touchez pas a la liturgie, cher frere.*" (Leave the liturgy alone, dear brother.) So reports Theodor Kurrus in an article translated from the German in the March-April issue of the French periodical *Una Voce*. Several amusing stories are told in the letters to the editor section. In one church, the priest played the "Requiem" and the "Kyrie" of the funeral Mass on the record player, because, he said, "Once upon a time, people used to sing them in church, but that's all finished now." In another church, the officiating priest declined to sing the *De Profundis*, which had been requested by the deceased for her funeral Mass shortly before she died, because he didn't know how. The journal also reports that the abbeys of Fontgombault and Randol and the monastery of Triors have switched to the 1962 Roman Missal for their Conventual Masses. Previously only the private Masses could follow the old rite.
  13. The May 25, 1989 issue of the *Star Tribune* (Minneapolis-St. Paul) carried an article on page 1Y on the upcoming national convention of our Latin Liturgy Association.
  14. The article "Latin Liturgy Association Holds Successful Meeting" appeared on the front page of the June 8 issue of *The Wanderer*.
  15. *The Catholic Voice*, newspaper of the Oakland Diocese, printed on April 24 a letter to the editor from a James Duyn containing many unintelligent comments about Latin

Liturgy. (E.g. "Latin is a dead foreign language . . . There is nothing mysterious, reverent or potent (*sic*) about the use of Latin in the sacred liturgy.") A more reasonable letter from our member Martin E. Morrison, which vindicated Latin, appeared in the May 22 issue.

Mass according to the 1962 Missal is celebrated every Sunday at 11 AM at Saint Michael and Saint John Church in the city center. Latin Masses under the Indult are also celebrated in the dioceses of Down and Connor and Derry.

with cultures and histories different from Latin culture and history.

## The Indult In The Diocese Of X

April 18, 1989

Dear Dr. Lo Bello,

Our Mass, despite the obstacles, was held on April -- at St. M Church in X; it was a new church from the fifties, with lots of wood, marble altars, and everything still intact. I must admit the faces on the statues were homely. The altar boys that served the Mass came from Niagara Falls, the Canadian side, as these young men serve the Indult Mass in St. Catharines, Ontario. The organist was Mr. H this time. He was very good, but there was no choir.

There was no before Mass pep talk, and the assistant priest, sorry, parochial vicar, stayed in the sanctuary during the whole Mass dressed in cassock and surplice; he had a prie-dieu and helped give out Holy Communion.

Of course the rosary was said before the Mass. He was not showing off this time but said it as it is usually said. There was a good crowd, and we had four collection baskets full to overflowing. After Mass was over, the old monsignor who heads the parish came into the sacristy and said, "Where's the money?" or rather "Where are the collection baskets?" As the sacristan of the parish told me, it was just like the old movies; when you see the old monsignor, all they are interested in is money, and they proved it at this place!

A talk was held after Mass with some man from *Una Voce* who came from S. This was in spite of what Msgr. G said, that we must ask him first, so I apologized to him for what Mr. H did, inviting the fellow without his permission. Well, Msgr. G ran right out into the hall after the Mass; everything that goes on is put into the report and given to our Bishop. I could not stay, as I had taken half a day off without pay in order to come to the Mass.

Our next Mass is scheduled for -- at St. A Church in D. We do get all over.

Sincerely,  
B.

## Open Forum

Martin E. Morrison  
136 Loma Verde Drive  
Hayward, CA 94541-1368

April 16, 1989

Prof. Dr. Anthony Lo Bello  
Latin Liturgy Association  
Box 29, Department of Mathematics

16. According to *The Tablet* (London) of 13 May, Cardinal Lustiger of Paris celebrated Mass in Latin in Riga, Latvia, on his recent visit to the Soviet Union. The liturgy has fortunately not yet been translated into Latvian.

17. *The San Diego Union* of May 10 quotes the new Coadjutor-Bishop of San Diego, Robert Brom, as saying, "I prefer that if there is an attachment to the Latin, priests use the *Novus Ordo* with a generous portion of Latin." *The San Diego Tribune* of the day before mentioned our Latin Liturgy Association in its article on the appointment of Bishop Brom.

18. Page 2 of the June 11 issue of *Our Sunday Visitor* has an illustrated story about the "marketing" of the Latin Mass Society's Latin Mass Video in the United States by Mr. Gordon Bennett.

19. *The Wanderer* reported on April 27 that Fr. Ralph Federico, pastor of Our Lady of Lourdes Church in Bemus Point, New York, has received a *Celebret* from Cardinal Mayer's *Ecclesia Dei* Commission to celebrate the old rite of Mass in his parish church both publicly and privately whenever he likes. He had only asked for permission to celebrate private Masses according to the 1962 Missal. This permission appears to undermine the position of the Bishop of Buffalo, Edward Head, who has refused to allow more than one Latin Mass (old missal) per season in the diocese.

20. Fr. Joseph J. Farragher, SJ, who writes the Questions and Answers column in the *Homiletic and Pastoral Review*, had the following to say at the end of his answer about the ICEL translations of liturgical texts:

By the way, I had to call on a priest in another parish to get the original Latin text. No one in the parish where I live has a Latin *Sacramentary*. I would like to have one, as also the new Latin *Caeremoniale* for bishops and the Latin *Rituale* for priests, but so far they are quite expensive and are not yet in the size of a hand missal.

This appeared in the May, 1989 issue.

21. The April, 1989 issue of *Christian Order* (London) reported that the Latin Mass is sung according to the new rite at two churches in the Archdiocese of Dublin, one of them being the pro-cathedral. The Latin

22. On May 11, *The Wanderer* reported that the Bishop Gaughan of Gary has decided that there is no need for the old Latin Mass in his diocese, and those who want it can go to nearby Chicago. The same issue reported that the Bishop of Strasbourg (France) celebrated a Solemn High Mass in Latin in his cathedral; the deacon and subdeacon were members of the Society of St. Peter. Also, the Archbishop of Salzburg (Austria) gave the use of the second largest church in his see to the Society of Saint Peter for the Holy Week ceremonies. He has placed a chapel permanently at their disposal.

23. Gary Potter's column "*Intra Urbem Extraque*" in the May 18 number of *The Wanderer* includes excerpts from a letter of Mr. Wilder of California on the old rite of Mass in the European monasteries. Mr. Wilder reports that the Abbot of Fontgombault wore the liturgical sandals and gloves for the Holy Saturday and Easter rites. The use of the old rites has been granted, for both private and public Masses, not only to Fontgombault, but also to the monks of Randol, Notre Dame de Triors, and Santa Maria di Gricigliano. The daily Masses at each place are at 10:00 AM. The addresses are:

1. Notre Dame de Fontgombault, F-36220 Tournon-Saint-Martin (40 miles east of Poitiers)

2. Abbaye Notre Dame de Randol, F-63450 Saint-Amant-Tallende (15 miles from Clermont-Ferrand)

3. Monastere Notre Dame de Triors, F-26750 Romas-sur-Isere (near Grenoble)

4. Monastero Santa Maria di Gricigliano, 52 Via di Gricigliano, I-50060 Molino del Piano (8 miles east of Florence)

24. The April 18 issue of *America Oggi*, the Italian-American newspaper, reports that Professor Italo Arnone Montana, President of the Sicilian Mediterranean Institute, proposed at the Conference on "Latin: the Language of United Europe" held in Palermo last spring that Latin be used in the passports of the European Community. Italian Foreign Minister Andreotti said that he welcomed the proposal, though it would not be easy for Latin to come out on top. Certain authorities discussed the possibility that Latin might become the official language of Europe, but the Italian Under-Secretary of Justice cautioned that many of the peoples of Europe come from countries

Allegheny College  
Meadville, PA 16335-0000

Dear Prof. Lo Bello:

Here is an item you might like to write up for the next issue of the LLA Newsletter. If you choose, you may include my "editorial" remarks.

The liturgy of the Triduum Sacrum (Maundy Thursday, Good Friday, and Holy Saturday with Solemn Easter Vigil Mass) was celebrated with the traditional Latin liturgy in the solemn rite at Seaman's Memorial Chapel near Fisherman's Wharf in San Francisco.

Virtually the entirety of the three days' liturgies was chanted by the Schola Gregoriana, the noted Gregorian choir that participated in the 1987 LLA Annual Convention. The chanted parts included:

From the Maundy Thursday liturgy: the antiphons at the Washing of Feet, including "Ubi caritas et amor," one of the most celebrated and beautiful of Gregorian chants.

From the Good Friday liturgy: the two Lectiones and Responsoria, the Passion according to St. John (with two chanters taking the parts of narrator/crowd and Jesus), the nine Orationes Fidelium, and the Improperia (the responsorial chants in which God reproaches his people for their faithlessness: "Popule meus, quid feci tibi?")

From the Holy Saturday liturgy: the Praeconium Paschale ("Exultet jam angelica turba caelorum"), one of the most difficult chants in the Gregorian repertory, and the four Lectiones from the Old Testament.

It is indeed a shame that the traditional Latin liturgy of the three most solemn days of the liturgical year is so rarely available to the faithful, particularly in its solemn chanted form, by a choir as practiced and talented as the Schola Gregoriana.

The liturgy of these days is filled with the rich symbolism from what are probably some of the earliest liturgical forms of the Church. For example, the Improperia contain many Greek phrases ("Hagios o Theos," "Hagios Ischyros," etc.) that derive from the earliest period of the Church in which Greek was the predominant liturgical language.

Sincerely,  
Martin E. Morrison

\* \* \*

**General Rubrics  
of the  
1962 Missal**  
By  
**Dennis M. Duvelius**  
*Continuation from last issue*

With his right hand he makes the sign of the cross over the Host and Chalice together:

*sancti+ficas, vivi+ficas, bene+dicis, et praes-tas nobis.*

Then he uncovers the Chalice with his right hand, and genuflecting, adores the Sacrament. Then he stands up, and reverently taking the Host between the thumb and index finger of his right hand, makes the sign of the cross with It from lip to lip over the Chalice, which he holds with his left hand around the node beneath the cup, saying:

*Per ip+sum, et cum ip+so, et in ip+so,*

He makes the sign of the cross similarly with the Host twice between the Chalice and his breast, beginning at the lip of the Chalice, saying:

*est tibi Deo Patri + omnipotenti, in unitate Spiritus + Sancti,*

Then, holding the Host over the Chalice with his right hand, and the Chalice with his left, he elevates It somewhat, together with the Host, saying:

*omnis honor et gloria.*

And immediately puts It down, and places the Host upon the Corporal, and if necessary, wipes off his fingers, as above; then, joining his thumbs and index fingers as before, he covers the Chalice with the Pall, and genuflecting, adores the Sacrament.

4. In solemn Masses, when the Celebrant says "Per quem haec omnia", etc., the Deacon, having genuflected to the Sacrament, goes to the right of the Celebrant, and at the necessary time, uncovers the Chalice, adores It with the Celebrant, similarly covers It, and genuflects again. When the Celebrant begins "Pater noster", the Deacon goes behind the Celebrant, where having first genuflected to the Sacrament, he stands while the Lord's Prayer is said.

**X The Lord's Prayer and everything else up to the end of Communion**

The Celebrant, having covered the Chalice and adored the Sacrament, stands up, and with his hands extended henceforth and placed upon the Altar within the Corporal, says in an intelligible voice:

*Per omnia saecula saeculorum. R. Amen.*

Then he says, joining his hands and inclining his head to the Sacrament:

*Oremus: Praeceptis salutaribus moniti, et divina institutione formati, audemus dicere:*

He extends his hands, and standing with his eyes directed toward the Sacrament, begins, continuing until the end:

*Pater noster, qui es in caelis: sanctificetur nomen tuum: Adveniat regnum tuum: Fiat*

*voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.*

The minister replies:

*Sed libera nos a malo.*

And the Priest replies in a low voice:

Amen.

With his right hand, with thumbs and fingers not disjoined, wiping the Paten somewhat with the Purificator, he takes it between his index and middle fingers, and holding it upright upon the Altar, with his left hand placed upon the Corporal, he says secretly:

*Libera nos, quaesumus, Domine, ab omnibus malis, praeteritis, praesentibus, et futuris: et intercedente beata, et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis,*

2. While placing his left hand upon his breast, with his right hand, he elevates the Paten above the Altar, and with it, signs himself with the sign of the cross, saying:

*da propitius pacem in diebus nostris:*

Then he kisses the Paten, and continues:

*ut ope misericordiae tuae adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.*

He places the Paten under the Host, which he adjusts upon the Paten with his left index finger, then uncovers the Chalice, and genuflecting, adores the Sacrament. Then he stands up, takes the Host between the thumb and index fingers of his right hand, and with these and the thumb and index finger of his left hand, holding It over the Chalice, reverently breaks It in the middle, saying:

*Per eundem Dominum nostrum Jesum Christum Filium tuum.*

And the Half which he holds between the thumb and index finger of his right hand he places upon the Paten. From the other Half, which he holds in his left hand, he breaks a Particle, continuing:

*Qui tecum vivit et regnat*

And holding It between the thumb and index finger of his right hand, he puts the larger Part, which he holds with his left hand, upon the middle of the Paten, saying meanwhile:

*in unitate Spiritus Sancti Deus.*

And holding the Particle of the Host, which he holds in his right hand, over the Chalice, which he holds by the node below the cup, he says in an intelligible voice:



*Per omnia saecula saeculorum. R. Amen.*

And making the sign of the cross thrice with the Particle from lip to lip of the Chalice, he says:

*Pax + Domini sit + semper vobis+cum.*

The minister responds:

*Et cum spiritu tuo.*

And he places the Particle, which he holds in his right hand, in the Chalice, saying secretly:

*Haec commixtio, et consecratio Corporis et Sanguinis Domini nostri Jesu Christi, fiat accipientibus nobis in vitam aeternam. Amen.*

Then he wipes his thumbs and index fingers somewhat over the Chalice and joins them, and covers the Chalice with the Pall. Then genuflecting, he adores the Sacrament, rises, and standing with his hands joined before his breast, with his head inclined toward the Sacrament, says in an intelligible voice:

*Agnus Dei, qui tollis peccata mundi,*

And with his left hand placed upon the Corporal, he strikes his breast with his right hand, saying:

*miserere nobis.*

Then he does not join his hands, but strikes his breast again when he says for the second time "miserere nobis", and again for the third time when he says "dona nobis pacem":

*Agnus Dei, qui tollis peccata mundi, miserere nobis.*

*Agnus Dei, qui tollis peccata mundi, dona nobis pacem.*

3. Then, with his hands joined and placed upon the Altar, with his eyes directed toward the Sacrament, bowing, he says secretly:

*Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eamque secundum voluntatem tuam pacificare et coadunare digneris: Qui vivis et regnas Deus per omnia saecula saeculorum. Amen.*

When this prayer has been completed, if the Pax is to be given, he kisses the Altar in the middle, and the pax-brede extended to him by the minister on his right, that is, at the Epistle side, and having genuflected, says:

*Pax tecum.*

The minister responds:

*Et cum spiritu tuo.*

If there is no one present who may receive

the Pax from the celebrant with the pax-brede in this way, the Pax is not given, even if it is proper to the Mass; nor is the Altar kissed, but having said the aforementioned prayer, he immediately adds the other prayers, as in the Order of Mass:

*Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et Sanguinem tuum ab omnibus iniquitatibus meis, et universis malis: et fac me tuis semper inhaerere mandatis, et a te numquam separari permittas: Qui cum eodem Deo Patre, et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.*

*Perceptio Corporis tui, Domine Jesu Christe, quod ego indignus sumere praesumo, non mihi proveniat in iudicium et condemnationem: sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus, per omnia saecula saeculorum. Amen.*

4. If he is celebrating for the dead, he does not strike his breast at the Agnus Dei, when he says "dona eis requiem", nor does he say the first prayer "Domine Jesu Christe, qui dixisti Apostolis tuis", etc., nor does he give the Pax, but he does say the other two prayers, "Domine Jesu Christe, Fili Dei vivi", etc., and "Perceptio Corporis tui", etc.

After he has said these prayers, genuflecting, he adores the Sacrament, rises, and says secretly:

*Panem caelestem accipiam, et nomen Domini invocabo.*

When he has said this, he reverently takes from the Paten both Halves of the Host and holds Them between the thumb and index finger of his left hand, underneath which he holds the Paten between the same index finger and middle finger, and with the same left hand, holding the Halves in this way over the Paten between his breast and the Chalice, bowing somewhat, he strikes his breast thrice in succession with his right hand, saying in a somewhat elevated voice:

*Domine, non sum dignus*

and continuing secretly:

*ut intres sub tectum meum: sed tantum dic verbo, et sanabitur anima mea.*

After saying this three times, he takes between the thumb and index finger of his right hand the Halves of the aforementioned Host from his left hand, and with Them over the Paten, signs himself with the sign of the Cross, so that, however, the Host does not go beyond the limits of the Paten, saying:

*Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.*

And bowing, with his elbows placed upon the Altar, he reverently consumes the two Halves. After consuming Them, he puts the Paten back on the Corporal, and rising, with his thumbs and index fingers joined, joins both his hands before his face, and pauses a little while in meditation on the Most Blessed Sacrament. Then, having put his hands down, he says secretly:

*Quid retribuam Domino pro omnibus quae retribuit mihi?*

Meanwhile, he uncovers the Chalice, genuflects, rises, takes the Paten, inspects the Corporal, collects any Fragments which are on it with the Paten, and diligently wipes it with his right thumb and index finger, and then wipes his fingers, over the Chalice, lest any Fragments remain on them.

5. After the wiping of the Paten, with thumbs and index fingers joined, he takes the Chalice below the node with his right hand, and the Paten with his left, saying:

*Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.*

Then, signing himself with the sign of the cross with the Chalice, he says:

*Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen.*

Then placing the Paten beneath the Chalice with his left hand, standing reverently, he consumes all the Blood with the Particle placed in the Chalice. After he has finished, he says secretly:

*Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.*

Then he extends the Chalice over the Altar to the minister at the Epistle side, and while the minister pours the wine, he purifies himself. Then with the wine and water, he washes his thumbs and index fingers over the Chalice, and wipes them with the Purificator, saying meanwhile:

*Corpus tuum, Domine, quod sumpsi, et Sanguis, quem potavi, adhaereat visceribus meis: et praesta; ut in me non remaneat scelorum macula, quem pura et sancta refecerunt sacramenta: Qui vivis et regnas in saecula saeculorum. Amen.*

After drinking the ablution, and wiping his mouth and the Chalice with the Purificator, he extends the Purificator over the Chalice, and over that the Paten, and over the Paten the small Pall; and, having folded the Corporal,

which he places in the Burse, he covers the Chalice with the Veil, and places the Burse upon it, and places it all in the middle of the Altar, as at the beginning of the Mass.

6. If there are some to communicate during the Mass, the minister warns them a little beforehand with a ring of the bell. The Priest, after drinking the Blood, places the Chalice a little toward the Gospel side, but still within the Corporal, and covers it with the Pall. Then, if there are consecrated Hosts upon the Corporal, having made a genuflection, he places Them upon the Paten. If They have been consecrated in the same Mass within a Pyx, he places the Pyx in the middle of the Altar, uncovers It, and genuflects. If the Hosts to be administered have been consecrated beforehand, having opened the Tabernacle, he genuflects, extracts the Pyx and uncovers It. He takes the Pyx or Paten with the Sacrament in his left hand, and takes one Host in his right, which he holds somewhat elevated over the Pyx or Paten with his thumb and index finger, and standing at the center of the Altar, facing the communicants, says:

*Ecce Agnus Dei, ecce qui tollit peccata mundi.*

Then he says:

*Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.*

After repeating this the third time, he goes to their right, that is, to the Epistle side, and facing each one, holding the Sacrament, he makes the sign of the cross with It over the Pyx or Paten, saying at the same time:

*Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen.*

7. After the Faithful have communicated, the Celebrant returns to the Altar. Then, if there have been any Hosts upon the Corporal, he wipes it with the Paten, and if there are Fragments upon it, places them in the Chalice. If Hosts remain in the Pyx, he places It upon the Corporal, covers It, replaces It in the Tabernacle, genuflects, and closes the door. Afterward he places in the Chalice any Fragments which he happens to find upon the Paten which was placed under the mouths of the communicants. Then he says secretly "Quod ore sumpsimus", etc., and purifies himself, saying "Corpus tuum, Domine, quod sumpsi", etc., and does everything as above. If there is a Tabernacle upon the Altar, and a Pyx with consecrated Hosts remains upon the Altar until the end of Mass, They are saved, which is prescribed at the end of Mass on Holy Thursday.

8. In solemn Masses the Deacon, standing behind the Celebrant, when during the Lord's Prayer "Et dimitte nobis debita nostra" is said, having genuflected there, goes to the right of

the Celebrant; and the Subdeacon, around the end of the Lord's Prayer, having genuflected, goes to the Altar, and standing at the Epistle side, hands the Paten to the Deacon, who uncovers it, and wiping it, hands it to the Celebrant, kissing his hand, and at the necessary times, uncovers and covers the Chalice, and adores It with the Celebrant. The Subdeacon, after presenting the Paten and removing his Humeral Veil, genuflects and returns to behind the Celebrant, and when "Pax Domini" is said, he genuflects again, goes to the left side of the Celebrant, and they say the "Agnus Dei" together. Then, after again genuflecting to the Sacrament, he goes behind the Celebrant. The Deacon kneels at the Celebrant's right while awaiting the Pax, and when the Celebrant kisses the Altar, he rises and kisses it at the same time, but outside the Corporal. When the Celebrant says "Pax tecum", embracing him, the Deacon accepts the Pax, while their left cheeks are near to each other, and replies: "Et cum spiritu tuo". After again having adored the Sacrament on the Altar, he turns to the Subdeacon behind the Celebrant, and similarly gives him the Pax. The Subdeacon, having received the Pax from the Deacon, and having genuflected toward the Altar, escorted by an acolyte, goes to the choir and gives the Pax first to those dignitaries whose Order is higher, and then to those whose Orders are lesser, and returning to the Altar, having genuflected, gives the Pax to the acolyte who escorted him, who in turn then gives the Pax to the other acolytes around the Altar. Then the Subdeacon goes to the right of the Celebrant, and at the necessary time, uncovers the Chalice, and takes the wine cruet, pouring when the Celebrant desires to begin the purification. The Deacon, after giving the Pax to the Subdeacon, goes to the book, and while the Celebrant is communicating, stands there with the Subdeacon bowing profoundly toward the Altar.

9. In pontifical Masses, the Assistant accepts and distributes the Pax, as described in the Ceremonial. If the Communion is to take place during a solemn Mass, all is done as above, except that the Deacon and Subdeacon communicate first, and then the others, as usual. In the meantime the Communion Antiphon is sung by the choir.

#### **XI The Communion and the Prayers said thereafter**

After the Celebrant has been purified, while he is placing the Chalice on the Altar, the minister carries the Missal to the Epistle side, and places it as at the Introit. The minister kneels at the Gospel side, as at the beginning of Mass. Then the Celebrant, standing with his hands joined, reads the Communion Antiphon. After reading it, with his hands joined in the same way before his breast, he goes to the middle of the Altar, and having kissed it, turns toward the people from his left hand to his

right, and says:

*Dominus vobiscum. R. Et cum spiritu tuo.*

And he turns around the same way toward the book, saying the Prayer after Communion, in the same way, number and arrangement as before at the Orations at the beginning of Mass. When he has finished, he closes the book, and joining his hands before his breast, returns to the middle of the Altar where, after kissing it, he turns toward the people and says:

*Dominus vobiscum. R. Et cum spiritu tuo.*

After saying this, standing with his hands joined before his breast, and facing the people, he says, if prescribed:

*Ite, missa est. R. Deo gratias.*

And he turns around the same way to the Altar. If it is not prescribed, having said "Dominus vobiscum", he turns around the same way to the middle of the Altar, where he stands facing it, with his hands joined before his breast, and says:

*Benedicamus Domino. R. Deo gratias.*

In Masses for the dead, he stands facing the Altar in the same way, and says:

*Requiescant in pace. R. Amen.*

2. In Lent, from Ash Wednesday up to and including the Wednesday in Holy Week in the ferial Office, after the Celebrant says the prayers after Communion with their usual conclusions, before he says "Dominus vobiscum", standing in the same place, before the book, he says:

*Oremus. Humiliate capita vestra Deo.*

And inclining his head and extending his hands, he adds in the same voice the Prayer over the People. When he has finished, in the same place, he kisses the Altar, and turning toward the people, says "Dominus vobiscum", and everything else as above.

3. In solemn Masses the Deacon carries the Missal to the Epistle side, and then goes behind the Celebrant. The Subdeacon goes to the Epistle side, where he cleanses the Chalice, and covers it with the Purificator, Paten and Pall, folds the Corporal and replaces it in the Burse, and places the Burse upon the Chalice, which he has covered with the Veil, located upon the Altar or upon the Credence as before. Afterward he goes to his place behind the Deacon. When the Deacon says "Ite, missa est", he turns toward the people with the Celebrant. In Lent, when the Celebrant has said "Oremus", the Deacon turns toward the people at the Epistle side, and with his hands joined, says "Humiliate", etc., and having said this, he returns to his place facing the Altar behind the Celebrant, and the Celebrant says the Prayer over the People. In sung Masses "Ite, missa est", "Benedicamus Domino" or

“Requiescant in pace” is sung by the Celebrant himself.

## XII The Blessing at the end of Mass and the Gospel of Saint John

After saying “Ite, missa est” or “Benedicamus Domino”, as above, the Celebrant, standing at the middle of the Altar with his hands joined upon it, and with his head bowed, says:

*Placeat tibi, sancta Trinitas, obsequium servitutis meae: et praesta; ut sacrificium, quod oculis tuae majestatis indignus obtuli, tibi sit acceptabile, mihi que, et omnibus, pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.*

After saying this, with his hands extended and placed upon the altar, he kisses it in the middle. When he arises, he stands facing it, elevates his eyes and hands, which he extends and joins, to heaven, and with his head inclined to the Cross, says in an intelligible voice:

*Benedicat vos omnipotens Deus*

And with his hands joined, and his eyes cast down toward the ground, turning toward the people from his left to his right, extending his right hand, with the fingers joined, and with his left placed upon his breast, he blesses the people once, saying:

*Pater, et Filius, + et Spiritus Sanctus. R. Amen.*

And completing a circle, he goes to the Gospel side, where he says:

*Dominus vobiscum. R. Et cum spiritu tuo.*

Then, with his right thumb, he signs with the sign of the Cross first the Altar, then the book at the beginning of the Gospel, and then his forehead, mouth and breast, saying:

*Initium sancti Evangelii secundum Joannem*

*R. Gloria tibi, Domine.*

Or, as specified in the “Rubricae Generales”:

*Sequentia sancti Evangelii secundum N.*

*R. Gloria tibi, Domine.*

Then, with his hands joined, he reads the Gospel: “In principio”, or however it begins:

*In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat*

*lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his, qui credunt in nomine ejus: qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt.*

He genuflects, facing the Gospel:

*Et Verbum caro factum est,*

He rises, and continues as before:

*et habitavit in nobis: et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiae et veritatis.*

When he has finished, the minister, standing at the Epistle side, says:

*Deo gratias.*

2. If the Celebrant is at an Altar facing the people, he does not turn around, but standing as he was, blesses the people, as above, at the middle of the Altar. Then he goes to the Gospel side, and reads the Gospel of St. John.

3. If he is celebrating in the presence of the Supreme Pontiff, a Cardinal, a Legate of the Apostolic See, or a Patriarch, Archbishop, or Bishop in his province, city, or diocese, the Celebrant, having said “Placeat tibi, sancta Trinitas”, etc., says “Benedicat vos omnipotens Deus”, and having genuflected toward the Supreme Pontiff, Cardinal, or Legate, or having bowed his head to any other of the aforementioned Prelates, just as if beseeching license to bless, proceeds with “Pater, et Filius, + et Spiritus Sanctus”, blessing those nearby from the direction where the Pontiff, Cardinal, Legate, or aforementioned Prelate is not standing. If, however, he is celebrating in the presence of a Patriarch, Archbishop, or Bishop, outside of his designated province, city, or diocese, without this form of respect, as would be paid to others, he says the Blessing in the usual manner.

4. In Masses in which “Benedicamus Domino” or “Requiescant in pace” is said, the Celebrant does not give the Blessing, but having said “Placeat tibi, sancta Trinitas”, as above, he kisses the Altar, and if the last Gospel is to be read, he goes to the Gospel side, where he reads the beginning of the Gospel of St. John, beginning “In principio”.

5. If the last Gospel is to be omitted, according to the rubrics, the Celebrant, having given the Blessing, or if the Blessing is to be omitted, having kissed the Altar, leaves. After finishing the Gospel at the end of Mass, if celebrating in the presence of the Supreme Pontiff, a Cardinal, Legate of the Apostolic See, or Patriarch, Archbishop, or Bishop, he turns toward him in whose presence he is cele-

brating, and makes the appropriate reverence. If he is not celebrating in the presence of one of the aforementioned, he omits this form of reverence.

6. When all this has been finished, the Priest takes the Chalice in his left hand, and holding the Burse over it with his right, lest anything fall, descends before the lowest step of the Altar, and there turning toward it in the middle, bows profoundly (or, if there is a Tabernacle with the Most Blessed Sacrament, he genuflects), and, having made the reverence, accepts the Biretta from the minister, covers his head, and with the same minister preceding him, in the same way as they came, they return to the Sacristy, saying in the meantime the antiphon “Trium puerorum” the “Benedicite”, or other prayers which he prefers. After he has removed his vestments, he continues the period of thanksgiving for a convenient amount of time, offering the prayers below, or others according to his own devotion. (See “Praeparatio ad Missam.”)

7. In solemn Masses the Celebrant, in the same voice and manner as in read Masses, blesses all the people once, unless he is a Bishop or another one of those stated above. And having said the Gospel of John, he departs with the ministers in the same order and manner as they came.

8. A Bishop however, or Cardinal, or Abbot having the use of pontificals, blesses the people thrice even in read Masses.

## XIII Those things omitted in Masses for the Dead

In Masses for the dead, before the Confession, the Psalm “Judica me, Deus”, is not said: rather, having pronounced the antiphon “Introibo ad altare Dei”, and the minister having responded “Ad Deum, qui laetificat”, etc., is said “Adjutorium nostrum”, and the Confession, with the remaining things as above.

When the Celebrant begins the Introit at the Altar, he does not sign himself with the sign of the cross, but, extending his right hand, makes the sign of the Cross over the book, as if blessing someone. The “Gloria Patri” is not said, but after the Psalm is repeated “Requiem aeternam”. The “Gloria in excelsis” is not said, nor the Alleluja, nor “Jube Domine, benedicere”, nor “Dominus sit in corde meo”, nor is the book kissed at the end, nor is “Per evangelica dicta” said. The “Credo” is not said; the water poured into the chalice is not blessed, but the prayer “Deus, qui humanae substantiae”, etc., is said. When he washes his hands, at the end of the psalm “Lavabo inter innocentes”, the Gloria Patri is not said. At the “Agnus Dei” is not said “miserere nobis”, but in its place is said “dona eis requiem”; nor is “dona nobis pacem” said the third time, but in its place is said “dona eis requiem sempiternam”; nor is the breast struck. The first prayer

before Communion is not said, that is, "Domine Jesu Christe, qui dixisti Apostolis tuis", etc.; nor is the Pax given. At the end is not said "Ite, missa est", nor "Benedicamus Domino", but rather "Requiescant in pace". The Blessing is not given, but having said the "Placeat", and having kissed the Altar, is said, as above, "In principio erat Verbum", etc. Everything else is as in other Masses.

2. In solemn Masses the Altar is not incensed at the Introit, and the Subdeacon, having finished the Epistle, does not kiss the hand of the Celebrant, nor is the Subdeacon blessed. The Deacon does not request the Blessing, nor does he kiss the hand of the Celebrant, nor are the lights held at the Gospel, nor is the incense carried, but two acolytes without candles stand one at the right and one at the left of the Deacon, and hold the Evangeliarium. The book is not incensed, nor the Celebrant at the end, nor is the book brought to be kissed. The gifts at the Altar are incensed as above, and the Celebrant alone is incensed, not the others. The Subdeacon does not hold the Paten behind the Celebrant, but kneeling at the Epistle side at the time of the elevation of the Sacrament, incenses It. The ministers, when handing something to the Celebrant, do not kiss his hand; nor do they kiss that which they hand to him.

3. If candles are to be distributed, they are distributed after the Epistle, and are lit at the Gospel, et the elevation of the Sacrament, and after the Mass, if the Absolution takes place. If there is a sermon, it is given at the end of Mass, before the Absolution.

#### XIV Those things done if the Priest celebrates twice or thrice in the same day

1. The Priest who celebrates two or three Masses without interruption on Christmas or All Souls Day, that is, when he leaves the Altar, does the following:

a) In the first and second Masses, if he is to celebrate another immediately, having consumed the divine Blood, neither purifies nor wipes the Chalice, but places it upon the Corporal and covers it with the Pall. Then with his hands joined he says "Quod ore sumpsimus", and washes his fingers in a vessel of water, saying "Corpus tuum, Domine", and wipes them. After this, the Chalice, as yet remaining on the Corporal, he places aside and covers again in the normal manner, that is, with the Purificator, then the Paten with the Host to be consecrated, and the Pall, and then the Veil. The Chalice should not be placed outside the Corporal. If he inadvertently drinks the ablutions with the wine, he can nevertheless celebrate the second and third Masses even before three hours have passed, if necessary. He completes the other Mass as usual.

b) In the second and third Masses, if another Mass has been celebrated immediately beforehand, having removed the Veil at the Offer-

tory, he places the Chalice toward the Epistle side for a little while, but within the Corporal. After offering the Host, the Chalice is not wiped with the Purificator, but leaving it within the Corporal, raises it slightly, pours the water and wine into it, and without wiping it within, offers it. All else is done as usual.

2. If the priest is to celebrate more Masses with an interruption, he should perform the two ablutions prescribed by the rubrics. If the following Mass is to be celebrated before the passing of three hours, water only should be used in the ablutions. If he inadvertently drinks the wine, he may nevertheless celebrate the following Mass before the passing of three hours, if necessary.

### APPENDIX I

#### The Vesting Prayers of the Celebrant (Taken from the "Praeparatio ad Missam" in the Roman Missal)

The Prayers to Be Said While the Priest Is  
Clothed in His Sacerdotal Vestments

When he washes his hands, he says:

*Da, Domine, virtutem manibus meis ad abstergendam omnem maculam; ut sine pollutione mentis et corporis valeam tibi servire.*

When the Amice is placed over his head, he says:

*Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.*

When he puts on the Alb:

*Dealba me, Domine, et munda cor meum; ut, in sanguine Agni dealbatus, gaudiis perfruar sempiternis.*

When he binds himself with the Cincture:

*Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiae et castitatis.*

When he places the Maniple on his left arm:

*Merear, Domine, portare manipulum fletus et doloris; ut cum exultatione recipiam mercedem laboris.*

When he places the Stole around his neck:

*Redde mihi, Domine, stolam immortalitatis, quam perdi in praevaricatione primi parentis: et, quamvis indignus accendo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.*

When he puts on the Chasuble:

*Domine, qui dixisti: Jugum meum suave est et onus meum leve: fac, ut istud portare sic valeam, quod consequar tuam gratiam. Amen.*

The Prayers to Be Said by a Bishop Whenever  
He Is Celebrating with Pontificals

At the Shoes:

*Calcea, Domine, pedes meos in praeparationem evangelii pacis, et protege me in velamento alarum tuarum.*

When he takes off the Cappa:

*Exue me, Domine, veterem hominem cum moribus et actibus suis: et indue me novum hominem, qui secundum Deum creatus est in iustitia, et sanctitate veritatis.*

When he washes his hands:

*Da, Domine, virtutem manibus meis ad abstergendam omnem maculam immundam; ut sine pollutione mentis et corporis valeam tibi servire.*

At the Amice:

*Impone, Domine, galeam salutis in capite meo ad expugnandas omnes diabolicas fraudes, inimicorum omnium versutias superando.*

At the Alb:

*Dealba me, Domine, et a delicto meo munda me: ut cum his, qui stolas suas dealbaverunt in sanguine Agni, gaudiis perfruar sempiternis.*

At the Cincture:

*Praecinge me, Domine, cingulo fidei et virtute castitatis lumbos meos, et exstingue in eis humorem libidinis; ut jugiter maneat in me vigor totius castitatis.*

When he takes the Pectoral Cross:

*Munire digneris me, Domine Jesu Christe, ab omnibus insidiis inimicorum omnium, signo sanctissimae Crucis tuae: ac concedere digneris mihi indigno servo tuo, ut sicut hanc Crucem, Sanctorum tuorum reliquiis refertam, ante pectus meum teneo, sic semper mente retineam et memoriam passionis, et sanctorum victorias Martyrum.*

At the Stole:

*Redde mihi, Domine, obsecro, stolam immortalitatis, quam perdi in praevaricatione primi parentis: et, quamvis indignus accedere praesumo ad tuum sacrum mysterium cum hoc ornamento, praesta, ut in eodem in perpetuum merear laetari.*

At the Tunic:

*Tunica jucunditatis, et indumento laetitiae induat me Dominus.*

At the Dalmatic:

*Indue me, Domine, indumento salutis et vestimento laetitiae; et dalmatica iustitiae circumda me semper.*

At the Gloves:

*Circumda, Domine, manus meas munditia novi hominis, qui de caelo descendit: ut, quemadmodum Jacob dilectus tuus, pelliculis*

*hoedorum opertis manibus, paternam benedictionem, oblato patri cibo potuque gratisimo, impetravit; sic et oblata per manus nostras salutaris hostia, gratiae tuae benedictionem merear. Per Dominum nostrum Jesum Christum Filium tuum, qui in similitudinem carnis peccati pro nobis obtulit semetipsum.*

At the Chasuble:

*Domine, qui dixisti: Jugum meum suave est, et onus meum leve: praesta, ut illud portare sic valeam, quod possim consequi tuam gratiam.*

At the Mitre:

*Mitram, Domine, et salutis galeam impone capiti meo; ut contra antiqui hostis omniumque inimicorum meorum insidias inoffensus evadam.*

At the Ring:

*Cordis et corporis mei, Domine, digitos virtute decora, et septiformis Spiritus sanctificatione circumda.*

At the Maniple:

*Merear, precor, Domine, manipulum portare mente flebili; ut cum exultatione portionem accipiam cum justis.*

The Prayers Said by a Pontiff  
Whenever He Celebrates Privately  
When he takes off the Cappa:

*Exue me, Domine, veterem hominem cum moribus et actibus suis: et indue me novum hominem, qui secundum Deum creatus est in justitia, et sanctitate veritatis.*

When he washes his hands:

*Da, Domine, virtutem manibus meis ad abstergendam omnem maculam immundam; ut sine pollutione mentis et corporis valeam tibi servire.*

At the Amice:

*Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.*

At the Alb:

*Dealba me, Domine, et munda cor meum; ut, in sanguine Agni dealbatus, gaudiis perfruar sempiternis.*

At the Cincture:

*Praecinge me, Domine, cingulo puritatis, et exstingue in lumbis meis humorem libidinis; ut maneat in me virtus continentiae et castitatis.*

At the Pectoral Cross:

*Munire digneris me, Domine Jesu Christe, ab omnibus insidiis inimicorum omnium, signo sanctissimae Crucis tuae: ac concedere digneris mihi indigno servo tuo, ut sicut hanc Crucem, Sanctorum tuorum reliquiis refertam,*

*ante pectus meum teneo, sic semper mente retineam et memoriam passionis, et sanctorum victorias Martyrum.*

At the Stole:

*Redde mihi, Domine, stolam immortalitatis, quam perdidisti in praevaricatione primi parentis; et, quamvis indignus accendo ad tuum sacrum mysterium, merear tamen gaudium sempiternum.*

At the Chasuble:

*Domine, qui dixisti: Jugum meum suave est et onus meum leve: fac, ut istud portare sic valeam, quod possim consequi tuam gratiam.*

At the Maniple:

*Merear, precor, Domine, manipulum portare mente flebili: ut cum exultatione portionem accipiam cum justis.*

## APPENDIX II

### The Rite of Blessing and Sprinkling Holy Water on Sundays (Taken from the *Rituale Romanum*)

On Sundays, having prepared in the Sacristy salt and water for blessing, the Priest who is going to celebrate the Mass, or another Priest, vested in an Alb or Surplice with a Stole around his neck, says first:

V. *Adjutorium nostrum in nomine Domini.*

R. *Qui fecit caelum et terram.*

Then he begins the exorcism of the salt.

*Exorcizo te, creatura salis, per Deum + vivum, per Deum + verum, per Deum + sanctum: per Deum, qui te per Eliseum, prophetam in aquam mitti jussit ut sanaretur sterilitas aquae: ut efficiaris sal exorcizatum in salutem credentium: et sis omnibus sumentibus te sanitas animae et corporis: et effugiat atque discedat a loco, in quo aspersum fueris, omnis phantasia et nequitia, vel versutia diabolicae fraudis, omnisque spiritus immundus, adjuratus per eum, qui venturus est judicare vivos et mortuos, et saeculum per ignem.*

R. Amen.

*Oremus. Immensam clementiam tuam, omnipotens aeternae Deus, humiliter imploramus: ut hanc creaturam salis, quam in usum generis humani tribuisti, bene+dicere, et sanctifi+care tua pietate digneris; ut sit omnibus sumentibus salus mentis et corporis: et quidquid ex eo tactum vel respersum fuerit, careat omni immunditia, omnique impugnatione spiritalis nequitiae. Per Dominum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.*

R. Amen.

Then he exorcises the water, saying:

*Exorcizo te, creatura aquae, in nomine Dei + Patris omnipotentis, et in nomine Jesu + Christi Filii ejus Domini nostri, et in virtute Spiritus + Sancti: ut fias aqua exorcizata ad effugandam omnem potestatem inimici, et ipsum inimicum eradicare, et explantare valeas cum angelis suis apostaticis, per virtutem ejusdem Domini nostri Jesu Christi: qui venturus est judicare vivos et mortuos, et saeculum per ignem.*

R. Amen.

*Oremus. Deus, qui ad salutem humani generis, maxima quaeque sacramenta in aquarum substantia condidisti: adesto propitius invocationibus nostris, et elemento huic multimodis purificationibus praeparato, virtutem tuae bene+dictionis infunde: ut creatura tua, mysteriis tuis serviens, ad abigendos daemones, morbosque pellendos, divinae gratiae sumat effectum; ut, quidquid in domibus, vel in locis fidelium haec unda resperserit, careat omni immunditia, liberetur a noxa: non illic resideat spiritus pestilens, non aura corrumpens: discedant omnes insidiae latentis inimici: et si quid est, quod aut incolumitati habitantium invidet, aut quieti, aspersione hujus aquae effugiat; ut salubritas per invocationem sancti tui nominis expetita, ab omnibus sit impugnationibus defensa. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.*

R. Amen.

Then, he thrice throws salt into the water in the form of a cross, saying once:

*Commixtio salis et aquae pariter fiat, in nomine Pa+tris, et Fi+lii, et Spiritus + Sancti.*

R. Amen.

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

*Oremus. Deus, invictae virtutis auctor, et insuperabilis imperii rex, ac semper magnificus triumphator: qui adversae dominationis vires reprimis: qui inimici rugientis saevitiam superas: qui hostiles nequitas potenter expungnas: te, Domine, trementes et supplices deprecamur, ac petimus: ut hanc creaturam salis et aquae dignanter aspicias, benignus illustres, pietatis tuae rore sanctifices; ut, ubicumque fuerit aspersa, per invocationem sancti nominis tui, omnis infestatio immundi spiritus abigatur, terrorque venenosi serpentis procul pellatur: et praesentia Sancti Spiritus nobis, misericordiam tuam poscentibus, ubique adesse dignetur. Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.*

R. Amen.

After finishing the Blessing, the Priest who

is about to celebrate, vested in a Cope of the appropriate color for the Office, goes to the Altar, kneels there on the step with the ministers, even in Paschal time, accepts the Aspersorium from the Deacon, thrice sprinkles the Altar, then himself, and then standing, sprinkles the ministers, beginning the Antiphon "Asperges me". And the choir continues "Domine, hyssopo", etc., as below. In the meantime the Celebrant sprinkles the Clergy, then the people, saying in a low voice with the ministers the psalm "Miserere mei, Deus".

Antiphon. *Asperges me,*

*Domine, hyssopo, et mundabor: lavabis me, et super nivem dealabor.*

Ps. 50, 3 *Miserere mei, Deus, secundum magnam misericordiam tuam.*

*V. Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.*

The antiphon "Asperges me" is repeated.

This antiphon is said in the aforementioned manner at the sprinkling of Holy Water on Sundays through the entire year, except on Passion Sunday and Palm Sunday, in which the "Gloria Patri" is not said; after the psalm "Miserere", the antiphon "Asperges me" is immediately repeated. All this applies except during Paschal time, that is, from Easter Sunday up to Pentecost inclusive, during which time the following is sung:

Antiphon. *Vidi aquam*

*egredientem de templo, a latere dextro, alleluja: et omnes, ad quos pervenit aqua ista, salvi facti sunt, et dicent, alleluja, alleluja.*

Ps. 117, 1 *Confitemini Domino, quoniam bonus: quoniam in saeculum misericordia ejus.*

*V. Gloria Patri et Filio et Spiritui Sancto. Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen.*

The antiphon "Vidi aquam" is repeated.

On Trinity Sunday the antiphon "Asperges me" is resumed, as above.

On Easter Sunday and Pentecost, in a place where there is a Baptismal Font, the aspersion is done with water taken from the Baptismal Font the day before, and before the infusion of the Oil and the Chrism.

When the antiphon has been repeated in the abovementioned way, the Priest who sprinkled the water, having returned to the Altar, stands below the steps, and says with his hands joined:

*V. Ostende nobis, Domine, misericordiam tuam (T.P. Alleluja).*

*R. Et salutare tuum da nobis (T.P. Alleluja).*

*V. Domine, exaudi orationem meam.*

*R. Et clamor meus ad te veniat.*

*V. Dominus vobiscum.*

*R. Et cum spiritu tuo.*

*Oremus. Exaudi nos, Domine sancte, Pater omnipotens, aeternae Deus: et mittere digneris sanctum Angelum tuum de caelis; qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum.*

*R. Amen.*

\* \* \*

## Memoirs: With Latin In The Service Of Four Popes

by

Antonio Cardinal Bacci  
(translated by Anthony Lo Bello)

Translated with Permission from  
the 1964 Italian Edition  
*Con il Latino a servizio di quattro Papi,*  
published by Editrice Studium (Rome)

Prof. Marsilio Bacci  
Via Bondi, 3  
40138 Bologna

Bologna, March 2, 1989

Dear Professor Lo Bello,

I am very grateful for your interest in the work of my uncle, the late Antonio Cardinal Bacci.

*Editrice Studium* was right in telling you to apply to me because, in his testament, the Cardinal made me the heir of all his publications, for he wanted to acknowledge in this way both my collaboration and my work as executor of his will.

While reserving the rights that are mine by his will, I am happy to grant you permission to translate and to publish in English the book *Con il latino a servizio di quattro Papi*.

Alas, even the well-known *Italian-Latin Dictionary of Modern and Difficult-to-Translate Words* is no longer in print, even though the fifth edition, to which I contributed a small part, was ready for the press. I could do no more than write a memorial of my uncle in the March, 1981 issue of *Latinitas* and add a list of the last Italian words translated and diligently collated by me. This was to be my little tribute or acknowledgment to him who was a father to me, an orphan. And that was the only memorial of him, as far as I know, on the occasion of the tenth anniversary of his death.

For this reason, it pleases me greatly that

America has not forgotten and does not want to forget him who enriched the Catholic Church with a Latin patrimony that cannot be renounced!

And, as a sign of this gratitude, I am sending you, dear Professor, my most cordial greetings.

Yours,  
Marsilio Bacci

(translated from the Italian)

*To the memory of  
A. Cardinal Galli  
and Msgr. N. Sebastiani,  
distinguished Latinists  
who, by their teaching and writing,  
led me to the study and love of the Latin  
language*

### TABLE OF CONTENTS

#### Introduction

- I. From Florence to Rome
  1. Life with the Seminarians
  2. The Order to Leave for Rome
  3. My First Meeting with Msgr. Montini
- II. In the Service of Pius XI (1922-1939)
  1. My First Connections with Latin in the Curia
  2. A Bad Mistake in Latin
  3. "I have been waiting for an hour for Msgr. Bacci!"
  4. A Monument to Garibaldi and One in Memory of Vatican I
  5. Pius XI at the End
- III. In the Service of Pius XII (1939-1958)
  1. The Best Prepared through Wisdom and Divine Grace
  2. The War
  3. Pius XII Encourages Me to Write the Italian-Latin Dictionary of Modern Words
  4. The Last Days of Pius XII
- IV. In the Service of John XXIII (1958-1963)
  1. A Meeting with Msgr. Roncalli
  2. The Good Pope
  3. Pontifical Speeches and Documents
  4. The Second Vatican Ecumenical Council
  5. A Bed That Becomes an Altar
- V. In the Service of Paul VI, Gloriously Reigning
  1. "Habemus Papam!"
  2. The Continuation of the Council
  3. The Pontiff's Goodness and Friendliness
  4. The Trip to Palestine
- VI. Latin and the Council
  1. What Language Is Used at the Council, and in What Language Are the Conciliar Documents and Acta Written? (The Constitution *Veterum Sapientia* - The Idea of Padre Dehon - The Linguistic Organization of the Council)
  2. In What Language? (A Plain and "Scholastic" Latin - Stick to the "Roman"

Pronunciation)

3. In What Latin? (Humanistic Latin and "Dignified and Decorous" Latin)

## VII. Latin and Esperanto

1. Can Latin Really Become a Universal Language?
2. Esperanto (Two Necessary Systems - The Example of the Church)

## VIII. The Latin Language Alive in the World

1. Latin in the School (Latin Yes, Latin No, Latin How?)
2. Latin in Its Classical, Patristic, Mediaeval, and Modern Development (Christian Latin - The Humanists - The Work and Influence of the Church - The Humanists and the Church - Criteria of the Church in Its Use of Latin - A Constitution on Latin - The Question of Latin Debated - The Reasons for the Decline in the Study of Latin)

Conclusion

Index

### Introduction

In writing these pages, I have kept two goals in mind; the first is to recall, with the necessary reserve and prudence, the relations I have had with four great pontiffs, Pius XI, Pius XII, John XXIII, and the reigning Holy Father, Paul VI, popes whom I have had the singular privilege of serving over a long period of time.

These relations and contacts have always aroused in me a profound feeling of admiration and veneration which is sweet to recall, and I hope that those who are now to read these pages will experience the same sentiments.

The second goal is the defense of Latin language and culture in a time when all admit and lament its strong decline. In this frank and calm defense, I have attempted to avoid all exaggeration, every limitation that is restrictive and harmful to the many faceted and glorious history of this wonderful language, and all sterile and empty false erudition that does not teach one to love and enjoy Latin.

In this effort, I have been inspired by the famous Apostolic Constitution *Veterum Sapientia* of John XXIII and the *motu proprio Studia Latinitatis* of the reigning Pontiff Paul VI in the certain and firm conviction that Latin is not only the official language of the Church, but also the irreplaceable foundation of our culture and civilization.

- I. From Florence to Rome
  1. Life with the Seminarians

In late 1922 I found myself in the post of superior of the archiepiscopal seminary of Florence or, to put it more precisely, of the central seminary, as they used to call it then, because, with the First World War having just ended a few years before, seminarians dis-

charged from military life were converging upon that institution from all the dioceses of Tuscany to complete their final theological studies in that peaceful place and to prepare themselves there suitably for the priesthood.

My job was not easy, quite to the contrary. One had to watch after youngsters, good for sure, but headstrong, who had undergone a crisis more or less severe and, after having happily overcome it, were with weariness returning to studies and with even greater weariness to the life of recollection and spiritual formation that is recognized as appropriate for priestly formation. Let it suffice to say that they were passing from the barracks to the seminary.

I have always held that the superior of a seminary should never be like a policeman, but rather like a father, or, as I used to tell those dear youngsters, like an older brother, for my own young age at that time did not allow me to adopt a completely paternal attitude. I thought, and still do think, that exterior discipline is good and even necessary, but that it should be the necessary and spontaneous reflection of an interior discipline that cannot be produced with harsh rebukes and punishments but only induced by understanding, exhortation, and counsel.

I therefore tried to understand those youths as well as I could, to penetrate into the hidden recesses of their souls, and to gain for myself their brotherly confidence; only then did I feel the strength to issue a command, all the while making it understood that my order was directed solely to their welfare.

I recall a very instructive example. In those times, it used to be that every Saturday the seminarians would take turns cleaning and dusting the seminary chapel. Now it so happened that on one Saturday I found myself faced with an absolute refusal on the part of one youngster, who did not want to perform such a menial service. To my repeated requests, he replied, "I came to the seminary to study and pray, not to be the janitor . . ." I tried in vain to persuade him, assuring him that caring for the cleanliness and decorum of the house of God was not a menial task, but an honor. He remained unconvinced. I then took him by the arm as gently as I could and led him into the chapel; then I said, "You have come to the seminary to study and pray and not to sweep up, as you have told me. Get on your knees here then and pray. Give me the broom, and I'll clean up." And so I did. After having begun that job, I saw out of the corner of my eye that that youth, who was good at heart, was crying instead of praying. Then I saw him get up, come to me, beg my forgiveness, ask for the modest tools needed for the job, and apply himself with the greatest diligence possible to that humble undertaking.

I have recounted this episode in support of a

thesis which seems to me to be so right for the proper education of the young clergy, not to eulogize myself, which would anyway be useless. I must even say that on more than one occasion, contrary to my nature, which is not made for unpleasant and vexing decisions, I have had to expel some youngsters from the seminary all of a sudden, because I had the most weighty evidence concerning their conduct and saw that they would be a danger to the others. And even though I always did this with the inspired counsel of my archbishop, I fear that sometimes I was too indulgent and perhaps often too severe. I hope that the Lord will forgive me.

### 2. The Order to Leave for Rome

In 1922, in the fall to be exact, I was at the villa of the central seminary of Florence together with the young seminarians, whom I was teaching dogmatic theology, Latin, and other subjects so that during the summer vacation, they might earn the equivalent of an academic year of credit. This villa rises not far from Florence, in the town of Malmantive, on a little hill partly given over to vines and partly covered with tall pines and brown ilices (*lecci*), whence it was called Lecceto. It is an enchanting place, well suited for study and repose. In the lowest part of the hill covered with arbutus, which were showing off their reddish berries in that season, there is a spring of the most clear water, the goal of walks and picnics for the seminarians.

I used to teach outside under a big, leafy ilex, whose thick foliage shaded me and the other young scholars, who formed a circle around me.

At that time Alfonso Cardinal Mistrangelo, Archbishop of Florence, came to Lecceto, either to take a little rest or because, as he used to say, he could feel himself being rejuvenated when he was among the young.

Every day he would take a stroll on the road to Malmantive, and he often took me along for company. I remember how, much to my astonishment, he would, during those walks, recite from memory long excerpts from the comical poem *Malmantive Reconquered*; he was, in fact, not only an outstanding archbishop, but a humanist of tenacious memory and enormous culture.

On that morning, however, he went out accompanied only by his secretary, so that I could give my lesson, but when, on his return, he arrived near the ilex where I was teaching, he stopped and said, "Come to see me at eleven. *Habeo aliquid tibi dicere*; I have something important to tell you." I was a bit worried by those unusual words; I stopped my lesson early, dismissed the young seminarians, and began to walk back and forth in deep thought, mulling over in my mind what on earth it could be that the Cardinal was going

to tell me. I first made a brief examination of conscience to figure out if I had done something that deserved to be censured by His Eminence. I didn't think so. Then I thought, "Who knows? Maybe he wants to make me a canon in the cathedral. At that thought I became sad, because I never had the calling to be a canon, and I remembered that saying, "Not knowing what to do with the poor fellow, I made him a canon in the cathedral." Or, maybe he wants to entrust me with a parish? I continued with my soliloquy; being a pastor would not have displeased me, although I would have to leave behind my dear youngsters, to whose formation I was attending with solicitude and affection.

Every once in a while I looked at my watch, and when I saw that it was getting near eleven, I went back to the seminary villa, and, passing by the church, I knelt down in prayer for a few minutes before that beautiful fifteenth century Madonna above the altar, which appeared at that moment to be watching me with its sweet and maternal gaze.

I then went to the Cardinal's apartment and had myself announced. He received me paternally, as he always did, and invited me to sit down. Then he began, "You know that today, September 30, is the feast of St. Jerome, who was the Latin secretary of Pope Damasus. The people at Rome have asked me for a Latinist, and I thought that you were just the right man to send, so you will go into the Secretariat of State as Latinist; then, later on, . . . who knows?" At these words I was astounded, and could not express anything but thanks and obedience.

### 3. My First Meeting with Msgr. Montini

About two months later, with the Cardinal's blessing and the affection of my dear seminarians in my heart, I departed anxiously for Rome.

In those days, it took five to six hours to go from Florence to Rome by train; I arrived around noon reeking from the carbon fossil fumes, and for a while I was lodged at the headquarters of the Camaldolese fathers, which as that time was on Via Sistina. I recall that on that very first evening I went out for a little stroll toward the Pincio and met a group of seminarians; I looked at them with nostalgia as if they were my seminarians from Florence, and I cried like a baby.

The next day, accompanied by Msgr. R. Bartolini, himself a Florentine, I reported to the Vatican, to the Secretariat of State. It was a completely new world for me, and I thought I had taken a leap into the dark. However, I found good friends right away, especially Msgr. Giuseppe Pizzardo, then Substitute of the Secretary of State, who, seeing that I was confused, greeted me with great benevolence and encouraged me, saying right off that I had

to dedicate myself entirely to Latin because Msgr. Domenico Spada had just been promoted to be Chancellor of Apostolic Briefs, and they needed a good Latinist.

I immediately set to work with the greatest possible diligence; I wrote in Latin hastily, in every style and on every subject, minute after minute, and I fear that if someone should go to the Archives of the Secretariat of State and track those things down, he would certainly find some mistakes, not only because I had not yet grown accustomed to write in the ancient language of Rome, but also because, as they say, haste makes waste. But Msgr. Pizzardo had all the virtues, as indeed he still has, especially a great delicacy in dealing with people, a great goodness and benevolence toward me. However, he was also always in a hurry, and he showed himself satisfied only when he saw that the job assigned to me was finished.

I spent about a year writing Latin in the Secretariat of State when I saw arrive there a very young priest, far from his home, with an intelligent and penetrating look to him; it was Msgr. Giovanni Battista Montini.

He had just come back from Poland, where he had been for a while secretary at the nunciature, but the cold and damp weather in that country did not agree with his health, which was then delicate and sickly. For this reason, he had been called back to Rome to serve in the Secretariat of State.

We immediately became friends, although, and I say so with all sincerity, whenever I spoke with him, I always felt a sense of awe that prevented me from dealing with him as a colleague, even though he was twelve years my junior and was so open and cordial.

He spoke courteously with whoever approached him; he talked, indeed, but he was not a chatterbox. He worked a lot. As soon as he arrived at the office every morning, he said hello to his friends and sat down to work at his desk, on which there had already been piled up all sorts of things, which Monsignor the Substitute used to deposit daily on his desk, as on the desks of the other *minutanti* as well. (*Minutanti* are priests in the offices of the Secretariat of State who, among other tasks, have the job of preparing the rough drafts of letters to be presented for the superior's signature.)

In this regard, I recall an episode that happened again and again. Certain coworkers, having arrived earlier than Msgr. Montini and seeing on their desks great heaps of papers to be dealt with, took out some of the hardest and clandestinely inserted them into the pile on the desk of Montini. When he arrived, he first sorted out and examined the various papers and could easily see that some of them, on account of their particular content, could not have originally been meant for him; he smiled a

little and glanced over at the desk of the colleague who had given him the hardly generous gift, but then began at once, with a seriousness that might appear more like reserve to some but was in fact perfect self control, to work with the greatest diligence at dispatching all the business.

I also remember that since there was a shortage of Latinists at that time, Msgr. Pizzardo began to entrust various Latin drafts to him, and he would come every once in a while to ask me to look over what he had written. I would timidly suggest some little changes here and there, which he would accept with great humility.

Perhaps for this reason, when, on June 21, 1963, Giovanni Battista Montini was elected Pope, and I, as was the custom, came to his throne in the Sistine Chapel to make my act of obedience and homage, he cordially embraced me and said, "You were my school teacher."

Naturally I blushed at these words of the most profound friendship and thought back to the times when I had the occasion to correct the Latin compositions of the man who had now arrived at the supreme post of Sovereign Pontiff.

I never thought that I was a prophet, nor do I think so now. Nevertheless, during the years when I was working with Msgr. Montini in the Secretariat of State, as I admired his unusual talents, I understood fully that that young priest, so pious, keen, and intelligent, was predestined to play a most important role in the Church.

One day, only a few months after we had begun to work together, I told him all of a sudden, "You, Monsignore, will become Substitute of the Secretariat of State." He looked at me in amazement and replied only with a wide sweep of the hand as if to say, "Whatever put that idea in your mind?"

When, however, some years later he was in fact nominated Substitute of the Secretariat of State, he remembered those words of mine and told me, smiling a bit, "You were a prophet." And I quickly responded, "Very well, and now I'll make another prophecy about you: Your Excellency will one day become Pope." He then shook his head and repeated that wide gesture with his hand.

## II. In the Service of Pius XI (1922-1939)

### 1. My First Experience with Latin in the Curia

As I have said, I arrived in Rome at the Secretariat of State, toward the end of 1922, and therefore in the first year of the pontificate of Pius XI; I thus had the opportunity of serving him for about sixteen years.

For sure, during those first years, when I was a *Minutante* at the Secretariat of State, my service was indirect in the sense that I



was composing the so called cardinalial letters, that is to say, those that are signed by the Cardinal Secretary of State in the Holy Father's name; many of these were nonetheless quite important.

At the time, the Latin Secretary for Briefs to Princes was Msgr. Nicola Sebastiani, a great genius and concise Latinist in the style of Tacitus, yet ever fluent and elegant.

For those who do not know, the Latin Secretary of Briefs to Princes has that name because he must write up in Latin those letters that the Pope sends to the various heads of state and which he always signs himself. But this is only part of the job, and not the most important part at that. He is also responsible for writing up in Latin the most important Pontifical documents, such as encyclicals, Apostolic Letters, the various texts issued *motu proprio*, Constitutions, and Consistorial Allocutions.

It is, therefore, a position that requires not only great and solid culture, but also poise and prudence in weighing and adjusting thoughts and expressions even to the smallest shades of meaning. These endowments were certainly not lacking in Msgr. Sebastiani.

It happened, however, that in 1928 he was struck down with a grave illness that made him suffer horribly and which, as it progressed, prevented him from working. He had three operations on his mouth, and these three operations deformed his appearance so that he was scarcely recognizable.

For this reason, I had the difficult job of helping him out under the title "Research Assistant". As a matter of fact, from 1929 on, I had to write up all the major pontifical documents myself, though under his guidance and with his advice.

I used to go to the hospital on Corso d'Italia, where he was a patient, and since he had become blind as well, I would write up in Latin documents whose main point I would first give to him in Italian. After finishing a page, I would read it to him to get his opinion, and he would indicate the changes or corrections to be made.

This was certainly a very weighty and difficult procedure for me, not only because of the nature and delicacy of the work itself, but also because that poor Monsignore, though very virtuous, every once in a while, when things were not going well, would easily become irritated, given the nature of the disease that was tormenting him in an unspeakable manner; he would then lose his temper, but I sympathized with him fully and tried to put up with it as best I could.

In this regard, I recall a very strange episode. In that hospital, there had been assigned to take care of Msgr. Sebastiani a very good

nun who was also blessed with plenty of energy, which was necessary in coping with the difficult character of a patient tormented by his grave illness.

On one day, while I was working with the poor sick fellow, the aforementioned nun came into the room with dinner. As soon as he saw her, Msgr. Sebastiani shouted (the word is not an exaggeration), "I told you that while I am working with Msgr. Bacci, I do not want to be disturbed!"

The good nun, embarrassed, answered timidly, "But monsignore, you need your nourishment, First eat, then work."

"Didn't you understand me? I told you that while I am working I cannot be disturbed. Get out!" repeated Msgr. Sebastiani with the greatest irritation.

But the nun firmly replied with authority, "If you are so intelligent, you should also be a bit more courteous."

At these words, Msgr. Sebastiani replied brusquely, "And how do you know that I am intelligent? How would you know?"

"It doesn't take much to figure it out," she rejoined, at that moment setting the dinner tray down and putting her two hands on her hips as if getting ready to confront someone. She then repeated dryly, "You have a very important position, Latin Secretary of Briefs to Princes. Forgive me for saying so, but you certainly didn't get that job because of your courtesy. I've never seen anyone so discourteous! So, it must have been your intelligence that got you where you are!"

"Oh, all right!" replied Msgr. Sebastiani, "maybe you're right. Give me the tray . . . Msgr. Bacci will be so kind as to wait while I eat, because we really have to get this work done as soon as possible."

After these words, the sister begged the poor sick man's forgiveness and helped him, with sensitivity and solicitude, to eat his light meal.

## 2. A Bad Mistake in Latin

For about three years, life went on like that; Msgr. Sebastiani went back and forth between the hospital and his house, and I followed working tirelessly with him. I must say that for me he was a true teacher and a rough patron. I understood well his horrible physical and moral sufferings, and I tried to show him my complete understanding and gratitude, and he wished me the best, even if he often rebuked me. I am able to say that I owe to him, during three long years of hard work for me and of unspeakable sufferings for him, not only my education in Latin, but also my ability in composing pontifical documents, a thing which is much more difficult than Latin scholarship.

The unrelenting disease that was wearing him out grew worse in the spring of 1931, and in May of the same year, the learned Latinist

breathed his last in peace.

With feelings of deep gratitude I composed for him the following long Latin epigraph, in which I recalled, as concisely as possible, his *curriculum vitae* and even his character, harsh by nature, but ever tempered and restrained by his priestly virtue.

*Nicolao Sebastiani, ab epistulis Sum. Pont. ad Principes, gratae memoriae caussa<sup>1</sup>.*

NICOLAUS . SEBASTIANI  
PATRIA . PONTIANO . ROMANO  
INGENIVM . NATVRA . ASPERVAM  
PAENEQVE . INTRACTIBILE  
CHRISTIANA . VIRTUTE  
COMPESCERE . REGERE . TEMPERARE  
SVMMO . NISV . CONTENDIT  
THEOLOGICIS . DISCIPLINIS  
LATINISQVE  
LITTERIS . EXIMIVS  
POST . SEDVLO . DATAM . IN  
DIOECESI . SVA  
ET . IN . LATERANENSI  
SACRICOLARVM . EPHEBEO  
OPERAM  
A . BENEDICTO . XV . P . M . ROMANAE  
CVRIAE . ADCITVS  
PRIMVM . A . PONTIFICIIS  
DIPLOMATIBVS  
DEIN . AB . LITTERIS . LATINIS  
POSTREMO . AB . EPISTVLIS  
AD . PRINCIPES  
NVNCVPATVS  
HAEC . SVMMAE . GRAVITATIS . MVNIA  
MAGNA . BONORVM . LAVDE  
INVIDORVMQVE . OBTRACTATIONE  
OBIIT  
VNAQVE . SIMVL  
IN . SVPREMVM . ADMISSIS  
EXPIANDIS . TRIBVNAL  
PRAESVL . COOPTATVS  
SVAE . ACIE . MENTIS  
PRVDENTIQVE . CONSILIO  
LABORIS . SOCIOS . ADIVVIT  
ATROCI . CANCRI  
MORBO . CORRVPVS  
PLVRIESQVE . A . VVLNERARIO  
RESECTVS . MEDICO  
IMMANITATEM . DOLORIS  
INVICTA . ANIMI  
FORTITVDINE . TOLERAVIT  
OCVLORVM . CAECITAS  
QVA . EXTREMIS . LABORAVIT . ANNIS  
NON . INERTIS . FVIT . INANISQVE  
OTII . CAVSSA  
CVM . VIDERETVR . POTIVS  
TORNATA . LATINA . ORATIO . EIVS  
EX . ORE  
NITIDIOR . DEFLVERE  
TACITIANA . BREVVITATE . POLLENS  
AC . SPLENDIDIORIBVS  
SENTENTIARVM . LVMINIBVS  
CONSPICVA  
EODEM . SEMPER . ANIMO  
NON . DOLORIBVS . NON . INFIRMITA-  
TIBVS  
NON . CONTENTIONIBVS  
FRACTO

<sup>1</sup>Cfr. *Inscriptiones Orationes Epistulae*, Editrice Studium, Roma 1955, p. 210.

\* \* \*

In grateful memory of Nicholas Sebastiani,  
the Supreme Pontiff's Secretary of Briefs to  
Princes

Nicholas Sebastiani  
Born in Ponzano Romano  
Attempted by constant struggle  
To check, restrain, and control  
By Christian Goodness  
A temper that was by nature harsh  
And almost intractable.  
Famous for his accomplishments  
In Theology and Latin  
After working diligently in  
His own diocese and in the Lateran Seminary  
He was brought into the Roman Curia  
By the Holy Father Benedict XV.  
First to compose documents then as a Latinist  
And finally as Secretary of Briefs to Princes  
He attended to these most weighty duties  
In such a way that  
The good praised him well and  
The jealous abused him.  
At the same time  
He was made an official of the  
Supreme Tribunal of the  
Apostolic Penitentiary  
And with his sharp mind and prudent counsel  
Was a great help to his colleagues.  
Attacked by the horrible disease cancer  
He submitted to several operations  
And bore horrible suffering with  
An invincibly brave spirit.  
In his last years he suffered from blindness  
Which did not become for him an excuse  
For idle and empty retirement  
For well turned Latin speech  
Shining with the brevity of Tacitus  
Bright with the more brilliant lights  
Of its sentences  
Flowed more glitteringly from his mouth.  
With the same spirit  
Unbroken by suffering or  
Sickness or contentions  
He died piously in 1931, 64 years old.

As I recall my predecessor, there comes  
back to my mind a recollection from long ago.  
When, thirty-three years ago, after his death, I  
went to Ponzano Romano, his home town, to  
take part in the funeral, an exalted prelate,  
now also dead, uttered the Latin words, "...  
*animae famuli tui Nicolae...*"

I shuddered at that great Latin howler *Nicolae*. I remembered the frightening look and deep protests of Msgr. Sebastiani whenever he came across any big blunder in Latin. I immediately had the sensation and fear that the funeral pall would rise up and that the austere figure of the old secretary would get up to

shout and protest against the mangling of the language of Rome committed right with his own name.

A few days after the death of Msgr. Sebastiani, I was named his successor as Latin Secretary of Briefs to Princes.

3. "I've Been Waiting for Msgr. Bacci  
for an Hour!"

As I said above, I had the great privilege of serving Pius XI during the whole course of his high ministry, almost seventeen years; Papini rightly called him "one of the most complete successors of Peter that Christ ever gave to his Church."

Complete indeed, whether on account of his vast learning, his bravery, his decisive and dynamic character, his clarity of vision that enable him to see, yea even to foresee, things and quickly draw concrete and practical conclusions from them, or finally his priestly virtue, which he knew how to hide in his straightforward behavior, which was in him the most natural thing in the world.

It has been said that he was given to ordering people about, and that is true, but he knew how to command because before becoming Pope, he had learned how to obey, always to obey the voice of his superiors. Only when one is accustomed to obey can one command equitably and fruitfully.

These facts have been expressed most felicitously by the reigning Pontiff Paul VI in the address given in the auditorium in Rome on June 17, 1964, on the occasion of the 25th anniversary of the death of Pius XI, when he said, "At that time we came to know his mind by direct and happy acquaintance. Everything is true that has been said about his formidable culture, his love for sacred studies, especially those that were historical or bibliographical, of his meditative temperament which led him to go over his recollections, thoughts, and words continually, of his headstrong character, stubborn and hard-working, capable of imperious command, but always tempered by a keen equanimity and often opening up into displays of emotional and moving goodness... we put his memory forward as worthy of being numbered among those of the best men of our age."

His pontificate was full of great events. It suffices to recall the major one, the Lateran Pacts, which, by resolving a question which had for so many years seemed unsolvable, and by recognizing the full independence of the Pope (who, on account of his supernatural office and ministry, cannot be the subject of any state), restored (as Paul VI said) God to Italy and Italy to God. Every disagreement between the Holy See and the Italian government was settled, and the Catholics, previously prevented by the *Non expedit*, were

able to enter into the political arena and constitute a powerful bulwark against the forces of dissolution.

Then there was the Year of Jubilee in 1925 and the other extraordinary one in 1933 in memory of the 1900th anniversary of the redemption of the human race by Christ. These were events that inspired a wave of healthy enthusiasm in the whole Catholic world and which brought innumerable bands of praying pilgrims converging on Rome.

But the most important activity, in the spiritual and pastoral sense, was the issuing of his many encyclicals and other pontifical documents; in this I had the fortune to collaborate directly.

Quite rightly did Pius XII utter the following words when he inaugurated the sepulchral monument of this great Pope in St. Peter's Basilica: "One monument alone can worthily represent his spirit, that of his teachings, his examples, his works. Far from decaying with the passing of time, it will appear ever grander and more powerful from generation to generation."

I would not dare to undertake to explain and to comment worthily here on his various encyclicals and other pontifical documents; that would be an even more difficult job than that which I had as Latin secretary during his long pontificate.

In any case, these documents are there, open to the examination and admiration of all in the official publication of the Holy See, the *Acta Apostolicae Sedis*.

I would only like to recall an episode that occurred while I was fulfilling my sensitive duties, an episode that fully demonstrates this Pontiff's decisiveness and exquisite goodness.

One day, Pius XI summoned me to an audience at a quite unusual hour. I dressed up as usual in the Pian habit and the velvet cape and then went to the pontifical apartment, naturally a bit late and out of breath. Hardly had the Pope seen me when he smiled and said, "Did you really have to pretty yourself up with that fancy habit? It would have been better if you had got here five minutes sooner dressed ordinarily." Then he added, "You have to write an encyclical for me as fast as possible. Here are the main points and thoughts which it should set forth," and he gave me a stack of papers, partly handwritten and partly typed. "But make sure," he added firmly and resolutely, "that you prepare this document as soon as possible. It's now the middle of December, and I want to give the printed text to the members of the Sacred College and the prelates of the Curia on the 24th as a sort of Christmas present, when they come to extend their holiday greetings. Can you do it? I want you to do it alone, because I don't like it when

one can make out the various styles of different authors, like different threads. Can you do it in time?"

I was by then in a cold sweat, and I answered that I would do everything I could, getting up early in the morning and working late into the night.

"OK," he added, "I am giving you a special blessing to help you and give you strength."

I took leave, kissing his hand, and went straightaway to my apartment to begin to work.

After ten days of hard work, I at last arrived at the end of the project and, after having got the first proofs, was able to correct them by pen with the greatest accuracy possible.

I at once applied for an audience and had myself announced without further ado by the *cameriere partecipante* on duty. Hardly had I arrived before His Holiness and knelt down to ask for his blessing when he looked at me in a manner half stern and half smiling and said, "You have been keeping me waiting! But at least you have the proofs with you. Let's take a look."

He read them calmly, stopping every now and then to change some expressions or make some additions. Then he told me, "Bravo! Now have them make the second proofs with the changes I've introduced here, and tonight, I repeat, tonight, at 8 o'clock, come to my private apartment before having it printed in its final form. But be on time, 8 o'clock this evening."

"Certainly, Holy Father," I assured him.

I went back to my study at once, where I made the necessary changes he had pointed out to me. Then I went down to the Vatican Polyglot Press to supervise the second, third, and fourth proofs with the greatest diligence possible. When one is dealing with Latin texts, one has to have at least four proofs, even when, as was then the case, one was working with expert typesetters.

It was getting close to 8 PM, and I was almost ready to go to the Holy Father with the completed and corrected proofs, as he had commanded. However, at the last moment, one page of the proofs, which was still in lead, fell out of the typesetter's hand, so it had to be recomposed, corrected, and recomposed.

It was already 9 PM when I arrived out of breath at the Pope's apartment! I was immediately admitted; I knelt down anxiously, and heard him saying gravely, "I've been waiting for you for an hour! I told you 8 o'clock, and it's already almost 9!"

I started crying as I excused myself and told him about the accident that the typesetter had had. Then Pius XI reverted to his paternal

expression and said, "You look pretty tired to me. Take courage; most of the job is done now." He then took the proofs in hand and read them over attentively, dwelling especially on those spots where he had suggested additions or modifications. Then, having finished, he told me half smiling, "Well done. Now you must rest. But have them make at least 500 copies of the encyclical tomorrow because, as I told you, I want to distribute them on the 24th to the members of the Sacred College and the prelates of the Curia during the audience when they extend their Christmas greetings."

I thanked him, and with my face still soaked with sweat and tears, let myself out with a great sigh of relief.

On the following day, a *cameriere partecipante* came to visit me in my apartment, and as he gave me a very long package, which looked like the architrave of a door, said to me, "The Holy Father sends you this present. It's just right for you, and he ordered me to tell you to use it because you need it."

I begged the kind messenger to please express to the Holy Father my devoted and humble thanks.

#### 4. A Monument to Garibaldi and One in Memory of Vatican I

Many perhaps do not realize that Pius IX, on the occasion of the celebration of the First Vatican Ecumenical Council, had planned to have a great marble and bronze monument constructed and placed on the summit of the Janiculum Hill; it was the work of various artists and consisted of a huge base, at whose sides were represented, in marble bas-relief, on the left the solemn inauguration of the great assembly with the Pope himself sitting on his throne surrounded by the Council Fathers, and on the right, two angels who were holding up the triple crown and the keys, symbol of the supreme authority of the Pontiff. Upon this base there was supposed to rise up a high column surmounted by a plinth, on whose sides were sculpted five monsters symbolizing the main heresies, and higher up there was erected the bronze statue of St. Peter, who in one hand held the keys, the sign of his power over the whole Church, and with his other hand was giving a blessing.

Everything was almost ready to be set up on the Janiculum Hill, but then Rome was taken and the Ecumenical Council suspended, and the various parts of the monument had to be placed in the Courtyard of the Pine Cone, in the Vatican, where they remained until 1936. By order of Leo XIII, two marble plaques with the following inscriptions had been set into the wall above them as a memorial.

#### I.

*PIVS . IX . PONTIFEX . MAXIMVS  
CONCILII . OECVMENICI . VATICANI*

*AB . SE INDICTI . INCHOATI  
MONVMENTVM  
IN . IANICVLI . VERTICE  
STATVENDVM . DECREVIT  
ANNO . CHR . MDCCCLXXI*

#### II

*LEO . XIII . PONTIFEX . MAXIMVS  
INIVRIA . TEMPORVM . PROHIBITVS .  
TVTIORE . IN . LOCO  
INTRA . VATICANI . SEPTA  
ERIGI . IVSSIT  
ANNO . CHR . MDCCCLXXXV*

#### I

Pius IX Supreme Pontiff  
Ordered that this monument  
Of the Ecumenical Council of the Vatican  
Convened and begun by him  
Be set up on the top of the Janiculum Hill  
In the year of Christ 1871

#### II

Leo XIII Supreme Pontiff  
On account of the bad times  
Ordered it to be placed in a safer location  
Within the walls of the Vatican  
In the year of Christ 1885

On Pentecost Sunday, 1936, I was summoned by the Holy Father at an unusual hour; I went at once to the audience, not only with the accustomed haste, but also with a certain anxiety because, on account of the unusual summons, I supposed that His Holiness was going to entrust me with the composition of some encyclical or other important and urgent Pontifical document. However, when I arrived, Pius XI, seeing that I was a bit out of breath and troubled, looked at me with a smile, and said jokingly (which was something quite unusual for him), "Don't be afraid; *noli timere*. We are entrusting you with a very easy and even enjoyable task. Maybe you know (I didn't) that our predecessor Pius IX had planned to erect a great monument which was to be set up on the Janiculum Hill in memory of the Ecumenical Council of the Vatican. But then came the war, the fall of Rome, and the interruption of the Council, and on the Janiculum there went up instead the statue of Garibaldi. Now we, who made the Lateran treaty, do not want to discomfit Garibaldi. Times have changed. But we would like a worthy place for that poor monument, which sits there in the courtyard as if it had been thrown into prison. We have therefore considered putting it in the Vatican Gardens, on that little eminence that divides the two branches of the old Leonine Walls and which is called "The Observatory". We consequently entrust to you the task of composing five Latin epigraphs, which we would like to have sculpted into the plinth that supports the statue of St. Peter, precisely on the five sides that have the monsters that represent the heresies. We would like to replace the monsters, which are not even artistically admirable, with your

inscriptions, which we predict will be more beautiful". Having said that, he dismissed me, wishing me a Happy Pentecost.

I naturally fulfilled the Holy Father's order in the best way I could, and the five inscriptions were approved and sculpted in the places indicated. Here they are:

## I.

VATICANI. CONCILII. MONVMENTVM  
QVOD. PIVS. IX. IN. IANICVLI. VERTICE  
ERIGENDVM. DECREVERAT  
QVODQVE. LEO. XIII  
INTRA. VATICANI. SAEPTA. STATVERAT  
PIVS. XI. PONTIFEX. MAXIMVS  
HEIC. COLLOCANDVM. CVRAVIT  
ANNO. MDCCCXXXVI

## II.

QVAE  
SACRA. VATICANA. SYNODVS  
DE. VERA. FIDE  
VNOQVE. ECCLESIAE. REGIMINE. SANXIT  
POPVLOS. OMNES  
IN. VNVM. CONGREGATOS. OVILE  
AD. APOSTOLICAE. PETRAE. VNITATEM  
FELICITER. REDVCANT

## III

IMPETRET. A. DEO  
APOSTOLORVM. PRINCEPS  
CHRISTIANORVM. VT. NOMEN  
FLOREAT. VIGEAT. PROPAGETVR. VTQVE  
ERRORES. VERITATI  
VITIA. VIRTVTI. CONCEDANT

## IV

QVI  
AD. INTERITVM. VSQVE. HVMANI. AEVI

IN. SVCCESORIBVS. SVIS. VIVIT. DOCET.  
REGIT  
IPSE. OPITVLANTE. NVMINE  
EX. HAC. CATHOLICAE. VERITATIS. ARCE  
QVOSLIBET. HOSTILES. PROHIBeat.  
INCVRSVS

## V

QVI  
HAC. IN. AMOENITATE. LOCI  
CIRCVM. DEHISCVNT. REDOLENT-QVE.  
FLORES  
ILLIVS. VIRTVTVM. DECORIS  
QVO. CATHOLICVM. RENIDEAT.  
NOMEN  
IMAGINES. PERPETVO. SVNTO

## I

Pius XI Supreme Pontiff  
Ordered that there be erected on this spot  
The monument of the Vatican Council  
That Pius IX had commanded to be set up  
on the Janiculan Hill  
And which Leo XIII had placed  
Inside the Vatican Walls

## II

What  
The sacred Vatican Council decreed  
Concerning the true faith and the Papal government  
of the Church  
Is happily bringing all nations back to the one flock  
And to the unity of the Apostolic See

## III

May the Prince of the Apostles  
Obtain from God the favor  
That the Christian name flourish, thrive and  
spread and  
That errors yield to truth, and sins to goodness

## IV

May he who lives, teaches, and reigns  
Through his successors to the end of time  
With the help of God  
Throw back all hostile assaults from this fortress of  
Catholic truth

## V

May the fragrant flowers  
That bloom in this beautiful spot  
Forever symbolize those glorious virtues  
That the name Catholic calls to mind

*Loom Theological Booksellers*

*Thomas & Karen Loom*

*320 North Fourth Street*

*Stillwater, Minnesota 55082*

*612-430-1092*

*The largest stock of out-of-print  
Catholic books in North America*

*Specialists in scholarly titles in all  
languages*

*Written want lists welcome*

*Catalogues issued*

*Libraries appraised & purchased  
anywhere in North America*



**Office of the Chairman**  
**Prof. Dr. Anthony Lo Bello**  
**Box 29, Department of Mathematics**  
**Allegheny College**  
**Meadville, PA 16335**

**BULK RATE**  
**U.S. POSTAGE**  
**PAID**  
**PERMIT # 103**  
**MEADVILLE,**  
**PA 16335**