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## With Latin In The Service Of Four Popes

Continuation of the  
Memoirs of Cardinal Bacci

Translated by  
Anthony Lo Bello

Whoever visits the Vatican Gardens can read these short Latin epigraphs even today. The upper part of the commemorative monument, which was to rise on the Janiculum on the spot where the statue of Garibaldi stands today, was erected, by order of Pius XI, on the indicated spot, that is, on the little hill called "The Observatory;" the great column was put to other uses. The two Latin inscriptions of Pius IX and Leo XIII were immured hard by on the inside of the Leonine Walls. Four grand, graceful marble angels now lie near the hedge of box trees that surrounds the monument, and with their wings downward and their eyes toward heaven, they seem to smile serenely as they contemplate the latest developments in this matter. Some other ornamental fragments can be found here and there in the gardens, and the two great bas-reliefs, which were to be incorporated into the lower base of the monument, have been set into the outer walls of the quaint little house that was once the headquarters of the superintendent of the gardens and is today the seat of the superintendent of Vatican excavations. It is interesting to see how one of these, the one with the pontifical triple crown held up by two angels, carries down below the coats of arms of two Popes, Pius IX and Leo XIII, a fact which clearly indicates that some parts of this historic monument were only finished in the pontificate of the latter.

When I climb back up the Vatican Hill, as I do almost every evening, I look thoughtfully on those fragments of a great historical monument, especially at the bronze statue of the first Pope, St. Peter, who, from the spot of his martyrdom, turns toward the Vatican Basilica where the Second Vatican Council is being celebrated, and blesses with his right hand as if to guarantee for it a fruitful and salutary outcome.

The course of human affairs passes and changes continually, but the Church remains,

and the beneficent light of Rome shines even today on the whole world, as it did yesterday, and as it will tomorrow.

### 5. Pius XI at the End

Pius XI had a very strong constitution. When he was young, he used to climb the Alps; then he became a librarian. First he learned how to climb mountains in order to enjoy from those solitary heights the panorama below and to feel as if from a little closer the height of heaven and the presence of God; later, having become a librarian, he made other ascents, those of human thought and of the different civilizations through the exhausting course of the centuries. These two occupations, Alpinist and librarian, strengthened his body and at the same time his mind, making familiar to him, through constant study, quite a breadth of human knowledge.

He had a will of steel and a tireless capacity for work; he could say of himself, even when he faced the gravest difficulties, "Frangar, non flectar!" I will break, but I will not bend!

For this reason, everyone was not only saddened but also surprised when, in the beginning of 1936, the word spread that the Pope was sick, that he was tired, that he had to take a necessary period of repose. Such was what the doctors ordered, but his will could not bear inactivity, even that of a well-earned rest. "The Pope," he used to say, "must either work or die. That is his inexorable duty!"

All the same, at the insistence of the doctors and of his most intimate associates, he had not really to rest but to relent a bit from his excessive work and to submit himself to the necessary treatments.

After a certain lapse of time, his strength unexpectedly returned, a return which he attributed to the intercession of St. Teresa of the Child Jesus, whom he used to call the star of his pontificate. (St. Teresa of the Child Jesus was beatified by Pius XI in 1923 and canonized by him in 1925.)

This miraculous return of strength gave him the opportunity to return to work as before and even more than before.

I remember one day when I was summoned to an audience in his private apartment on account of a job that he wanted to entrust to me. Because of his sickness, many months had passed without my having received such an invitation. When I saw him sitting in a long reclining chair, he gave me the impression of a healthy man who had overcome a long illness. For this reason, after I had kissed his hand, the following words came spontaneously to my lips, "Holy Father, I see with great pleasure that Your Holiness has entirely recovered."

He asked me to sit down, and then with a light smile he said, "St. Teresa of the Child Jesus is the one who has obtained for me this grace of being able once more to work for a little while."

"For a long while," I interrupted gently, "Your Holiness surely knows how Leo XIII almost reached his ninety-fourth year, and Your Holiness has a much stronger constitution than he had."

"Let's not make useless compliments," the Pope said, weighing each word and becoming a bit solemn. Then, recovering his serenity, he added in a playful manner, "Few live into their nineties, and do you know why?"

I was a bit confused and did not know how to answer. But the Pope continued, still joking, "What? Don't you know why few live to be ninety? . . . It doesn't take much to figure it out . . . Because they die first!"

I, who was not used to enjoying the confidence and even less the jokes of Pius XI, remained silent still. And it was he who broke the silence by handing me some papers which I was to use in preparing a Latin document as soon as possible.

After about two years, alas, the Pope's state of health got worse again, and this aroused the gravest concern.

1939 was a particularly solemn year because of the coincidence of the sixtieth anniversary of his priesthood, the twentieth of his episcopacy, and the tenth of the Conciliation and the Lateran Pacts. Pius XI wanted to solemnize the triple anniversary in the most worthy and fruitful manner possible.

He had decided to invite the Italian bishops to solemnize, on February 11, the event that is held to be the most important of his pontificate, the Conciliation. To this end, he began to prepare an allocution that was to be delivered on that day to the assembled bishops.

Everyone knows that after the happy conclusion of the Lateran Pacts, the waters were troubled between the Italian government and the Holy See. Benito Mussolini, a few days after February 11, 1929, pronounced an address that caused much sorrow and disquiet to the Pope and Christianity. Then followed the measures taken against Catholic Action, then the alliance with Adolf Hitler, and consequently the famous encyclicals of Pius XI in which he condemned the errors of fascism and racism (*Non Abbiamo Bisogno*, 29 June 1931; *Mit Brennender Sorge*, 14 March 1937).

All, therefore, were waiting the coming Papal allocution to the Italian episcopate with a certain anxiety and preoccupation.

The Holy Father, in spite of his condition of health, which was getting worse day by day, composed his address with an indefatigable zeal. To the doctors and to his most intimate familiars, who were gently exhorting him not to tire himself too much and to put off his talk to another more opportune time, he replied that the address was necessary; the bishops were already beginning to arrive in Rome, and the thing could therefore not be put off any longer.

"If I shall not be able to go down into the Vatican Basilica, I shall have myself carried in the Sedia Gestatoria to the Hall of Benedictions, and if I cannot even make it there, I shall convene the bishops here in my private apartment. And if I cannot even talk, I shall have someone else read what I have to say." He was immovable; *frangar, non flectar!*

Through this supreme effort of will-power, he was able to finish writing and revising his speech. It was February 9, and the allocution was scheduled for the morning of the 11th. But the state of his health got so worse that in the opinion of his doctors, the end now seemed near.

As it turned out, Pius XI peacefully breathed his last on February 10 at 5:31 AM. The Italian bishops, who were gathered in Rome to hear his last allocution, were instead able to attend with emotion his solemn funeral. (Parts of his allocution were inserted into a letter that Pope John XXIII addressed to the Italian episcopate on February 6, 1959; see *L'Osservatore Romano* of February 9, 1959.) One could say that he died in the trenches, the heroic trenches of his own duty.

As Secretary of Briefs to Princes, I had the sad duty to compose his funeral oration which, inscribed on parchment and read by me before the Sacred College on the last day of the

*novendiali*, was then deposited with the body in the sepulchral niche.

I hope that I do nothing that my readers will not appreciate when I repeat here the eulogy together with the four Latin inscriptions that I wrote and that were set up on the four sides of the *castrum doloris*, or catafalque.

*Quattuor, qui sequuntur, tituli honorario tumulo inscripti cernebantur, cum in Vaticana Basilica, coram Sacro Patrum Cardinalium Collegio ingentique multitudine, justa funebria Pio XI Pont. Max. celebrata fuere a. MDCCCCXXXIX.*

## I

INTEGERRIMVS . VERITATIS . CVSTOS  
ERVMPENTES . ERRORES  
INVICTO . PECTORE . REPRESSIT  
PROFLIGAVIT  
ABERRANTES . REVOCANS . OMNES  
AD . CATHOLICAE . FIDEI . VNITATEM

## II

CVLTORIS . HVMANITATIS . FAVOR  
SACRAS . PROFANASQVE . DISCIPLINAS  
. PROVEXIT  
STVDIORVM . DOMICILIA  
EXCITAVIT  
AD . MELIOREM . FORMAM . REDEGIT

## III

VNIVERSAE . HOMINVM . FAMILIAE  
TOT . DISCIDIIS . DOLORIBVSQVE  
ANXIAE  
FRATERNAM . CONCORDIAM  
IVSTITIA . DVCE . CARITATE . AVSPICE  
PATERNO . SVASIT . ANIMO

## IV

ACERRIMVS . IVSTAE . LIBERTATIS  
VINDEXT  
INIVRIAS . QVASLIBET . ECCLESIAE  
ILLATAS . COMPESCVIT  
VETERRIMAQVE . DISSENSIONIS  
CAVSSA . DELETA  
PACEM . ITALIAE  
INTEGRIS . RELIGIONIS . IVRIBVS  
RESTITVIT

The four inscriptions that follow were inscribed on the catafalque when the customary funeral rites of the Supreme Pontiff Pius XI were celebrated in 1939 in the Vatican Basilica before the Sacred College of Cardinals and an enormous multitude.

## I

The most upright guardian of the truth  
With invincible courage repressed and beat  
back  
All errors as they burst forth  
Recalling all those who err  
To the unity of the Catholic faith.

## II

Patron of human civilization  
He promoted both sacred and profane studies  
He erected schools  
And improved those already standing.

## III

In his paternal spirit  
He recommended brotherly harmony  
Under the rule of justice and the sway of love  
To the whole human family disturbed by so  
many divisions and sorrows.

## IV

The most uncompromising defender of justice  
and liberty  
He kept to a minimum whatever damages  
were inflicted on the Church  
And maintaining whole the rights of religion  
He restored peace with Italy  
Removing the long-standing cause  
for dissension.

*Ellogium Pii XI Pont. Max. quod, arte eximia in assimilata membrana inscriptum, coram Sacro Patrum Cardinalium Collegio ingentique multitudine, Antonius Bacci ab Epist. ad Principes in Vaticanae Basilicae majestate recitavit, ac postea fuit in eiusdem Pontificis tumulum inclusum*

## PIUS XI PONT. MAX.

*Ambrosius Achilles Damianus Ratti Deusii, in oppido Mediolanensis Archidioecesis, die XXXI mensis Maji, anno a rep. sal. MDCCCLVII natus, insequenti die lustrali sacri fontis aqua expiatus est.*

*Prima juventute ineunte, ad sacerdotium divino instinctu vocatus, cum ad Divi Petri Martyris, tum Modiciae, Mediolani, Romae in sacras profanasque disciplinas summa cum laude incubuit; atque die XX Decembris, anno MDCCCLXXIX, in Lateranensi Archibasilica sacerdotalem ordinem dignitatemque pientissimo suscepit animo.*

*Primum in patrio Seminario sacrorum alumnis instituendis sollertem dedit operam; deinde vero, pro eximiis, quibus pollebat, litterarum optimarumque artium ornamentis, Ambrosianae ac mox Vaticanae Bibliothecae Praefectus renunciatus est; quo in munere obeundo, sive eruditis hominibus consilio assidens, sive operosas peragens ipsemet investigationes, de humanis divinisque disciplinis optime meruit.*

*At ad latiore laboris honorisque campum Dei nutu vocabatur; siquidem saeviente fere ubique per Europam immani bello, in Poloniam sequester pacis mittitur; ibique mandato Summi Pontificis Benedicti XV, qua Visitor Apostolicus, qua Nuntius, non modo lesu Christi Vicarii partes actiosa sustinuit navitate, sed illud etiam "antemurale christianitatis"; novo oborto infensissimo bello, strenuo vigore ac singulari ausu tuitus est.*

*Rebus tandem compositis, anno MDCCCCXXI in patriam reversus, Mediolanensi Ecclesiae Pontifex praeficitur, ac Romanae purpurae majestate, summo cum omnium plausu, decoratur.*

*Perbrevi solummodo temporis spatio*

*Ambrosiana urbs potuit tanto Pastore perfrui; etenim, Benedicto XV, in maximo catholici orbis maerore, e vivis sublato, in ejus locum, die VI mensis Februarii anno MDCCCXXII, gratulantibus christianis omnibus, suffectus est, sibi que Pio XI nomen indidit.*

*Innumerabilia sunt ac miranda prorsus quae in Dei gloriam et Catholicae Ecclesiae incrementum per septem et decem annos in Summo Pontificatu gessit. Sacras expeditiones - missis usquequaque gentium Evangelii praeconibus, pluribusque conditis Dioecesibus - summo pere propagavit, provexit; sacrorum alumnos - novis excitatis Seminariis, Athenaeis studio-rumque Universitatibus, ac sapientibus editis normis - ad litterarum altiorumque disciplinaram studia cohortatus est; insurgentes errores atque haereses, praeclarissimis impertitis documentis, damnavit, compescuit; itemque, ut cleri operam faciliorem latioreque efficeret, in sacri Apostolatus partes eos omnes cooptavit, qui, in Catholicae Actionis agminibus militantes, Iesu Christi Regnum omni ope tutantur, augent, promovent.*

*Publicas cum Civitatibus necessitudines quam impensissime fovit; ac novas cum Rebus-publicis non paucis conventiones sanxit: in quibus illae notatu dignae, quae inter Apostolicam Sedem et Italiae Regnum felicissime initae sunt.*

*Ter Iubilaea sacra catholico orbi indixit; quinto scilicet hujus saeculi exeunte lustro; quinquagesimo dein sacerdotii sui vertente anno; decimo nono denique revoluto saeculo a peracta humani generis Redemptione.*

*Plurimis evangelicae virtutis heroibus vel Beatorum, vel Sanctorum Caelitum honores decrevit; eosdemque christiano populo universo ad imitandos proposuit.*

*Quapropter tot curis laboribusque fractus, die X mensis februarii, anno MDCCCXX-XIX, complorantibus cujusvis ordinis hominibus ac gentibus, in Christo placidissime quievit.*

*Animo fuit invicto, ingenio acri, voluntate tenacissima.*

*Veritatem omnibus, etsi non gratam, aperte profitebatur.*

*Sacrosancta Ecclesiae jura adversus conatus quoslibet, per omnem Pontificatus sui decursum, toto pectore adseruit, vindicavit.*

*Vixit annos LXXXI, menses VIII, dies X; in Summo Pontificatu annos XVII, dies IV.*

*Sanctissime Pater, perpetuo vivas in Christo, ac sempiterna beatitate fruare.*

Here is the funeral oration for the Supreme Pontiff Pius XI, inscribed with great art on parchment and recited in the majesty of the Vatican Basilica before the Sacred College of Cardinals and an immense multitude by

Antonio Bacci, the Secretary for Latin Briefs to Princes, and afterwards enclosed in the tomb of the same Pontiff.

#### PIUS XI, SUPREME PONTIFF

Ambrogio Achille Damiano Ratti was born at Desio, in the archdiocese of Milan, on May 31, 1857 and was reborn through sacred baptism on the next day.

From his earliest youth he felt inspired from on high to follow the way of the priesthood, and he received his education first at the College of St. Peter Martyr, at that time in Monza, then at the Milanese seminary, and finally at Rome, where he completed his studies with the highest grades in both sacred and profane subjects, as well as in religious formation.

On December 20, 1879, he received the priestly ordination and dignity in the Lateran Archbasilica with great edification and piety.

He was summoned to be a professor on the faculty of his native seminary, where he did diligent and highly appreciated work in the education and instruction of the young clergy of that archdiocese; after that, on account of his distinguished gifts of brilliance and culture, he was nominated Prefect of the Ambrosian Library and then of the Vatican Library, in which offices he was of great service to students and earned the highest merit by his published works on important topics.

But soon Divine Providence called him to an even larger field of work, for when the First World War was raging throughout almost all of Europe, he was, because of the confidence that the Supreme Pontiff Benedict XV had in him, sent off as a messenger of peace, first as Apostolic Visitor and then as Nuncio in Poland, where, in the name of His Holiness, he carried on an untiring activity, defending with his robust strength and zeal that "outpost of Christianity" in the grave perils that were facing her.

And finally, after an intense and happy work of conciliation, he was called back home and made Archbishop of Milan and distinguished with the sacred purple of the cardinalate.

But the Ambrosian archdiocese was only able to enjoy the strong and secure leadership of this great pastor for a brief time, for when Benedict XV, to the immense grief of all, departed this life on February 6, 1922, he was called to succeed him to the applause and joy of all Christianity, and took the name of Pius XI.

Innumerable and marvelous were the initiatives and works that he undertook during the seventeen years of his pontificate for the glory of God and the increase of the Catholic Church. He promoted the Catholic missions with a tireless zeal, sending out the heralds of

the Gospel to the extremities of the universe and creating new dioceses there. He exhorted those destined for the sanctuary energetically to pursue both sacred and profane studies by founding new seminaries, new Atheneums, new universities, which he took care to have regulated by wise norms. He condemned severely in his wise writings every heresy and error against faith and morals, and when he saw that the apostolate of the clergy was insufficient in comparison with every growing needs, he called in the laity, uniting them under the banner of Catholic Action, so that they could give their active collaboration in defending, increasing, and efficaciously promoting the Kingdom of Jesus Christ on earth.

He favored diplomatic relations between the Holy See and the nations and sanctioned new concordats and conventions with several states; among these concordats the famous one is that which was happily concluded between the Holy See and the Kingdom of Italy.

He three times declared a Holy Year of Jubilee for the whole Catholic world, firstly in 1925, secondly on the fiftieth anniversary of his ordination, and thirdly after nineteen centuries had passed since the moment of human redemption.

He raised many heroes of Christian virtue to the honors of the altar with the title of Blessed or Saint, setting them up before the clergy and people as examples and intercessors.

Exhausted by such intense cares and tireless activity, on February 10, 1939, to the grief of all, he peacefully breathed his last with the name of Jesus on his lips.

He was of unconquerable spirit, of lively and quick genius, of the most tenacious will.

He always dared to tell the truth openly to everyone, even when it was not welcome.

Throughout the whole of his pontificate with brave heart he proclaimed and defended against every attempt at usurpation all the sacrosanct rights of the Church.

He lived 81 years, 8 months, and 10 days.

His pontificate lasted 17 years and 4 days.

Most Holy Father, live forever in Christ in the enjoyment of the sempiternal happiness of heaven.

#### III. In the Service of Pius XII (1939-1958)

##### 1. The Best Prepared through Wisdom and Divine Grace

The conclave of 1939 took place at a moment of great apprehension, and I would say almost of anxiety. As I pointed out in the preceding chapter, relations between the Italian government and the Holy See, after the joy and exultation of the Conciliation, had become troubled. What is more, Mussolini had made a

pact with Hitler, the famous Rome-Berlin Axis. The horizon was becoming darker and darker, and people were already beginning to talk of war, that long and horrible Second World War, which in fact broke out only a few months later.

One of the duties of my office was to compose the so-called *Oratio de Eligendo Pontifice*, a Latin address that the Secretary of Briefs to Princes must customarily give before the Sacred College at the beginning of the conclave.

The famous American author Henry Morgan Robinson, in his fanciful style, describes those anxious days as follows (and not always accurately), quoting at length from my Latin oration in his novel, *The Cardinal*:

On March 1, 1939, sixty-two Cardinal electors were present at the Solemn Mass celebrated in the Pauline Chapel by Granito Cardinal Pignatelli di Belmonte. They listened with the greatest attention to an eloquent Latin sermon by Msgr. Antonio Bacci, the Substitute of the Secretary of State (*sic*). After begging the indulgence of his audience, Msgr. Bacci emphasized the solemnity of the ceremony, the pitiful situation the world was in, and the responsibility that weighed down on the electors of the next Pope. He admonished the assembly not to forget that the man whom they should elect to be the Keeper of the Keys ought to be he who was the most capable and the holiest among them:

"Eminences, you should be asking yourselves, who, among you, is the most capable of opposing the new state paganism, which is preparing to conquer the world in a bloody struggle. After examining your consciences, choose him who, through wisdom and divine grace, is the best prepared to defend the Church, and indeed, civilization itself, against the dangers that await us, or rather, my Lords, at this very moment surround us. Let me use the metaphor of the navigator; the man whom you will choose will have to guide the bark of Peter in seas full of blocks of ice that have broken off from the iceberg of barbarism."

What lofty language! Nevertheless, when the address was over, Cardinal Stephen had to acknowledge that he had rarely heard a more harmonious combination of form and substance.

The novelist continues by describing as minutely as possible, as if he had himself been present, all the things that took place during the conclave at the various meetings and scrutines; he then concludes with these words:

At 5:30 PM, the column of white

smoke rising from the roof of the Sistine Chapel announced to the crowd that had gathered below in St. Peter's Square that the new Pope had been elected.

The bells of all the churches of Rome, in particular the eleven giants of the bell tower of St. Peter's itself, were sounding the *Angelus* when Camillo Cardinal Caccia Dominioni appeared on the central balcony of the basilica overlooking the piazza.

The loudspeakers transmitted the traditional Latin formula: I announce to you a great joy; We have a Pope, His Eminence Eugenio Cardinal . . .

A great roar rose from 500,000 throats. Everyone knew who this Cardinal Eugenio was. The cry "Long live the Pope" drowned out the sound of the bells. A veritable ovation greeted the Pope as he appeared on the central balcony of St. Peter's for the blessing *Urbi et Orbi*. When the noise had quieted down, everyone knelt, and Pius XII blessed the city and the world.

As he looked at the hand of the Pontiff raised in the gesture of benediction, Cardinal Stephen understood the serene significance of the Italian proverb, "The Pope is dead; long live the Pope." 261 men, who had borne the triple crown, had passed from the stage, but the papacy, made flesh in the thin, proud figure of Eugenio Pacelli, did not know death; it was eternal.

At that solemn moment, I was in St. Peter's Square with the jubilant multitude. I must confess that even I was overcome with profound emotion, and the tears were streaming from my eyes. It was a page from history that one cannot forget.

Two hours later, the new Pope summoned me. I anxiously entered his private apartment and found him still looking overcome and, I would say, a bit crushed by it all; the weight of the pontificate was overwhelming his slender figure. Only his lively and penetrating eyes were the same as I remembered from years past.

He invited me to stay with him late into the night so that I could write up in Latin, under his personal direction, the address that he had to make to the whole world on the morning following.

## 2. The War

The political situation in Europe was getting worse day by day; dark storm clouds were appearing on the horizon. The word *war* was on everyone's lips.

Pius XII called more and more for peace and harmony, but the world seemed to be on

the brink of an abyss.

On August 24, 1939, when the immanent danger of the next world war was just around the corner, His Holiness addressed the following radio message to the world's leaders and peoples, a father's cry of courage and incomparable love:

A grave hour has once again struck for the great human family; an hour of awful deliberations from which neither our heart nor our spiritual authority can distance themselves, for God has given them to us to lead souls on the path of justice and peace.

We stand with all of you who bear the weight of so great a responsibility at this moment, so that through our voice, you may hear the voice of that Christ from whom the world learned the lessons of life, and in whom millions upon millions of souls place their faith during an emergency in which his word alone can prevail over all the uproar on earth.

We stand with you, leaders of nations, politicians and soldiers, writers, men of the radio, orators, and as many others as have influence over the thought and actions of their fellow men and responsibility for their fate.

We, armed with nothing other than the word of truth, far above public contests and passions, speak to you in the name of God, after whom every family in heaven and on earth is named, of Jesus Christ, our Lord, who wanted all men to be brothers, of the Holy Ghost, gift of God Most High, the inexhaustible fountain of love in our hearts.

Today, when, despite our repeated appeals and our particular concern, fears of a bloody world war are ever more stirred up, today, when emotions are raised to such a pitch that it seems likely that the horrible machinery of war will soon be set loose, we, as a father, make a new and more fervid appeal to world leaders and peoples, to the former, that, setting aside accusations, threats, and grounds for mutual distrust, they try to solve their present differences by the one proper way, by common, binding agreements, and to the latter, that, in calmness and serenity, without unseemly demonstrations, they encourage the peaceful initiatives of their leaders.

It is through the force of reason, not that of arms, that justice makes progress. Empires not founded upon justice are not blessed by God. Politics free of morality betrays the very ones who practice it.

The danger is near, but there is still

time.

Nothing is lost by peace; everything can be lost through war. Let men go back to understanding one another. Let them go back to negotiating. By negotiating in good will and with respect for each other's rights, they will perceive that an honorable outcome is never impossible when one has sincere and factual negotiations.

They will become great with true greatness if, by imposing silence on the voices of passion, both public and private, and by giving reason full rein, they will have spared their brothers their blood, and their fatherland its ruin.

May the Almighty grant that the voice of this father of the Christian family, of this servant of the servants of God, who bears, unworthily to be sure, but nonetheless really the person, word, and authority of Jesus Christ, may find a willing and immediate acceptance in the hearts and minds of men.

Let the brave hear us, that they may not become weak through injustice. Let the powerful hear us, if they want their power to work not the destruction of peoples, but their prosperity, protection, and tranquility in their station and work.

We beg them through the blood of Christ, whose strength, which conquered the world, was meekness in life and death. And as we beg them, we know and feel that we have with us all those who are upright of heart, all those who hunger and thirst for justice, all those who are already suffering every pain through the evils that life brings. We have with us the heart of the mothers, that beats with ours, the fathers, who would have to abandon their families, the lowly, who toil and do not understand, the innocent, on whom the frightening threat weighs down, the young, gallant knights with the purest and noblest ideals. And with us is the soul of this old Europe, the work of Christian faith and genius. With us is all humanity, which waits for justice, bread, and liberty, not iron, which kills and destroys. With us is that Christ, who made brotherly love his fundamental and solemn commandment, the substance of his religion, and the promise of salvation for men and nations.

Mindful, at last, that human activities have no value without divine help, we invite everyone to turn his gaze on high and ask the Lord with fervid prayers to send down his abundant grace on this tortured world, to appease men's angers,

to reconcile their souls, and to make shine the dawn of a more serene future. In this expectation, and with this hope, we impart to all from our heart our paternal benediction.

If those in authority had listened to this fatherly cry of alarm, the human race would have been spared years of horrible suffering and fratricidal slaughter. But a sort of intoxication with power and domination had taken over the minds of the two dictators, and the war was unleashed first on Europe, and then upon the whole world.

Once Pius XII saw that there was no way of avoiding the war, he devoted himself entirely to mitigating its horrible effects and to trying to bring about by every means possible that the great conflict finally end in a just arrangement.

All know his charitable initiatives, his many calls to fraternal concord, his radio messages of encouragement and peace.

All know that the small Vatican City State and its extraterritorial properties had become places of sanctuary for many whose very lives were threatened. They were all taken in, without discrimination as to religion or race.

All know that one day, while the incendiary bombs were reducing the populous San Lorenzo quarter of Rome to a heap of ruins, his white figure, together with that of the reigning Pontiff, then Msgr. Montini, appeared unexpectedly amidst the wreckage and the terror of the citizens, who by then had found in him alone a refuge and a consoler. His white cassock was stained with the blood of the poor wounded.

A pontiff, who was by nature meek, had found the strength and the courage of Leo the Great. And at the end of the war, when the final catastrophe seemed to be closing in on the city, he, by his word alone, which at that supreme moment had become almost formidable, knew how to avoid the scourge in a way that appeared miraculous. For this, with good reason, the people acclaimed him as the *Defensor Civitatis*, the Defender of the City. The people, when they are not instigated, never err; *Vox populi, vox Dei*, the voice of the people is the voice of God.

For this reason, they are in manifest error who now accuse Pius XII of weakness and acquiescence on account of his policy with regard to the war and the war crimes. Nothing is more false; it was never a case of *weakness*, but of *prudence*. He condemned the war and the exterminations frequently, but in a way so as to save what could be saved and not to make things even worse.

He often told me, when I submitted my rough drafts of certain kinds of documents, "You must avoid certain harsh expressions. I

would use even stronger means to condemn errors and horrors, if I did not fear thereby to make things worse. We have to have a lot of prudence in choosing our words. With prudence and patience, always joined together with the just affirmation of principles, one can save peoples and above all the innocent from an even worse catastrophe in this sad and frightening hour."

His job was, therefore, at the same time one of sagacity and of firmness, of equilibrium and of just moderation, a wonderful work that saved not only Rome but also a good part of humanity from a worse ruin.

I end this brief discussion of the public activity of that great Pontiff with the finely carved words which Domenico Cardinal Tardini pronounced in his commemorative address on October 20, 1959 in the Hall of Benedictions in the Vatican, before the Sacred College and a select audience.

In a truly tragic world situation, Pius XII was called, as indeed he was, its *master*, but in reality he was at the same time its first *victim*.

He, who was the most *afflicted* of all, became the *consoler* of all.

He was the animator and drawer of crowds, but his truest and deepest yearning was for study, meditation, and solitude.

An expert speaker, he seemed to delight in his polished and solid eloquence. Yet each one of those discourses and messages cost him long and painful labor.

A wise guide, he often pointed out the right path to others, while not rarely he came upon so many difficulties in tracing out his own.

His timid temperament caused him to shrink naturally from conflict. Nonetheless, he proved to be a fearless warrior every time that the protection of truth and justice and the welfare of souls required it.

For this reason, Pius XII will go down in history as a Pontiff who was concurrently a wise reformer and a daring innovator.

This whole complex of contrasts and contradictions sheds light on what I would call the mystery of Pius XII.

Whoever does not understand all of this will never be able to appreciate the value of his chief merits and the perfection of his greatest virtues, a perfection which, it is well to note, was achieved gradually, after much sweat and labor.

A grace was granted to those who remained near to Pius XII over the years, the grace to be present at his spiritual ascent, to see him continually rise higher, all the while becoming purer, thinner, more courteous, more magnificent.

In the end, the flame of his charity, having burned away the tiniest impurities of human frailty, poured forth and diffused throughout the whole world the rays and beams of heaven.

### 3. Pius XII Encourages Me to Write the Italian-Latin Dictionary of Modern Words

Every once in a while when I am summoned to an audience with the Holy Father, I feel a sense of veneration and emotion as if a supernatural event was taking place. And indeed, is it not supernatural that after so many centuries, after so much history, and after so many often tempestuous events, Peter has survived in this man who represents Jesus Christ himself on earth, the foundation stone on which, by his will, his one Church is founded, whose pastor of pastors he is, and to whom is entrusted the whole flock, with no exception, and who is the vital and dynamic center of a spiritual kingdom that will experience storms, for sure, but never shipwreck, because it is meant to spread throughout all nations right up to the end of time?

It was with this sense of profound veneration that I used to enter an audience with Pius XII, and I still have before my eyes that thin figure, the penetrating gaze, the refined habits and the extreme courtesy.

I remember that when I used to enter and kneel down before him, he always smiled and said, "Please forgive me for bothering you. Sit down. Sit down." Then, when he gave me the work I had to do, he never used a word of command, but always asked if I would like to do him the favor of doing this or that, and he always ended by begging my pardon if he made me work too much. Such delicacy and refinement in dealing with people moved me.

In the first year of his pontificate, while he was at Castel Gandolfo for a bit of rest, which in reality was intense work, he summoned me to put his first encyclical into Latin. He had been composing it in those days, and he gave me twelve pages at a time, as soon as he had written them. I knew that he wanted to published it as soon as possible, and I therefore tried to hurry the work along as best I could.

One day, I went to Castel Gandolfo with my twelve completed pages, but the Holy Father had not had the time to compose the twelve following ones. As soon as he saw me, he said, "How did you do it so quickly? I, on the other hand, have fallen behind."

"But Holy Father," I answered smiling,

"Your Holiness has plenty of other things to attend to constantly."

"That's true, that's true," he added. "Still, I wouldn't have let you tire yourself so. How did you do it so fast?"

"I have the habit, Holy Father, when I have urgent business to attend to, to get up at 3:30 or 4:00 in the morning."

"Oh no! You shouldn't do that. That will ruin your health. Work instead in the evening after supper. I am used to working ordinarily until 2 AM. One works so much better at night when everything around you is quiet and no one bothers you."

"Thank you for your advice. Holy Father, but I couldn't do it that way. I don't have any problems in getting up and working in the early morning."

"Well, then, do as you see fit," His Holiness concluded, smiling. "Still, I wouldn't like to tire you out so much."

Pius XII really did make one work a lot. He, despite being so thin, was tireless, and his assistants had to be the same. But one worked well and gladly with him, for he was an inimitable example of tact, courtesy, and industry.

Very rarely he would make some observations about Latin to me, and when that happened, he spoke not only with delicacy, but with hesitation, with fear, as if begging my pardon. He would then grab Georges' Latin-German Lexicon, which he always had within reach, take a quick look, and then say, smiling, "OK, OK, you're right."

Probably no Pope, Leo XIII alone excepted, wrote so many documents of such importance and with so many implications as did Pius XII: encyclicals, apostolic letters and constitutions, consistorial and extra-consistorial allocutions, messages, and radio addresses on every type of subject, even the most complicated and difficult.

With respect to Latin discourses, I recall an episode that illustrates his iron memory, comparable to that of Pico della Mirandola.

I had composed in haste (which was against his explicit instructions) an extremely long Latin discourse which the Holy Father was to pronounce shortly before a large audience in the Courtyard of San Damaso. I myself was in this audience. He began to recite this long discourse without the manuscript in his hands, as if he was improvising as he was going along.

I was astounded, and when, a few days afterwards, I had the occasion to be summoned to an audience to draft some papers, I could not do without expressing my wonder at what had happened. But he, smiling, said, "You know, by the grace of God, when I read a discourse three times, even if it is in Latin, I

can easily recite it from memory. What is more, perhaps it escaped your notice that while I was reciting that speech, I skipped over a section that appeared too long to me, given that very few can understand classical Latin when they hear it, unless they know what to expect."

I replied that I had indeed noticed it, but that the speech went well enough even with that omission.

"That's true, that's true," he added. "When it is published, the whole text will come out, and everyone can read it and be able to understand it more readily. But, you see, when I have to give a speech, even if it has been prepared and written up, after I have read it three times, I can skip whole paragraphs without losing my place because it is just as if I had the pages and paragraphs actually written before the eyes of my memory. That's not to my credit; it's a gift from God."

Among the many documents of Pius XII, there are not a few that deal with quite modern topics, and which therefore, when written up in Latin, require new terms. These terms belong to two categories, words which deal with modern things or inventions (there are very many of these), and new ideas which have risen from the progressive evolution of thought and the refinement of our sensibility. These last, which are perhaps the most difficult to translate into good Latin, have been in great part introduced by Christianity, through that great upheaval and renewal of the human spirit that brought about so much ferment and new life. Let me give the following examples: spirit of sacrifice, spirit of humility and of self-denial, to deny oneself, to purify one's passions and transform them into virtues, to mortify one's *ego*, altruism, the social function of property, automation, communism, socialism, to socialize, socialization, totalitarianism, cult of the state, etc.

Naturally I had to try to translate all these phrases and thoughts in all their different senses into *classical* Latin, because such was the wish of Pius XII, who was a cultivated humanist and, I should say, quite scrupulous in the matter of purity of language.

Already in the reign of Pius XI I had had to draft in Latin the encyclical *Vigilanti Cura* on motion pictures, and later, under Pius XII, *Miranda Prorsus*, which was more complete in that it dealt with a variety of media, particularly radio, television, and cinematography.

I thus began to wonder whether it would be useful and timely to compose an *Italian-Latin Dictionary of Modern Words*. The work was not easy; however, it appeared necessary, especially for me, for which it was an indispensable tool of work. It was first necessary for me to brush up by reading all the Latin classics, even those of the Christian period; then I

went on to the humanists, the epigraphists, and finally that most rich mine of Latinity, the *Acta Leonis*.

Before beginning, I asked the advice of the Holy Father, Pius XII, who not only encouraged me to undertake this work, but also told me that right from that moment on, he would be blessing my undertaking.

The fourth edition of this *Italian-Latin Dictionary of Modern and Difficult-to-Translate Words* appeared in 1963; it was published by Editrice Studium of Rome and consisted of 846 pages, each with two columns, on which about 12,000 words were considered and translations proposed. It was also enriched with various modern terms which had been collected and examined by my gallant colleagues of *Latinitas*, *Palaestra Latina*, and other similar publications during the last ten years. A long time ago, the humanists worked worthily to enlarge the domain of Latin to help it adapt to modern requirements and new needs. Writers of inscriptions worked to the same end, and among them S. A. Morcelli is worthy of special mention, for he produced the famous *Morcelli Lexicon of Inscriptions*, which was published by Filippo Schiassi. In more recent times, other works, of lesser value, have been completed, all, however, worthy of praise for the noble and useful goal which motivated their authors.

I don't pretend that my *Dictionary* is without defects, gaps, or inevitable omissions; for this very reason I tried, as my friends and competent scholars advised, to perfect and enrich it more and more. One critic complained that there were occasionally exceptionally long circumlocutions. That's for sure, but one can't always translate new words and phrases by just one word, unless one wants to fall into the Latin style of Folengo, as Renzo has done. Circumlocutions can often be inserted into a sentence in such a clear, natural, and unobtrusive manner that all ponderousness and prolixity are removed. It's a question of knowing how to do it, and in any case the *Dictionary* cannot teach or suggest everything. It would be quite something if one could write good Latin just by having a dictionary in one's hand.

Horace, in his *Ars Poetica*, not only allows poets to introduce prudently, when necessary, new words, which derive, with a slight deviation (*parce detorta*) from a Grecian source, but also advises them to join words together in order to render new ideas. (*Dixeris, egregie, notum si callida verbum reddiderit iunctura novum*: A skillful arrangement may be able to give a new air and cast to old words.)

This is what I tried to do, and it is not for me to judge whether or not I succeeded. In any case, I can say that this book of mine, which required the most exhausting labor, has had a good press and has been read far and wide.

#### 4. The Last Days of Pius XII

Advancing age and an ever more burdensome load of daily work began in time to take their toll on the health of Pius XII.

He used to spend long periods at the pontifical villa of Castel Gandolfo to enjoy a bit of refreshment and rest. But he did not find rest there, because the sense of his responsibility kept him working, and even when he went out for his usual brief walk, whether up at the pontifical villa or in the Vatican gardens, he always carried with him the pages of some important document and made his rounds reading and thinking.

It therefore happened that after various bouts with illness, which he more or less overcame, the final catastrophe struck in the autumn of 1958 at the villa of Castel Gandolfo.

I still remember the immense void that all felt on that day; I recall the triumphant return of the corpse to the Vatican Basilica between two walls of mourning people, who wanted to give their last farewell to him who had been the *Pastor Angelicus*, the *Defensor Civitatis*, the tireless herald of peace.

This time too, as Secretary of Briefs to Princes, I had the duty of composing the funeral eulogy of the late Pontiff.

I now present this and my other compositions, which were the final tribute of lasting veneration which his Latin Secretary presented to the Pope.

##### PIUS XII PONT. MAX.

*Eugenius Maria Iosephus Pacelli postr. cal. Mart. a. MDCCCLXXVI terrae caeloque natus est; paucas enim post horas quam mortalis huius vitae lucem aspexit, lustrali est sacri fontis aqua expiatus.*

*Inde a iuvenili aetate mentis acie, innocentia vitae, pietate impensissima erga Deum eiusque Virginem Matrem enituit.*

*In Viscontiano Lycio litteris ac liberalibus disciplinis tam alacrem dedit operam, ut praeceptorum laudibus honestaretur et condiscipulis omnibus praeluceret.*

*Cum divino quodam instinctu ad sacerdotium se vocatum agnosceret, in sacras adipiscendas doctrinas summo studio incubuit, ac postr. cal. Apr. a. MDCCCLXXXIX ad hanc excelsam dignitatem est evectus.*

*In Sacrum Consilium Extraordinariis Ecclesiae Negotiis procurandis cooptatus, tam citato gressu hoc in sibi credito munere fungendo processit, ut non multos post annos ab actis eiusdem Sacri Consilii esset, magna cum omnium aestimatione ipsiusque Pontificis Maximi Pii X praeconio.*

*Sancti huius Pontificis Successor Benedictus XV eum Archiepiscopali dignitate auxit,*

*atque Apostolicum in Bavaria Nuntium delegit ac nominavit.*

*Qua in non facili provincia pactum conventum, quod "Concordatum" dicitur, inter Apostolicam Sedem huiusque regionis moderatores, ejus consilio, labore et opere feliciter sancitum est.*

*Anno autem MCMXXIX, cum iam in Germania Nuntium Apostolicum per aliquot annos egisset, cumque ibi ad aliam eiusdem generis eiusdemque gravitatis pactionem operam dedisset sapientissimam, a Summo Pontifice Pio XI Purpuratorum Patrum laticlavio decoratus est; ac duos tantum post menses Cardinalis a publicis Ecclesiae Negotiis nominatus.*

*Decem post annos idem Pontifex piissime decessit e vita; ac brevissimo Cardinalium coetu habito, Eugenius Pacelli ad Summi Pontificatus apicem evectus est. Et quamvis iam in omnes fere populos calamitosum ruinosumque ingrueret bellum, hic tamen nuntius totius catholici orbis excitavit laetitiam; atque omnium oculi, mentes animique ad eum qui divino nutu in saeva illa tempestate Petrianae navis gubernacula moderabatur, nova luce perculti novaque spe permoti, erecti sunt.*

*Graves, ac timoris, cladis ruinarumque pleni, elapsi sunt anni. Inter armorum clamorem, quae e terra, e mari, e caelo jacebantur, dum hominum communitas odio sumultateque dilacerabatur, dum discordia fere ubique imperabat, dum divina in multorum animis languebat caritas, dum florentes denique urbes dirutae erant, ac valida juvenus fraterno scelere necabatur, unus e Vaticana arce ad amorem, ad concordiam, ad pacem, quae vera pax esset, componendam adhortabatur omnes. Ac non est qui ignoret candidam Pii XII vestem innocenti cruore tum perpuratam esse, cum Romana ipsa Urbs, ignovomis e caelo verberata globis, diruta esset, et conclamantes multitudines Angelicum stiparent Pastorem, opem supernumque afferentem solacium.*

*Postea tacuere arma; sed odia, sed dissensiones, sed discordiae non siluere.*

*Oportebat imprimis sanare animos, diuturna similitate sauciatos; oportebat imprimis gliscentes profligare errores, et collustrare mentes divinis veritatibus.*

*In arduo hoc opere exsequendo Pius XII totus fuit. Sapientissimis enim editis documentis, et orationibus habitis paene innumeris, ad rectam amplectendam doctrinam, ad pacem, ad concordiam advocavit omnes. Praeterea sacra Iubilaea duo in catholico orbe celebranda indixit: alterum anno MCML, alterum autem primo exeunte saeculo, ex quo dogma Immaculae Virginis Mariae ab eius Decessore fel. rec. Pio IX definitum fuerat. Atque, ut erat gerendarum rerum prudentia eximius, publicas in commune bonum inter*

8 *Apostolicam Sedem ac Nationes plurimas conciliavit confirmavitque rationes necessitudinesque.*

*Sed tot tantisque curis laboribusque fractus, a.d. VII idus Oct., a. MCMLVIII, hora fere IV, complorantibus cuiusvis originis et cuiusvis religionis civibus ac gentibus, placidissimo obitu decessit.*

*Animo fuit leni ac miti, sed voluntate forti, invicta, tenacissima.*

*Effusa in pauperes caritate flagravit; ac nihil dulcius, suavius nihil habuit, quam egentium necessitatibus occurrere.*

*Evangelicam veritatem ac sacrosancta Ecclesiae iura, quae in non paucis Nationibus temerario ausu atque inhumanis prorsus insectationibus proculcabantur, iterum iterumque pro viribus tutatus est.*

*Vixit annos LXXXII, menses septem, dies septem.*

*Universae Ecclesiae praefuit annos XIX, menses septem, dies septem.*

*Ob eius obitum lux magna in terris restincta est; sed novum videtur in caelo refulgere sidus.*

#### PIUS XII, SUPREME PONTIFF

Eugenio Maria Giuseppe Pacelli was born on earth and in heaven on March 2, 1876, for on the same day that he saw the light of this earthly life, he was reborn in the purifying waters of holy baptism.

Right from the earliest years of his youth he was distinguished by the sharpness of his intellect, by the innocence of his life, and by his intense devotion to God and the Most Holy Virgin Mary.

He enrolled at the Lyceum Visconti, where, by his diligence and genius, he earned the praises of his teachers and the admiration of his fellow students.

Then, feeling himself called from on high to the sacerdotal office, he zealously worked to acquire a deep and healthy religious education, and on April 2, 1899, he was elevated to the lofty dignity of the priesthood.

On account of his great merit, he was immediately summoned to serve in the first section of the Secretariat of State, whose secretary he was appointed not many years later by Pope St. Pius X, who held him in high esteem.

The successor of that saintly pontiff, Benedict XV, raised him to the archiepiscopal dignity and sent him to Bavaria as Apostolic Nuncio.

On account of his diligence, prudence, and tireless activity, an important concordat was concluded between the Holy See and Bavaria.

In 1929, Pope Pius XI elevated him to the

honor of the sacred purple by creating him a cardinal, wishing in this way to reward the sensible performance of Msgr. Pacelli not only in Bavaria, but in all of Germany, where he had later been named Nuncio and had been able to conclude a new and important concordat with the government.

About ten years later, when Pius XI had passed from earthly to eternal life, Eugenio Pacelli, after a short conclave, was raised to the pinnacle of the Supreme Pontificate. And even though the disastrous and ruinous Second World War was already evident on the horizon, this announcement brought joy to the whole Catholic world, and the eyes of all turned with trepidation and full of new hope toward the bright figure of him who, in that turbulent hour, took in hand, in God's name, the helm of the prophetic bark of Peter.

Years full of horror, slaughter, and destruction followed. In the din of battle, which came from the land, the sea, and the air, while the human family was lacerated by hatred and ill-will, while discord prevailed almost everywhere because divine charity had grown weak in so many souls, while flourishing cities were reduced to rubble, and while able bodied youths were mowed down by the arms of their brothers, he alone, the Pope, from the abyss of the Vatican, called on all passionately to let love, harmony, truth, and genuine peace establish themselves once again.

There is no one who does not know how the white cassock of Pius XII was rendered Purple with the blood of innocents, for, when Rome herself was bombed, he entered fearlessly into the fiery ruins to bring help and comfort to the people, who surrounded their shepherd crying and screaming.

Then, finally, the arms were silent, but not hate, dissention, and discord.

It was above all necessary to calm and heal souls wounded by the daily rancor, and it was just as necessary to condemn errors and enlighten minds with divine truths.

Pius XII, at the war's end, dedicated himself entirely to these exalted tasks.

By publishing the most wise documents, and by addressing almost innumerable many discourses and radio messages to the world, he summoned all to correct principles, to peace, and to concord.

He proclaimed two sacred jubilees for the Catholic world, one in 1950, the other at the end of the centenary of the definition of the dogma of the Immaculate Conception of the Virgin Mary proclaimed by his predecessor of happy memory, Pius IX.

Finally, weakened by so great and tireless work, he was struck down with a grave illness, and on October 9, 1958, at 4 AM, he peace-

fully died to the regret of all.

His spirit was meek and delicate, but his will was brave, invincible, and most tenacious.

To the poor he showed the most generous charity, and he found nothing so sweet and pleasing as meeting public and private needs with munificence.

He oftentimes bravely defended the principles of the Gospel and the most holy laws of the Church, which, in many nations, were being deceitfully trampled down or even foolishly denied.

He lived 82 years, 7 months, and 7 days.

He was supreme head of the Catholic Church for 19 years, 7 months, and 7 days.

At his death, a great light went out on earth, but a new and bright star appeared in heaven.

\* \* \*

The Most Illustrious and Most Reverend Lord Antonio Bacci, Secretary for Briefs to Princes, composed the following four elegiac poems for the base of the monument of the late pontiff.

I

CVM . POPVLOS . FERRE . OMNES  
FORMIDOLOSVM . VEXARET . BELLVM  
VNVS . EXSTITIT . SINCERAE . PACIS  
CONCILIATOR  
VRBIS . DEFENSOR  
AERVMNOSORVM . SOLATOR  
STVDIOSISSIMVS

II

INSVRGENTES . ERRORES  
INVICTA . ANIMI . FORTITVDINE  
COMPESCVIT . PROFLIGAVIT  
FILIOS . AVTEM . ABERRANTES  
AD . PATERNVM . REVOCAVIT  
AMPLEXVM  
VERITATEM . FACIENS . IN . CARITATE

III

PASTOR . ANGELICVS  
SIBI . CREDITVM . GREGEM  
AD . AETERNAE . VITAE . PASCVA  
INDEFATIGABILI . CVRA  
PERDVXIT

IV

PENTECOSTIS . MVNERE . QVASI  
PRAEDITVS . ORATOR  
VI . SENTENTIARVM . PERSPICVVS  
SVBTILITATE . ACVTVS  
MAGNILOQVENTIA . GRANDIS  
CVIVSVIS . LINGVAE . GENTES  
AD . RECTE . SENTIENDVM  
VIVENDVMQVE . PERMOVIT

I

While a horrible war  
Consumed almost every nation  
He alone was the promoter of a true peace  
The Defender of the City



The most zealous consoler of the miserable.

II

Through the invincible bravery of his soul  
He checked and routed raging errors  
But his erring children  
He called back to his paternal embrace  
Combining truth with charity.

III

The Angelic Pastor  
Led with tireless attention  
The flock entrusted to his care  
To the pastures of eternal life.

IV

An orator gifted with the charism of Pentecost  
He was clear in the meaning of his sentences  
Keen in the art of exactness.  
Preeminent in eloquence  
He motivated people of every language  
To think right and to live right.

\* \* \*

## From the Chairman

### *Veterum Sapientia*

Those who attended the Convention in St. Paul, or who bought the tapes, will recall that Attorney Halisky spoke at great length of the Apostolic Constitution *Veterum Sapientia* issued by Pope John XXIII in 1962. When the Chairman wrote to thank Attorney Halisky for his contribution to the Convention, he mentioned the tale, found in Peter Hebblethwaite's life of Pope John, that when some vernacularists, dismayed at the provisions of the Constitution, rushed to the Holy Father to complain about his decree, the Pope replied, "Oh, just forget about *Veterum Sapientia*!"

The Chairman has just received a letter from his friend, Fr. Suitbertus Siedl of the Vatican's Latinitas Foundation, which shows how solidly the Pope stood behind his Constitution. He publishes below not only his English translation of Fr. Siedl's letter, but the original Latin text as well, since Fr. Siedl is one of the foremost living writers of Latin prose.

\* \* \*

July 6, 1989

To the Most Illustrious Professor Lo Bello, from Fr. Suitbertus of St. John of the Cross, O.C.D., Greeting, Peace, and Benediction!

Today is the third day since, God kindly permitting, I arrived at the shores of America, and I am now enjoying the fertile state of Florida. From here, in your very fatherland, I enthusiastically greet everyone, you especially, and then all the members of your Association. To these, my first words of greeting, I should like to add at once some news about a matter that will certainly not prove unpleasant for you to hear.

My friend Jan, from whose house I am

writing these pages, told me how he had received your pleasant letter in which you related to him that malicious tale that is found in Peter Hebblethwaite's biography of Pope John XXIII, where it is asserted that Cardinal Pizzardo was the one who wrote the apostolic constitution *Veterum Sapientia*, and that when some malcontents went to Pope John to complain about its provisions, he lightly dismissed the document, saying, "Forget *Veterum Sapientia*."

This is what I can tell you about that tale:

1) It often happens that some cardinal especially learned in a matter helps the Pope in writing a document, but this fact does not lessen the worth of the document when the Pope promulgates it.

2) As happened in the case of *Humanae Vitae*, history shows that there are always those who will rise up against a Pontifical document when it is issued.

3) I myself was present and was in fact standing quite close to the altar of St. Peter in the Vatican Basilica when Pope John XXIII himself promulgated *Veterum Sapientia*, and this is what happened: The Basilica was filled with an immense multitude of faithful when the Sovereign Pontiff solemnly entered and gave a famous address in which he quite copiously and abundantly explained the significance and authority of this document to his listeners, noting among other things:

Let no one say later on that this old Pope didn't understand what sort of document he was signing but just put his name on a paper that some others had placed in front of him. I tell you now that I know what I am signing, and I certainly desire what the document calls for, and therefore will subscribe to it solemnly in front of all of you on this altar of St. Peter.

And in front of us all, I myself close by as I said, he signed his name to the document.

This is an historical fact, which took place publicly in front of a great many witnesses, and I wanted to write to you about it.

Sincerely yours,

Fr. Suitbertus

\* \* \*

6. VII. 1989

*Illustrissimo domino professori Lo Bello P. Suitbertus a S. Joanne a Cruce, O.C.D., salutem, pacem et benedictionem.*

*Hodie tertius jam dies est ex quo benigne disponente Deo primum tetigi oras Americanas et generosa fruor terra Floridiana. Ideoque in Patria vestra praesens ex toto corde Vos omnes consaluto: Te imprimis, sed et cunctos Tibi Consociatos. Hisce meis primis salutationis verbis adjungere volui statim nuntium*

*de re vobis certe non ingrata.*

*Narravit mihi enim amicus meus Joannes (cujus in aedibus hae litterae scriptae sunt) se recepisse a Te gratam epistulam qua eum certiore fecisti de malevola fabula quae invenitur in biographia Joannis Papae XXIII a Petro Hebblethwaite conscripta ubi asseritur auctorem Constitutionis Apostolicae Veterum Sapientia fuisse em. Card. J. Pizzardo, ipsum vero Summum Pontificem postea contra hoc documentum insurgentibus respondisse, "Hoc documentum (Veterum Sapientia) potestis oblivioni tradere; nihil est."*

*Ad hanc fabulam respondendum:*

1) *Quod aliquis em. Cardinalis, rei peritus, Summum Pontificem in scribendis documentis Pontificiis adjuvet, saepius accidit neque valorem documenti a Summo Pontifice editi minuit.*

2) *Quod in principio semper sunt qui contra documenta Pontificia censorie insurgunt, historiae decursus demonstrat. (Idem exempli gratia fuit edito documento Humanae Vitae.)*

3) *Egomet ipse praesens adfui sat proxime stans prope altare S. Petri in Basilica Vaticana cum ipse Joannes Pp. XXIII hoc documentum Veterum Sapientia publici juris fecit. Et res ita accidit: Tota Basilica Vaticana ingenti multitudine fidelium repleta, Summus Pontifex ingressus est et sermonem habuit praeclarum quo momentum et valorem hujus documenti (Veterum Sapientia) sat fuse et abundanter audientibus explicavit et inter cetera hoc quoque dixit:*

*Ne postea dici possit hunc Summum Pontificem jam aetate provecum non bene intellexisse quali documento nomen suum subscribendo apposuisset, sed tantummodo subscripsisse; quia alii hoc documentum illi ad subscribendum dederunt. Ego vobis dico me scire quid nunc subscribam et me quod in documento scriptum est re vera velle, et propterea hoc documentum coram omnibus vobis in hoc altari Sancti Petri sollemniter subscribam.*

*Et coram omnibus nobis, me - ut dixi - sat proxime adstante, documentum subscripsit.*

*Hoc est historice certum, quia ante tot testes publice factum est. Hoc Tibi scribere volui. Cura ut optime valeas.*

*P. Suitbertus a S. Joanne a Cruce*

\* \* \*

## 1989 Convention Tapes

The Chairman has not been pleased to learn of the extraordinary delays members have experienced in receiving the tapes they ordered of the 1989 LLA Convention from Twin Gables Enterprises of Stillwater, Minnesota. The Chairman himself has waited five months

and still not received his.

## Fall Renewals Due

Members whose memberships expire in December, January, and February are asked to renew at this time in order to save the Association the cost of sending out renewal notices and the Secretary the not unsubstantial time of preparing them. Please check the top line of your mailing label where there is a designation if your dues are due within these three months.

Minimum annual dues are \$10.00 per member and \$5.00 for seminarians. Please contribute more if you can; your added donations will help the Association in its work. Renewal payments, as well as change of address notices, should be sent to the Secretary at his address given on the first page.

Canadian members should pay \$12 in US funds, since their newsletters must be mailed first class. Members who live overseas should send a minimum of \$15, since their newsletters must be posted *via airmail*.

## Video Tape Of The 1987 Convention

Will the member who made a video tape recording of Bishop Lyon's Pontifical High Mass at the 1987 Washington DC LLA Convention please contact Attorney Jan G. Halisky, two of whose sons served the Mass. Mr. Halisky would like to buy or make a copy of the tape for a memento. His address is 507 S. Prospect Avenue, Clearwater, FL 34616 (1-813-461-4234).

## Mailing Lists

If you are receiving more and more junk mail, do not blame the Latin Liturgy Association. The Chairman never sells, rents, swaps, or gives out our membership rolls, although he has often been requested to do so. He condemns this blameworthy practice, indulged in by so many publications where people of poor judgment preside. Local officers are also prohibited from sharing their mailing lists.

## One More Contributor To The May Convention

Dr. Thomas E. Bird of Little Neck, New York

## New LLA Chapter In Camden, New Jersey

The Chairman has erected a new LLA local chapter in Camden, New Jersey, and appointed the Honorable Judge Philip A. Gruccio to be the Chairman.

## Notitiae

*No. 273 (April, 1989):* This issue contains,

without comment, two excerpts from previous documents that seem to indicate that the Congregation would like to apply the breaks to the movement towards granting permissions for the old rite of Mass. On page 382, the last paragraph of Pope Paul VI's Apostolic Constitution *Missale Romanum*, which introduced the new rite of Mass, is reprinted, and on page 385, a warning of October 28, 1974 by the Sacred Congregation for Divine Worship is republished. This warning pointed out that permission for elderly priests to use the old rite of Mass must not get in the way of the liturgical renewal.

*No. 274 (May, 1989):* It is reported that the Congregations for Divine Worship and of the Discipline of the Sacraments having been combined, the secretary of the former dicastery, Msgr. Virgilio Noe, has been relieved of his duties and named coadjutor to the Archbishop of the Vatican Basilica. The secretary of the latter dicastery, the Hungarian Lajos Kada, has been appointed secretary of the new combined congregation. Msgr. Kada, Archbishop of Tibica *in partibus*, was born in Budapest in 1924 and was educated there and in Gran and Rome. He was at one time Nuncio in Costa Rica and El Salvador.

*No. 275 (June, 1989):* The new Roman Calendar is republished on the twentieth anniversary of its promulgation. There have been some minor changes over these years; for example, the names of cities in such expressions as Our Lady of Lourdes and St. Anthony of Padua are now given in the vernacular languages, even in the official Latin text of the Calendar. The reasons for removing many saints from the rolls are reviewed; the Chairman recalls the commotion when St. Philomena was given the ax.

## The Holocaust

Various "Traditionalist" personalities have published statements recently which appear to excuse or deny the crimes of the Hitlerites or call for the surviving criminals to be dealt with leniently. In a "letter to Friends and Benefactors" dated June 1, 1989, the excommunicated Bishop Williamson wrote,

So the so-called "crimes against humanity" are definitely not what the left-wing media make them appear. Thus there is a great deal of hard evidence that the so-called "Holocaust", for instance, is largely a myth.

In the June, 1989 issue of Archbishop Lefebvre's magazine *The Angelus*, there is the following editorial remark on page 2, after an account of the arrest of an ex-Nazi who had been given asylum in one of the Archbishop's French establishments:

I for one am tired of this Jewish conspiracy to wipe every living former Nazi off the face of the earth.

In the May, 1989 edition of *The Remnant*, there is a front page article which suggests that the gassing of 6,000,000 Jews may be a "hoax" and a "lie".

The Chairman read all these things with disgust, nor does he understand why these people, who are supposed to be promoting the old Mass, go out of their way to defend the Fascists. It is a great embarrassment to the cause of Latin Liturgy that it is embraced by such elements. If people begin to associate the Latin Liturgy with sympathy for Hitlerism or with anti-semitism, then it is all over for us, and rightly so. Members of the LLA are encouraged to speak out plainly when they read or hear these things.

In the letter of Bishop Williamson mentioned above, mention is made of the so-called "Leuchter Report", which purports to demonstrate that the gas chambers of Auschwitz could not have been used to exterminate human beings.

What is not mentioned is that Mr. Leuchter's theories, as well as his credentials, were torn apart during the Zundel Trial, whose transcript, which the Chairman has, makes most entertaining reading.

The Chairman condemns the views expressed in the first paragraph above; intelligent people will be as likely to believe them as they are to believe that the earth is flat, or that the theory that it moves is an invention of the Freemasons.

## Additions and Corrections To The Latin Mass Directory

### CALIFORNIA

#### Diocese of San Bernardino

The Latin Mass is no longer celebrated at St. Joan of Arc Church in Victorville. The parish secretary says that too few people attended.

#### Diocese of Oakland

In addition to the Latin High Mass (Revised Missal) at 10:30 AM, there is now a Latin Mass according to the 1962 Missal at 4:30 PM every Sunday.

#### Diocese of Santa Rosa

The Latin Mass is celebrated at Holy Family Church in Rutherford only on the second Sunday of the month, not on alternate Sundays as was previously reported. The request for more Masses was refused by the bishop.

### ILLINOIS

#### Archdiocese of Chicago

The Latin Mass at the Tolentine Center in Olympia Fields is on the 2nd or 3rd Saturday of the month, not the 2nd or 3rd Sunday, as was reported incorrectly on page 4 of the September Newsletter.

## INDIANA

The Latin Mass is now celebrated every Sunday at St. John's Church in Indianapolis. The 1962 Missal and the revised Missal are used on alternate Sundays. It is always a High Mass, and the time is still 11 AM.

## IOWA

### Archdiocese of Dubuque

The Latin Mass is no longer celebrated at St. Patrick's Church in Dubuque. This church had never been without the Latin Mass; when the new Missal was introduced twenty years ago, Mass was still celebrated every Sunday at 8:30 AM in Latin according to the revised rite. The celebrant, however, has retired, and the Mass, which had been reduced in frequency from weekly to monthly, has been abolished altogether. Forty-four of the parishioners wrote a petition to the Archbishop asking for the Old Mass under the Indult, but their request has not been granted.

## KANSAS

### Archdiocese of Kansas City

The Latin Mass at the Church of St. Mary and St. Anthony is no longer celebrated on every Sunday. It is now celebrated only on the first and third Sundays of the month.

## MASSACHUSETTS

### Archdiocese of Boston

Loyola Chapel  
Boston College High School  
150 Morrissey Boulevard  
Dorchester, MA 02125  
Thursday evenings before the First Friday of the month at 8 PM.

## MISSOURI

### Diocese of Kansas City and St. Joseph

Our Lady of Sorrows Church  
2552 Gillham Road  
Kansas City, MO 64108  
Sundays at 12:15 PM

## NEW YORK

### Diocese of Brooklyn

Precious Blood Monastery  
53rd Street and Fort Hamilton Parkway  
Brooklyn, NY  
Third Sunday of the month at 11:30 AM  
1962 Missal

### Archdiocese of New York

St. Agnes Church  
143 East 43rd Street  
New York City, NY  
Sundays at 4 PM  
Sung Mass

This is in addition to the old rite Mass at 11 AM. There is no Latin Mass any longer at 1 PM.

### Diocese of Rockville Centre

St. Pius X Service Center Chapel  
Mercy Hospital  
1220 Front Street

Uniondale, NY 11553  
First Sunday of the month at 11 AM  
1962 Missal  
Coordinator: Msgr. Alfred Soave

## NORTH CAROLINA

### Diocese of Charlotte

The Latin Mass is no longer celebrated at St. Vincent's Church.

## OHIO

### Archdiocese of Cincinnati

St. Monica's Church  
238 West McMillan Street  
Cincinnati, Ohio  
Sundays at 1 PM  
1962 Missal  
Celebrant: Fr. Herbert J. Raterman, S.J. (LLA)

### Diocese of Cleveland

The Latin Mass at Immaculate Conception Church is now always celebrated according to the 1962 Missal.

## CANADA

### Ontario

### Diocese of St. Catharines

The new celebrant of the Latin Mass at the Carmelite Convent Chapel is Fr. James Greer, S.J.

### British Columbia

### Archdiocese of Vancouver

Holy Spirit Parish  
244 Lawrence Street  
New Westminster, British Columbia V3M 5L1  
Sundays at 2 PM  
1962 Missal  
Celebrant: Fr. Joseph Favotto, C.S.

St. Luke's Church  
20285 Dewdney Trunk Road  
Maple Ridge, British Columbia V2X 3C9  
Sundays at 7:30 PM  
Alternately a Low Mass and a Sung Mass  
Celebrant: Fr. Donald W. Neumann, pastor (LLA)

This replaces the Latin Mass at St. Michael the Archangel Church in Burnaby. Fr. Neumann, who celebrated that Mass, was transferred to St. Luke's and he took the Latin Mass with him.

## From the Chapters

### Los Angeles

The chapter met on Sunday, June 18, after the Latin Mass at noon at the Mater Dolorosa Monastery in Sierra Madre, and again at the same time and place on Sunday, July 23, and again on Sunday, August 27. 202 people now receive their monthly newsletter, of whom 69 are members of the LLA.

### New York City

The national officers, Dr. Lo Bello, Dr. Edgeworth, and Attorney Spangler, have unanimously decided to reorganize the Latin

Liturgical Association in the Greater New York City metropolitan area. On July 17, they dissolved the Greater New York Chapter of the LLA, thereby relieving the two chapter officers of their duties. At the same time, they erected the Archdiocese of New York Chapter of the LLA, and appointed as its first chairman Attorney William Leininger, 3074 Hylan Boulevard, Staten Island, NY 10306-4124. The new secretary-treasurer is Mr. Donald Cherry. The chapter held a special meeting at noon after the Latin High Mass at St. Agnes Church on Third Avenue; this was followed by a Day of Recollection at the same church on Saturday, September 30. Membership in this chapter is open to all our colleagues of the LLA in New York, Brooklyn, Rockville Centre, and Newark. Separate chapters will be set up in the last three places in due course.

### Saint Paul-Minneapolis

The local chairman, Attorney Galles, has prepared bylaws for the chapter. The two new chapter officers are:

#### Vice Chairman:

Rev. Mr. Harold Hughesdon  
1154 Portland Avenue  
St. Paul, MN 55104  
Secretary-Treasurer:  
Dr. Terence J. Coyne  
485 Summit Avenue  
St. Paul, MN 55102

### San Diego

The new officers of the San Diego Chapter are:

Chairman: William J. Hammond  
Vice-Chairman: Bernard J. Clavet  
Treasurer: Robert B. Grant  
Secretary: Hans J. Mosler

The Chapter came together for a Latin Mass on July 15 at 11 AM at Sacred Heart Church in Ocean Beach. No meeting was scheduled for August. In September, they held a Latin Mass on Tuesday the 12th at 7 PM at the Little Flower Haven in La Mesa.

### Washington, DC

The Chapter met at St. Anselm's Abbey at 2:30 PM on Sunday, September 17, and heard a report from the local chairman, Moe Moses, on the recent *Feriae Latinae* in Florida.

## Newsworthy Items

1. Mr. Chris Hannan reports that the single most attended Mass at St. Patrick Church in New Orleans is the Latin Mass celebrated there under the Indult Sundays at 9:45 AM.
2. Mr. Ken Solak reports that his parents attended the last Mass at the Assumption of the Blessed Virgin Mary Parish in Detroit, one of the churches given the ax by Cardinal Szoka. The last Mass, on June 4, was identical with the first, a Solemn High Mass on the high altar; all three priests wore birettas and Roman style vestments.

3. The Secretary, Attorney Spangler, had the great pleasure of participating in the first of the regular Sunday Masses under the Indult in Cincinnati, Ohio, on Sunday, June 4, 1989. These Masses are being held at St. Monica's Church, 238 West McMillan Street, every Sunday at 1 PM. About 350 souls attended; the celebrant was Fr. Herbert J. Raterman, S.J., of Xavier University. The congregation spontaneously turned the Low Mass into a Dialogue Mass.
4. Our member, Father Herbert J. Raterman, S.J., who celebrates the Indult Mass in Cincinnati, produces the radio program Moments of Reparation, broadcast Mondays through Fridays in Cincinnati (WCNW-AM 1560, at 4:30 p.m.), in New York City (WTHE-AM 1520, at 9:00 a.m.), in Philadelphia (WIBF-FM 104, at 9:30 a.m.), and on Sunday evenings over a 37-state area on WCKY-AM 1530 from 11:30 to midnight, EST. This "radio apostolate of little people loving God in a big way" promotes devotion to the Sacred Heart.
5. The "United States Conference of Roman Catholic Tridentine Rite Clergy and Laity" has congratulated Fr. Gommar A. DePauw on the 25th anniversary of his founding the Catholic Traditionalist Movement. There are about 100 priests in this conference, many of whom are now seeking to regularize their status through the *Ecclesia Dei* commission. The chief personalities appear to be Fathers Ruscitto, Giardina, LeBlanc, Quinn, Richter, Stemper, and Wickens.
6. Cardinal Bernardin had the following comment on the discussion that the American Archbishops recently had with the Pope in Rome with regard to the application of the Indult in this country:

In regard to the Tridentine Mass, it was made clear that the hesitation to permit its more frequent use is not with the Mass per se, which was the center of the Church's liturgical life for so many centuries. Rather, it is the attitude of some who request the Mass toward ecclesial authority and some of the authentic developments introduced by Vatican II . . . Concern was expressed as to the rationale for placating traditionalists, a small but vocal number of people who sidestep the local bishop's authority and, at times, seek to undermine that authority. They would appear to present a distorted image of liturgical life in the United States and absorb a disproportionate amount of time that could be given to other more urgent matters.

The Chairman considers that the principle *Abusus non tollit usum* is here violated.

The Cardinal is right, though, that the promotion of Latin is sometimes combined with other less admirable endeavors, but this can be said about practically any cause.

7. Fr. Karl A. Claver sang a Latin Requiem Mass (1962) for the martyrs of the French Revolution on Saturday afternoon, July 15, at St. Ann's Armenian Rite Cathedral in Manhattan. The music was by the 12-voice Pan Am *Chorus Angelorum*. 125 souls attended. The ceremony was noticed on page 4 of the July 17 edition of "The New York Times", where Messers Patalano and Zmirak, LLA members in New York City and Baton Rouge, were quoted. The reporter, Peter Steinfelds, gave the impression that it was a rendez-vous of monarchists and members of the far-right.
8. Mrs. Ann Muggeridge has written from Canada that July 14 was the fourth anniversary of the Tridentine Latin Mass Community in St. Catharines, Ontario. "Our congregation grows slowly but steadily. It is composed in large part of children, young adults, and young parents. Our bishop, Thomas Fulton, continues to celebrate Mass for us at least once a year, in Advent. He has never imposed any conditions on us — no petitions, signatures, age restrictions, time limitations, etc. We are very grateful."
9. The September Newsletter cost \$1722 to print and \$357.58 to mail out, for a total expenditure of 2079.58.
10. As of July 24, 1989, the Latin Liturgy Association had 1843 dues-paying members.
11. Our Lady of the Atonement Roman Catholic Church, 15415 Red Robin Road, San Antonio, TX 78255 occasionally offers sung Latin Masses according to the Revised Roman Missal. Fr. Christopher G. Phillips celebrates these Masses, which are on Sundays at 10:30 AM. The next three are scheduled for October 1, November 26 (*Christus Rex*), and December 24; the last such Mass was on August 6, Feast of the Transfiguration. This parish is a personal parish for the Anglican common identity within the Catholic Church. The music on August 6 was Claudio Casciolini's *Mass in A minor*, written about 1600.
12. Pasquale Varallo of Philadelphia has written to report that 14 souls from his city made a pilgrimage by van to Our Lady of Mt. Carmel Church in Manhattan on July 9; Fr. Rofrano celebrated the Latin Mass at the shrine at 10 AM.
13. Dr. Mary Berry of the Cambridge (England) Schola Gregoriana conducted a Gregorian Chant Workshop August 23-26 at St. Patrick's Church in Portland, Oregon. The affair was sponsored by the *Cantores in Ecclesia*.
14. Solemn Vespers in Latin followed by Benediction of the Blessed Sacrament were sung at St. Ann's Chapel in Palo Alto on Tuesday, July 25, at 8 PM. Fr. Alexander Larkin officiated, and William Mahrt directed the Chapel's Choir, which sang Italian polyphonic music of the High Renaissance. On the following day, Wednesday, July 26, at 8 PM, Fr. Russell Roide, SJ, sang the Latin High Mass at Stanford Memorial Church, which was packed for the occasion. The Choir of St. Ann Chapel sang Bird's *Mass for Four Voices*. The organist played Bach's St. Ann Prelude and Fugue.
15. Mr. Moe Moses, LLA local chairman in Washington DC and one of several of our members who attended the *Feriae Latinae* of the Latinitas Foundation at St. Leo's Abbey in Florida in July, has written to the Chairman to give some particulars of that affair. The daily program included community chanting or reciting of the Divine Office, Latin Mass and homily, spare time for private conversations in Latin, two morning meetings with talks on the Latin language, an afternoon spiritual talk, and a final address in the evening, general in nature, which always included a travelogue. Compline and Benediction ended the day, with silence imposed after 9:15 PM. There were 55 souls at the week-long event; they came from the United States, Canada, Mexico, Brazil, Costa Rica, and Austria. A Latin teacher held spontaneous classes to teach the basics. A urologist and surgeon interpreted the addresses and discussed the gist of them. Mr. Moses intends to introduce a Latin language study session and Latin rosary to the meetings of his local chapter. He reports that a Brazilian priest present at the *Feriae* celebrates only in Latin, and would be happy to receive Mass stipends from LLA members. He is Fr. Francis Boyes, Rua Joao Lira, 143-Apt. 241, 50050 Recife, Pernambuco, Brazil.
16. In the motu proprio *Ecclesia Dei*, when the Pope wanted to say "We want to announce our attention of making it easy for them to come back to the Church", it came out in Latin as *significare optamus voluntatem Nostram facilem iis reddendi communionem ecclesiam* and was officially and turgidly translated into English by "I wish to manifest my will to facilitate their ecclesial community." All involved should look into *Modern English Usage* by H. W. Fowler and study the articles *sociologese, officialese, commercialese, popularized technicalities, abstractitis, and periphrasis*, whence they would derive much profit. Otherwise, we shall soon be reading, "The Pope manifested his will to the chairpersons of the ecclesial communities as per *Ecclesia Dei* re facilitating Latin eucharistic celebrations and sensitizing ordinaries to the tradition-

alists' legitimate aspirations." Away with pompous and flabby circumlocutions!

17. Cardinal Bernardin gave permission for a Solemn High Mass according to the 1962 Missal at 6 PM on Thursday, September 14, at St. Phillip Neri Church on 72nd Street in Chicago. The Mass commemorated the 60th wedding anniversary of Mr. and Mrs. Boyle. Advertising and publicity were forbidden.
18. Our member Denis Crnkovic makes the following report from Pecs, Hungary, which he visited last summer:

Sunday High Mass is celebrated in the 19th century neogothic cathedral. A small sign in seven languages outside the church notes that Mass is sung to "Gregorian and polyphonic settings." I was able to attend one Mass there and was quite impressed with the quality of the choir. The High Mass is celebrated according to the new rites entirely in Latin, save the lections, which are read in Hungarian. The propers are chanted in Gregorian, the priest's and deacon's parts also being sung to the ancient melodies. The immutable Mass parts, on this occasion, were from a Renaissance setting that I could not place and was unable to obtain from the choir. (My Hungarian being less than fluent, I was unable to find a lingua franca in which to communicate.) The Mass was perfectly executed, that is, there was nothing of "show" about it, no personality came through the liturgy. In fact, as it should be, the liturgy enhanced one's ability to concentrate on the Mystery at hand rather than distracted from it as is so often the case elsewhere. The congregation seemed to accept the Mass as if it were perfectly natural and certainly not an aberration from the laws of nature or even the dictates of Vatican II.

## The Press

1. Attorney Spangler, the LLA Secretary-Treasurer, is the author of a letter to the editor in the July, 1989 issue of the *Homiletic and Pastoral Review*. The letter congratulates the editor for his statement in the February issue calling for more Latin Masses under the Indult, but points out that Mass may also be celebrated in Latin according to the new rites. Attorney Spangler concludes by providing some information about our own Association. The same issue of the *Review* contains the question "What is being done about allowing 'Tridentine' Masses?" Fr. Farraher, who answers the questions, is not well informed in this case, since he says that he has heard of only one request to a bishop.

On another matter, Fr. Farraher admits to not being sure why it has been customary to put the title *cardinal* between the Christian name and the family name (e.g. Richard Cardinal Cushing); the same question was submitted to *The Catholic Answer* (July-August, 1989, p. 22), where the wrong answer is given. The following is the reason.

It is a Latinism, required by the genius of the Latin language. Celebrities used only their Christian names, and when they signed these names on some formal document, they put their titles **after their name** in the attributive position required by Latin. Even today, for example, the Queen of England writes *Elizabeth R.* for *Elizabeth Regina*, Elizabeth the Queen. She does not write *R. Elizabeth*, which would be comical. Michael, who was a cardinal, could sign his name simply *Michael Card.* for *Michael Cardinalis*, Michael the Cardinal. Pope Damasus signed his name *Damasus Pp.* for *Damasus Papa*, Damasus the Pope. Any other epithets (and a cognomen was originally an epithet) would come afterwards in the attributive position. So, Cardinal Michael (the future Pius V), who came from Alessandria, could also sign his name *Michael Card. Alexandrinus*, Michael, the Cardinal from Alessandria, particularly if there were other cardinals named Michael. Cardinal Felix (the future Sixtus V), who came from Montalto, was known as *Felix, Card. Montaltus*, i.e., Cardinal Felix, the one from Montalto. The attributive position is also used for the numeral to identify which Pope of that name a fellow is. It would be illiteracy to write in Latin *Papa Paulus VI*; instead, Montini wrote *Paulus Pp. VI*, which means Pope Paul the Sixth, the sixth Pope named Paul, not Paul, the sixth Pope. When family names came more commonly into use, they were put in the attributive position after the fashion of the other epithets, so that today, for example, the above-mentioned Cardinals Michele and Felice would be known as Michael, Cardinal Ghislieri and Felix, Cardinal Peretti, because Ghislieri and Peretti were their family names. Ghislieri and Peretti went into the same slots as *Alexandrinus* and *Montaltus*, whose places they took. This happened regularly in all cases where the Latin fashion was maintained, not just in the case of cardinals. For example, the Austro-Hungarian foreign minister signed his name *Ottokar, Graf Czernin* (Graf = Count). The Ukrainian metropolitan of the same period was Andrew, Count Szeptytskyj. Even in *The Tablet* of August 5, 1989, we read of "Elizabeth, Lady Falkland".

2. The Associated Press brought to the attention of the world the Latin boo-boo made by the Vatican's Post Office when it engraved *Svebia* (Swabia) instead of *Svetia* (Sweden) on a new cancellation commem-

orating the Pope's recent visit to Sweden. The release, dated June 2 and sent to the Chairman by our member Martin Morrison, quotes Abbot Egger of the Holy See's *Latinitas* Foundation as saying that the blunder "is a huge error that should have been avoided. Latin, unfortunately, is on decline even in the Vatican". In truth, the Vatican stamps commemorating the Pope's trips are the ugliest things the Chairman has ever seen, and he is embarrassed to admit that he purchased them and put them into his collection. Fr. Caelestis Eichenseer, editor of *Vox Latina*, observed, upon noting the Vatican's blunder, "*Haec si in viridi ligno fiunt, quid tunc in arido?*" (Cf. *Luke XXIII*, 31.)

3. The *Washington Post* reported on June 1 that Dan Quayle never said, "I wish I had studied Latin in high school so that I could talk better with the people of Latin America." The story was an invention of Rep. Claudine Schneider (R-R.I.), and it underwent several metamorphoses in the process of being repeated.
4. The June 22, 1989 issue of *The Wanderer* had a front page story on the restoration of St. Agnes Church in St. Paul, Minnesota, where the LLA held its Second National Convention last May. There was also a long interview with the pastor, Msgr. Schuler, who discussed many of the problems facing the Church today.
5. The May, 1989 issue of *Christian Order* has a short article on the Latin Mass according to the 1962 Missal that is offered at the Church of Saints Michael and John in Dublin. One of the Irish newspapers reported that the celebrant processed to the altar "wearing traditional Roman vestments with a manacle (*sic*) hanging from his arm".
6. The June, 1989 number of *30 Days* has the articles "Schism: Year One" on the case of Archbishop Marcel Lefebvre and "Obstacle Course for His Eminence" on the commission *Ecclesia Dei* of Cardinal Mayer. In the former piece, Cardinal Oddi is quoted as saying that if a *modus vivendi* is not arranged while the archbishop is alive, the schism might be permanent. He suggests that Lefebvre say, "I believed I was doing right when I did what I did. May the Pope forgive me if I was wrong. Now I would like to enter again into perfect harmony with the Catholic Church," and that the Pope then take him back with open arms. The second article is an interview with Cardinal Mayer, who says that his commission has already awarded over 100 *celebrets*. He also said that his commission may grant *celebrets* to whoever asks for them, not just ex-schismatics. In the next, July-August number of the magazine, an interview with Archbishop Marcel Lefebvre was printed in which that prelate says that there is no

reason whatsoever for him to apologize to the Pope, who, he says, is a modernist.

7. According to a front page article in the June 29, 1989 issue of *The Wanderer*, the American bishops discussed the Pope's letter *Ecclesia Dei* in secret session during their recent assembly at Seton Hall University in New Jersey. The reporter says that it was generally though not unanimously agreed to interpret the Indult as narrowly as possible.
8. The Traditional Mass Society, the American branch of *Una Voce*, is now calling for the establishment of a "traditional ordinariate". In its June, 1989 issue, it calls for petitions to be sent to the Pope requesting the creation of such a jurisdiction.
9. The June-July, 1989 issue of *The San Francisco Catholic* has a long article on the archdiocese's liturgical commission. There is a picture of, and some statements by, our member Msgr. Robert Hayburn, a member *emeritus* of the commission, who promotes Gregorian Chant.
10. *The Catholic Exponent*, newspaper of the Diocese of Youngstown, Ohio, carried an article in its June 23 edition explaining how Bishop Malone has allowed six celebrations of the Latin Mass (1962 Missal) at three different churches during July and August. About 300 people attended the first Low Mass; 135 had signed the petition. The Fr. Helman referred to in the following excerpt is the diocesan Director of Worship.

Father Helman said it is clear that "the Tridentine Mass is not the wish or the will of the Holy Father. Rather it is a concession to persons in danger of schism."

Father Helman said unfortunately some people have used the Holy Father's concern for those followers of the schismatic Archbishop Marcel Lefebvre to imply that the local bishops are acting contrary to the Pope's will. They have enlisted well-meaning persons to engage in letter-writing campaigns requesting the Tridentine Mass.

Father Helman noted: "The Holy Father is firmly committed to all the documents of the Second Vatican Council, especially the decree *Sacrosanctum Concilium* which directs that worship be in the vernacular. Furthermore, the Pope upholds the 1970 Missal of Pope Paul VI which came out of Vatican II. The Pope himself celebrates liturgy according to this revised rite which remains the norm for Roman Catholics throughout the world." Father Helman said that "it is unfortunate that much confusion is

being caused by those who mistakenly propose that this exception made only for those persons in danger of the Lefebvre-led schism is the official law of the Church. A return to the Tridentine rite Mass as the norm is neither the will of the Holy Father nor the agenda for the contemporary Church in Rome."

The August 3, 1989 issue of *The Wanderer* carried a front page story claiming that Fr. Helman misunderstands the Pope's letter *Ecclesia Dei*.

11. The Friday, June 16 edition of *The Pittsburgh Catholic* reports in a front page article that over 300 people attended the old Latin Mass (1962 Missal) said at the chapel of Duquesne University in Pittsburgh, and about 500 souls were present at the Latin Mass in Beaver, PA celebrated on the same day. There is a picture of the celebration at the Duquesne University Chapel, which is not really suited to the performance of the ancient rite. The altar is a free standing table type structure; the organist sat with his portable instrument behind and to the left of the altar. There is no altar rail, and the candles are on huge sticks on each side of the altar, not on the altar.
12. Pietro Cardinal Palazzini is the author of an article in the March, 1989 issue of *Latinitas*, "De Lingua Liturgica Heri et Hodie in Ecclesia Latina" ("Liturgical Language Yesterday and Today in the Latin Church"). The Cardinal points out that Latin began to prevail in the liturgy both at Rome and in North Africa already in the third century, and that it was accepted by all peacefully right up to the Protestant Reformation. The Council of Trent, he says, recognizing the close connection between heresy and the vernacular languages, declined to allow them. The Second Vatican Council introduced them by way of exception to the rule, which was to remain Latin, but they have since got the upper hand, and it is Latin that has disappeared. He points out that the disappearance of Latin violates the provisions of the Constitution *Sacrosanctum Concilium*. He notes that in contempt of the decree *Optatam totius* and canon 249 of the *Code*, seminarians are ordained who are entirely ignorant of Latin. Even bishops are illiterate in the language, and he mentions an episode from a recent synod. He concludes that he nevertheless hopes against hope.
13. *The Wanderer* reported on July 27 that Cardinal Mayer went to the traditional Abbey of Ste. Madeleine de Barroux in France to raise Dom Gerard Calvet to the rank of abbot. The ceremony took place on July 2. In 1975, the monastery had been turned out of the Benedictine confederation for refusing to accept the new Roman

Missal. At that time, Cardinal Mayer was a functionary in the Congregation for Religious and had signed the expulsion order. *Omnia mutantur, nos et mutamur in illis*.

14. In an editorial entitled "Can Liturgies be 'Good' or 'Bad'?" in the July 30 issue of the *Catholic Twin Circle*, Christopher Derrick writes that that was a question that made no sense in the Catholic Church until the introduction of the liturgical reforms. Now, he says, the Mass can even be celebrated in such a way so as to be an occasion of sin for some people.
15. The June-July, 1989 number of *Christian Order* carries the essay "Liturgical Restoration: Is It Too Late?" by our member Michael Gilchrist. He says that the liturgical reform has failed, that it has got out of hand, and that it is time to put an end to it.
16. The July issue of *The Catholic Voice*, newsletter of The Society of Traditional Roman Catholics, reported that Fr. Leonard Giardina, OSB, who is organizing a Benedictine monastery in Alabama, was invited by Cardinal Mayer to join the Society of St. Peter and have his situation regularized. His reply is printed and contains the following passage:

It is my opinion that the formation of the Society of St. Peter does not alleviate the problems that surround Tradition. Rather, it causes confusion to become more confounded and compounded. The Good Will now being demonstrated in measurable degree on the part of the Vatican toward the Mass of the Council of Trent seems to be smashing itself against the ill will of our modernist bishops. It appears to me that the Society of St. Peter is only a bridge that has been hurriedly put together to gap the distance between the inevitable presence of the Old Order in the Roman Church and the presence of the New Order in the same Roman Church. The situation remains quite impossible. It is my honest opinion that the Society of St. Peter is doomed — the crushing weight of both the Old Order and New Order will inevitably destroy that bridge!

The same issue contains an article blasting Fr. Enrique Rueda on account of the speech he gave at the convention of the Traditional Rite Conference in Phoenix on April 18-19. He is rebuked for holding such views as 1) the revised rite of mass is valid, and 2) the bull *Quo Primum Tempore* did not prohibit Pope Paul VI from ordering people to stop celebrating Mass the old way. The newsletter says that the bishops are modernists, the Pope is unpredictable, and that the new rite insults God.

17. Gary Potter, in the July 20 issue of *The*

- Wanderer, publishes excerpts from a statement on the *motu proprio Ecclesia Dei* made in his archdiocesan newspaper by Archbishop Strecker of Kansas City, Kansas. He says that at their recent meeting in New Jersey, the American bishops agreed that having Mass in the 1962 rite is a privilege and not a right. He says that when such Masses are celebrated in his territory, there is to be a sermon on the appreciation of the liturgical reforms made after the Council. Furthermore, the readings and the calendar to be followed, he says, are to be those of the new rite of Mass. This has caused a commotion, because many people complain that it violates the provision of the 1984 Indult which says that there is to be no mixing of rites. The same issue of *The Wanderer* reports that Cardinal Gagnon, who was celebrating an English Mass at the 4th annual *The Church Teaches Forum* in Louisville, Kentucky on July 1, broke into Latin for the *Pater Noster*, to the great delight of all.
18. The editorial in the August-September, 1989 issue of *The Homiletic and Pastoral Review* is entitled "The return of the Latin Mass". In it, Fr. Kenneth Baker, S.J., the editor, advises priests to apply for a *celebret* for the old rite directly from Cardinal Mayer's *Ecclesia Dei* Commission whenever the local bishop is uncooperative. He says it is not necessary to inform the bishop that one is applying; when the *celebret* is granted, Rome informs him. He says that the Holy Father, through his commission, is now going over the heads of the local bishops and reaching directly to the parish level, because "many bishops have refused to accede to the legitimate requests of the faithful".
19. The June 1, 1989 issue of *The Catholic Bulletin*, newspaper of the archdiocese of St. Paul and Minneapolis, carried the article "Latin: Generation 'cheated' by 'conspiracy'; Monsignor Schuler tells association" by Mike Tighe. The article is a report on our Second National Convention and is based primarily on the address given by Msgr. Schuler on Saturday afternoon and on an interview with the Association's Vice Chairman, Dr. Edgeworth. There is a picture of the Saturday morning Solemn High Mass celebrated by Fr. Sanderson.
20. The July 29, 1989 issue of *The Lawrence Eagle Tribune* (Massachusetts) carried the AP story "Lefebvre schism is growing wider" in which the Archbishop's movement is said to be "growing by leaps and bounds" in the United States. There are now 222 priests in his Fraternity, 18 more than before his excommunication. The article has several silly errors; for example, it is said that Archbishop Lefebvre "left the Church with the rank of monsignor" and he is referred to throughout the article as "Mr. Lefebvre".
21. Cardinal Mayer is quoted in the 22 July, 1989 issue of *The Tablet* (London) as saying that he prefers that *celebrets* for the old rite be issued by the local bishops, because when he gives them out over their heads, there is bound to be trouble. Nevertheless, he said, he must often do so, because he has to enforce the Pope's *motu proprio*. He reports that there are now 32 seminarians at the school of the Fraternity of St. Peter in Wigratzbad, West Germany.
22. An article by Eric Ormsby, "A Near Miss for the Old Mass", appears in the 15 July issue of *The Spectator* (London). Ormsby says that on May 16, the Pope spent three hours with the leading members of the Curia and with four European bishops in a secret meeting in the Vatican. The Pope, he says, at the recommendation of Cardinal Mayer, was inclined to allow the Old Rite of Mass to be said everywhere and by anyone, but the decree to that effect was blocked by Cardinal Hume, who opposed it vigorously. The article says that the *motu proprio Ecclesia Dei Adflicta* has not worked, because priests who want to celebrate the old way are afraid to antagonize their bishops by applying for permission.
23. A letter from the Vice Chairman, Dr. Edgeworth, appeared in the July 31 issue of *The Baton Rouge Morning Advocate* on page 4B. The letter corrected certain errors with respect to celebrating Mass in Latin that had appeared in an AP article in the July 23 issue of the same paper. Bishop Ott of Baton Rouge then wrote to Dr. Edgeworth as follows:
- Dear Robert,
- Just a brief note to thank you for your letter to *The Morning Advocate* which appeared last Monday morning. It was a good letter, and I enjoyed your comments. I take this occasion to thank you and all those who work along with you in support of the Latin Mass. May God continue to bless you and give success to all your endeavors. With my appreciation, fraternal support, and prayers, I remain,
- Sincerely yours in Christ,  
+Stanley Joseph Ott  
Bishop of Baton Rouge
24. The column *Ask Me a Question* by Fr. Frank Sheedy, which appeared in the August 13 number of *Our Sunday Visitor*, contained a question from a Californian correspondent as to whether the celebration of the Old Rite of Mass had ever been forbidden by Pope Paul VI. The gentleman says that he has heard that a commission of nine cardinals appointed by Pope John Paul had authoritatively determined that the answer was no. Fr. Sheedy replies that
- stories about this commission are unverified gossip. The reminder of his answer is quite fair and trustworthy; it deals with the reasons behind the promulgation of the *motu proprio Ecclesia Dei*.
25. The July 31 issue of *The Remnant* (St. Paul) had several items of interest to promoters of Latin Liturgy. It reports that rumors that Archbishop Roach was going to allow the Old Rite of Mass to be celebrated on Sundays at St. Augustine's Church have proven false. It says that the American bishops decided at their recent New Jersey assembly that only one Latin Mass (1962 Missal) would be celebrated in each diocese. It reports that Archbishop Weakland of Milwaukee has protested that Cardinal Mayer's commission awarded a *celebret* to Fr. Vincent Schneider, a retired priest of his archdiocese, without consulting with him. It is then noted that the profits from the *Latin Mass Society's* video recording are being donated to Fr. Werenfried van Straaten's organization *Aid to the Church in Need*.
26. On page 3 of the August 13 number of the *National Catholic Register*, one reads that Cardinal Ratzinger, in an interview granted to the Italian newspaper *Il Messaggero*, has said that there is no chance that the Vatican can bring Archbishop Lefebvre's followers back into the Church, at least if one judges from the "drastic requests" that are coming from his Society of St. Pius X. The followers of the Archbishop, the Cardinal says, take refuge in a "fantasticism of the chosen".
27. On page 7 of the August 15, 1989 issue of *The New York Times*, in the continuation of an article on a conference in Chicago between Polish Catholic priests and American Jews, it is reported that one of the things that astonished the Polish visitors was the fact that in America, the Catholic priests do not know Latin.
28. In a long article in the August 15 issue of *The Remnant*, Mr. Michael Davies suggests that the reason Archbishop Marcel Lefebvre pulled out of his May, 1988 agreement with the Holy See was that he doubted that the Pope could deliver on his promises because of the opposition of so many bishops.
29. The August 17, 1989 issue of *The Wanderer* contains a long, illustrated article on the ordination of two priests for the Society of St. Peter by Cardinal Mayer in Wigratzbad on July 29.
30. A lecture by Fr. Franz Schmidberger, Superior of the Society of St. Pius X, in which he expresses many unfavorable views about the Society of St. Peter, is published in the August issue of *The Angelus*, the American organ of Archbishop Marcel

Lefebvre. He says that the new Society tries to steal priests and seminarians from the old, and that the diocesan bishops do not want the priests of the new group in their territories. In an AP article reprinted in the same issue, it is reported that the Roman *Ecclesia Dei* Commission has so far granted 150 or so *celebrets* and has received scores of requests from priests who choose not to go through their bishop.

31. In his August "Letter to Friends and Benefactors", Bishop Williamson of the Society of St. Pius X says that the Commission "*Ecclesia Dei* and its progeny, the Society of St. Peter, are failing". He says that because of the complaints of bishops, Cardinal Mayer now directs applicants for *celebrets*, with few exceptions, to go through their superiors, so that "the flow of permissions has been reduced to a trickle". He says that the Society of St. Peter is a "paper tiger". An opposite view is expressed by Fr. Emerson of the Society of St. Peter in his first letter to the "Friends of the Society". His letter avoids polemics and discusses the daily life at the Seminary, to which 25 Americans have been accepted to date. Were it not for lack of space, he says, there would be 100. He asks for contributions, which may be sent to the Society of St. Peter, Box 993, Ridgefield, CT 06877.
32. Mother Angelica's Eternal Word Television Network presented the Latin Solemn High Mass on Sunday, August 27, at 8 PM. The program was taken from the video tape produced by the Latin Mass Society.
33. Gary Potter, in his column in the August 24 issue of *The Wanderer*, reports that the Archbishop of Los Angeles, Roger Mahony, has written to a Catholic who had signed a petition for the old Latin Mass. "Obviously, young people and children are not to attend (sc. masses according to the 1962 Missal)."
34. In the September 3, 1989 issue of *Our Sunday Visitor*, a correspondent writes to Fr. Frank Sheedy of the "Ask Me a Question" column and complains that the young priests at his parish do not like the old Latin songs that his wife, the choir director, introduces into the repertoire of the women's choir, and do not want them sung. "How does the Church feel about this?" he asks. Fr. Sheedy then reports how Vatican II ordered that Latin be retained. The young priests want to eliminate the choir, because, they say, it prevents people from singing.
35. The July-August 1989 issue of *Una Voce* (France) reports that Henri Sauguet, the composer who has been president of French *Una Voce* for the past 21 years, died recently at the age of 88. His funeral was sung in Latin according to the Revised

Missal in the Church of St. Roch, Paris. The *Dies Irae* was chanted; this masterpiece is usually omitted, because foolish people consider it too gloomy.

36. The August 31, 1989 number of *The Wanderer* has a front page story about the visit of the Austrian Latinist Fr. Suitbertus Siedl to the United States. Fr. Siedl was the tutor of the Archduke Karl, son of Otto von Habsburg, and is an officer of the Vatican's Latinitas Foundation. In the same issue, one reads in the "From the Mail" section an account by Fr. Vincent Schneider of his difficulties with his archbishop, Rembert Weakland of Milwaukee. Fr. Schneider has been granted a *celebret* by the Roman *Ecclesia Dei* Commission, and the Archbishop says he was not consulted. The report is abridged from *The Milwaukee Sentinel*. The Archdiocesan chancellor, a Fr. Gross, is quoted as calling Fr. Schneider, a member of the LLA, a "vagabond priest". Fr. Schneider travels far and wide to celebrate the Latin Mass. Finally, it is reported on the front page that Latin Masses that were formerly celebrated according to the revised Roman Missal in Cleveland (Immaculate Conception Church) and Louisville (St. Martin Church) are now being celebrated, with the bishops' approval, according to the 1962 Roman Missal. There is therefore no net gain. It appears in these cases that the people involved prefer the old rite to the new. *The Louisville Record* (on August 24) and the *Louisville Courier-Journal* (on August 16) both ran detailed and favorable articles on the return of the Tridentine Missal to St. Martin's Church. At the first mass, on August 15, the national LLA Secretary, Attorney Spangler, was seated within the sanctuary; a thousand souls were reported to have attended. The celebrant, Fr. Vernon Robertson, has joined our Association.
37. The American branch of the Society of St. Pius X, in its recent (August 22) letter to its friends and benefactors, quotes from two letters of Cardinal Mayer to support its view that the *Ecclesia Dei* Commission is not the answer to the liturgical controversies. In one letter, addressed to a priest who had applied for a *celebret* directly from the Cardinal over the head of his bishop, Mayer advised that the applicant address himself first to the bishop. In a reply to a retired American bishop who wanted to extend his faculty to follow the 1962 Missal to public as well as private Masses, the Cardinal advised that the retired prelate go to the local bishop and ask his permission.
38. *The Tablet*, newspaper of the Diocese of Brooklyn, announced in its August 26 issue that Bishop Mugavero was going to allow two Latin Masses according to the 1962 Missal, one on the first Sunday of the

month in Queens and the other on the third Sunday of the month in Brooklyn. There was also a large advertisement.

39. *The New York Times*, on page 22 of its issue of September 6, reported how the late A. Bartlett Giamatti, President of Yale University and Commissioner of Baseball, had written to a seventh grader, Kempton Dunn, who had sent him a note asking why the study of Latin was of any use. He had replied:
- "Ask not, noble Dunn, what prompts us to study a 'dead language,' for the language is not dead." Mr. Giamatti replied. "We study Latin because without it we cannot know our history and our heritage. And without that knowledge, we cannot know ourselves. *Nosce te ipsum* (know thyself), brave Dunn. If one can read that, one can — in one's life — begin to do that. The link between Latin and our lives is deep, and abiding."
40. *The Wanderer*, in its September 7 number, reports in the column "From the Mail" that 500 people have been attending the Sunday Latin Masses (1962 Missal) offered in Canton, Ohio, in spite of the fact that the Mass is offered at a different church each time.
41. The latest issue (September, 1989) of the Newsletter of our colleagues in the English and Welsh Association for Latin Liturgy contains a report on our Second National Convention in St. Paul by their representative, Mr. Bernard Marriott. The speech of Mr. Martin Lynch, formerly the chairman of ALL, which Mr. Marriott read in his absence, is also printed.
42. *The Catholic Voice*, newspaper of the Diocese of Oakland, announced in its issue of August 28 how the Latin Masses according to the 1962 Missal would be celebrated in that area. We read:

Certain accommodations to the current liturgy will be made in the 1962 Mass. The current calendar and lectionary will be followed so there is uniformity throughout the diocese. Although Communion under both species is permissible, it will not be offered, Father Kozina said. However, communicants will have the option of receiving communion in the hand and of kneeling or standing to receive the sacrament.

The Bishop also said that all other pre-Vatican II liturgical books and rituals have been suppressed. "It will not be possible to baptize, anoint, perform marriages or offer the Sacrament of Reconciliation in the old ritual forms. Should these questions arise, the people should not be given hopes



that it will be possible to be accommodated."

## Service Schedule 1989-90

The Washington Capella Antiqua is a small vocal ensemble dedicated to the integration of liturgical and musicological research. Since its foundation in 1983, the Capella has strived to present authentic versions of Chant and Early Polyphony within the frame of carefully researched liturgies. All the services are sung entirely in Latin, with Chant and Polyphony as indicated.

1989

**Thursday, September 14, 1989, 7:30 PM (R)**

St. Matthew's Cathedral  
1725 Rhode Island Avenue NW  
Washington, DC 20036

Red Line Metrorail

Dupont Circle Station: 8 minutes  
Farragut North Station: 5 minutes

**THE EXALTATION OF THE HOLY**

ROSS - Vespers with Veneration of the Cross  
Roman Rite/Vatican II Use  
Restored Franco-Germanic ("Gregorian")  
Chant *Magnificat* and *In manus tuas, Domine*  
by Thomas Tallis (1505-1585)

**Friday, September 29, 1989, 8:00 PM (W)**

St. Stephen the Martyr's Church  
Pennsylvania & 25th Street NW  
Washington, DC 20037

Blue or Orange Line Metrorail  
Foggy Bottom Station: 7 minutes

**ST. MICHAEL & ALL ANGELS**

Vespers. Cistercian Monastic Rite/1978 Revision  
Restored Franco-Germanic Monastic  
Chant *Magnificat* in Mode V and *Ave regina  
caelorum* by Guillaume Dufay (1400-1474)

**Wednesday, November 1, 1989, 7:30 PM (W)**

St. Mary's Church  
5th & H Street NW  
Washington, DC 20001

Red Line Metrorail

Judiciary Square Station/F Street Exit: 5  
minutes

**ALL SAINTS DAY**

Sung (Solemn) Eucharist

Roman Rite/Tridentine Use

Restored Franco-Germanic ("Gregorian")  
Chant Mass & Motet *O quam gloriosum* by  
Tomas Luis de Victoria (1545-1611)

**Saturday, November 25, 1989, 8:00 PM (W)**

St. Stephen the Martyr's Church

**EVE OF CHRIST THE KING**

Solemn Vigil (Night Office) Service

Roman Rite/Vatican II Use

Restored Franco-Germanic ("Gregorian")  
Chant and Organum

**Friday, December 8, 1989, 8:00 PM (W)**

St. Stephen the Martyr's Church

**THE IMMACULATE CONCEPTION OF  
ST. MARY THE VIRGIN**

Vespers & Benediction of the Blessed Sacrament  
Benedictine Monastic Rite A (1977  
Revision) Late Romano-Monastic Chant/  
*Ave verum corpus* by William Byrd (1543-  
1623)/ *Magnificat* by Thomas Tallis

1990

**Sunday, January 7, 1990, 7:00 PM (W)**

St. Stephen the Martyr's Church

**THE EPIPHANY OF OUR LORD**

Vespers. Cistercian Monastic Rite  
1978 Revision

Restored Franco-Germanic Monastic Chant  
*Magnificat* in Mode VIII by Guillaume Dufay  
*Alma redemptoris mater* by Giovanni Palestrina  
(1525-1594)

**Friday, February 2, 1990, 8:00 PM (W)**

St. Stephen the Martyr's Church

**THE PRESENTATION OF  
OUR LORD/CANDLEMAS DAY**

Vespers. Restored "cathedral" Ambrosian Rite  
Ambrosian Chant

**Wednesday, February 28, 1990, 7:30 PM (V)**

St. Mary's Church

**THE FIRST DAY OF LENT/  
ASH WEDNESDAY**

Sung (Solemn) Liturgy of the Ashes & Eucharist

Roman Rite/Tridentine Use

Restored Franco-Germanic ("Gregorian")  
Chant

Mass for Four Voices by William Byrd

**Saturday, March 24, 1990, 8:00 PM (V)**

St. Stephen the Martyr's Church

**EVE OF LENT IV**

Vespers. Benedictine Rite B (1977 Revision)  
Restored Franco-Germanic Monastic Chant  
*Audi benigne conditor & Magnificat* in Mode  
VIII by Guillaume Dufay

**Wednesday, April 11, 1990, 8:00 PM (V)**

St. Mary's Church

**EVE OF HOLY (MAUNDY) THURSDAY**

Solemn Two Nocturn Vigil

("Tenebrae") Service

Benedictine Monastic Rite D (1977 Revision)  
Restored Franco-Germanic Monastic Chant  
*Lamentations of Jeremiah* by Thomas Tallis

**Saturday, April 28, 1990, 8:00 PM (W)**

St. Stephen the Martyr's Church

**EVE OF EASTER III**

Vespers. Restored "cathedral" Visigothic Rite  
Reconstructed Visigothic Chant & Organum

**Thursday, May 24, 1990, 7:30 PM (W)**

St. Mary's Church

**THE ASCENSION OF OUR LORD**

Sung (Solemn) Eucharist. Roman Rite/Tridentine Use.  
Restored Franco-Germanic ("Gregorian") Chant. Mass in Mode IV by Johannes  
Ockeghem (1430-1497)

**Saturday, June 2, 1990, 8:00 PM (R)**

St. Mary's Church

**EVE OF PENTECOST SUNDAY**

Solemn Vigil (Night Office) Service.

Roman Rite/Vatican II Use

Restored Franco-Germanic ("Gregorian")  
Chant

*Veni creator Spiritus* by Guillaume Dufay

**Sunday, June 17, 1990, 7:00 PM (W)**

St. Stephen the Martyr's Church

**CORPUS CHRISTI SUNDAY**

Vespers. Compline & Benediction

Roman Rite/Vatican II Use

Late Romano-Monastic Chant.

*Pange lingua, Magnificat* in Mode V & *Ave  
regina caelorum* by Guillaume Dufay.

## Review

The Chairman has received for review a tape of the Latin High Mass for Easter Day (Resurrexi) celebrated by Msgr. Francis J. Weber at San Fernando Mission; this is the production mentioned in item #18 on page 5 of the September issue of the LLA Newsletter. The price has been reduced from \$29.95 to \$24.95. The Ordinary of the Mass is not Gregorian Chant or Polyphony, but a composition of Richard Keys Biggs, whose daughter Geraldine conducts the excellent Mission choir. The Propers were sung to Gregorian Chant, *comitante organo*; a harpist accompanied the Easter Sequence, *Victimae Paschali Laudes*. The celebrant began by sprinkling the people with holy water, vested in chasuble rather than cope; instead of the usual prayer, *Oremus. Exaudi nos, Domine sancte. . . .* he said one beginning *Oremus. Deus, qui corda fidelium Sancti Spiritus illustratione docuisti. . . .* which the Chairman had never heard before in this context. The *Introibo, Judica Me*, and *Confiteor* were omitted, and the Mass began directly with the *Introit*. The celebrant appears to have confused the rubrics of the Mass for Easter Day with those for the Easter Vigil Mass. (The servers said the *Confiteor* before the communion of the people, although this episode was removed from the Mass in 1962 by John XXIII.) After his homily, the priest said that the Credo would be omitted, because the people had just renewed their baptismal vows, but the choir sang it anyway, since it is prescribed in the Missal. The celebrant's pronunciation of Latin is American, and he frequently mumbled the Latin as he recited it at high speed. He could also have prepared his singing a little better; indeed, the trouble begins with the first word *Vidi* at the sprinkling of water, where he does not assign the notes to the syllables correctly. The Chairman mentions these things not to complain; indeed, a critic can find much to murmur about in any of these video tapes. Even in the famous production of the Latin Mass Society, the celebrant of the Low Mass makes many mistakes. The Chairman wonders why these people do not do their homework, as we say in America, when they know that their faces will be broadcast at the ends of the earth. This tape has a

money-back guarantee, of which few, the Chairman believes, will find it necessary to avail themselves. The company that produced it has announced its intention of making a video tape recording of the Mass for Christmas Day later on this year. Order from San Fernando Outreach Video, P. O. B. 30, San Fernando, CA 91340. California residents add \$1.95 for sales tax.

## Open Forum

2 VIII 89

Illustrissimo professori doctori Lo Bello P. Suitbertus Siedl sal. dic.  
Pax et gaudium in Jesu et Maria.

Toto corde Tibi gratias ago pro litteris Tuis mihi humanissime missis atque pro novissimo fasciculo commentariorum quem summa delectatione perlegi. Consentio Tecum "that the future of the Latin liturgy rests with the Revised Missal". The memoirs *With Latin in the Service of Four Popes* (Card. Bacci) are great! Summa delectatio!!! Spero fore ut in proximo fasciculo possimus legere continuationem inde a II 5. Vale! Deus Te benedicat.

\* \* \*

29th July, 1989

Dear Professor Lo Bello,

On page 7 of the last LLA Newsletter you mention a *Wanderer* article about the Old Rite of Mass in European monasteries. I think that I am right in saying that on great feasts, the Abbot of Fontgombault had always retained the buskins and certainly the gloves, even with the New Rite. I have been to Fontgombault on a number of occasions. As you probably know, all the monks say Low Mass in public, early in the morning, silently, at the side altars. Until this year they had to use the New Rite on three days and the Old Rite on the remaining four; as you report, the New Rite was used for the Conventual Mass. They have always kept the old Order of St. Benedict Office. The Abbot pontificates at a specially erected throne at First Vespers, High Mass, and Second Vespers on great feasts.

With good wishes,

A. (an English correspondent)

\* \* \*

Holy Rosary Church  
Dominican Fathers  
3600 Travis Street  
Houston, Texas 77002

August 26, 1989

Latin Liturgy Association  
Box 29  
Allegheny College  
Meadville, PA 16335

Dear Friends:

We are one of the parishes in Houston that

celebrate Mass each Sunday in Latin (the Novus Ordo of Paul VI). There is considerable interest in it, and the attendance at that Mass is increasing.

I am writing to you in the hope that you can help me find a person who is conversant with Gregorian chant, sufficient to be able to train and conduct a small schola to sing at our Latin Mass. I have searched high and low, and thus far my efforts have been fruitless.

It may be that some of your readers (I believe you have a newsletter?) who live in this area have some experience with chant and could serve as chantmaster/mistress for our needs, which are not great.

Therefore I am asking that you do whatever you can to publicize the fact that we are seeking a person like that.

I'd also like information about becoming affiliated with your association and being placed on your mailing list.

Gratefully in Our Lord,  
Victor Brown, O.P.  
Pastor

\* \* \*

## STATE OF MINNESOTA PROCLAMATION

WHEREAS: The State of Minnesota is a cultural mosaic of many nations and peoples; and

WHEREAS: It respects the unique dignity of every person and people; and

WHEREAS: Culture is the consequence of the interaction of persons, and language is the matrix of culture; and

WHEREAS: The right to culture is among the rights protected in the Universal Declaration of Human Rights; and

WHEREAS: The Latin Liturgy Association of America on May 27-28, 1989, holds its National Convention at the Church of Saint Agnes in Saint Paul; and

WHEREAS: The Church of St. Agnes is a national cultural treasure, listed on the National Register of Historic Places; and

WHEREAS: The Latin Liturgy Association of America upholds the value of the Latin liturgy and supports the right of persons to approved Latin liturgical texts;

NOW, THEREFORE, I, Rudy Perpich, Governor of the State of Minnesota, do hereby proclaim Sunday, May 28, 1989 to be

**"LATIN LITURGY ASSOCIATION DAY"**

in Minnesota and I call upon all Minnesotans to mark the day with appropriate observances.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Great Seal of the State of Minnesota to be affixed at the State Capitol this twenty-second day of May in the year of our Lord one thousand nine hundred and eighty-nine, and of the State the one hundred thirty-first.

RUDY PERPICH  
GOVERNOR

\* \* \*

14 June 1989

The Latin Liturgy Association  
Prof. Dr. Anthony J. Lo Bello  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadville, PA 16335

Dear Professor Lo Bello:

I am writing to inform you of the latest in the Diocese of L, my diocese. I thought this would interest you highly, as it is indicative of the mind of this "Local Church" concerning the Latin Liturgy, even the revised Liturgy.

Last Saturday, a young man of our diocese was ordained priest in L. He is a young man with great promise, as I have learned through by four-year acquaintance with him, but who has been much maligned by our clergy for his transgressions of the unwritten laws of the majority--transgressions such as the wearing of the soutane, something not at all tolerated in our enlightened diocese, and his adherence to the teaching of the Holy Father, tolerated little more. This young priest--I'll call him Fr. Smith--said his first Holy Mass last Sunday in his home parish here in the venerable and universal language of the Latin Rite. It was a beautiful Mass, indeed, celebrated with dignity and reverence uncommon in this age, according to the revised Missal. The Bishop spoke out almost immediately against the Mass, denouncing the action publicly before a convocation of the entire presbyterate of the diocese assembled. He stated that Fr. Smith would be summoned for a meeting with him, and that he (the Bishop) had ordered the diocesan weekly to delete news of Fr. Smith's assignment before its release, pending further action. To be honest, even a suspension would not surprise me in the least.

I have witnessed liturgical abuses in this diocese performed and perpetuated with the approval or tolerance of the Chancery which would shock even those who think they have seen it all. Those in authority are so intolerant of the Latin Mass, and so fearful that the people, having had opportunity to participate in it, will like it. It is all so extremely sad. Well, that is the news from the Diocese of L. As I stated, I thought it would interest you, though I would ask that you retain it "in pectore," lest Fr. Smith suffer any further repercussions. If I may ask the favor, please say a prayer for Fr.

"Smith" and our diocese.

Yours sincerely,  
D.

P.S. Actually, since this bit of news would perhaps be of great interest to all who love and are concerned about the state of the Liturgy, if you would like to make mention of it in the newsletter, please at least disguise the identity of the diocese.

D.

\* \* \*

Diocese of Lafayette in Indiana

The Chancery

P.O. Box No. 260

610 Lingle Avenue

Lafayette, Indiana 47902

12 July 1989

Mr. David P. Kubiak  
Assoc. Prof. of Classics  
Wabash College  
Crawfordsville, Indiana 47933

Dear Mr. Kubiak:

Thank you for your inquiry. May I address your question very immediately; Bishop Higi holds this subject under deliberate and continuing review. It is appropriate from the very outset to define Diocesan Policy (Particular Law) which directs that public worship in this Local Church be conducted in English using ICEL translations approved by the Holy See unless exempted by Bishop himself. This policy was first enunciated by Bishop Carberry on March 4, 1965. It was repeated in substance by Bishop Higi under date of November 21, 1984.

Public Eucharistic Liturgy and the Sacraments are to be celebrated in English using the officially approved books. Latin Masses may not be celebrated unless approved specifically and personally by Bishop Higi.

May we note that Bishop is not disposed to authorize Latin Masses. It is his deep pastoral conviction that such are not appropriate at this time. Introduction of Latin in public worship would be devisive.

Rather our united interest and energy needs to be directed toward the enhancement of liturgical renewal as required by the Sacred Constitution on the Sacred Liturgy and the Instructions which have followed that official and universal document over the past 25 years. These directives call for a proper distribution of roles with full congregational participation. Except for some isolated Hispanic situations, that participation here in our Diocese requires the use of the vernacular common to the vast majority of our faithful - English.

It clearly would be impossible at this time to find any parish where the congregation would be prepared to respond and participate fully with the use of Latin. Kindly appreciate that

the Latin wording as now required would **not** be fully the same as we had memorized earlier. We would all be handicapped!!

Appreciating your sincerity and proper motivation, we would advise you that a Latin Mass is celebrated monthly at Saint John Church in downtown Indianapolis.

We beg a fervent remembrance in your prayers.

Respectfully in the Lord,  
Reverend Monsignor Arthur A. Segó,  
J.C.D.  
Chancellor

(Note of the Chairman: Professor Kubiak attempted to place an advertisement at his own expense in the *Sunday Visitor*, newspaper of the diocese, inviting other Catholics interested in having a Latin Mass to contact him, so that they could together make a petition to the Bishop. The Professor was told that the newspaper would not print such a notice. He then wrote a letter of protest to Bishop Higi, and proceeded to insert the advertisement in all the secular newspapers of the diocese.)

\* \* \*

NEW YORK ARCHDIOCESAN CHAPTER  
LATIN LITURGY ASSOCIATION

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October 3, 1989

Professor Anthony LoBello  
Box 29  
Department of Mathematics  
Allegheny College  
Meadville, Pennsylvania 16335

Dear Tony:

I am pleased to report to you that we had 55 people at the Day of Recollection held last Saturday at St. Agnes Church. The attendees included seven nuns who actually dressed in habits!

The Novus Ordo Latin High Mass was done *ad orientem* and was celebrated by Father Frank Pavone, associate pastor of St. Charles church in Staten Island, of which I am a parishioner.

Father Pavone, who is only about 30 years of age, is a recent graduate of Dunwoodie Seminary, a wonderful young orthodox priest, a member of Catholics United for the Faith, and quite fluent in Latin. The three other speakers included Father Patrick Quigley, a young priest of approximately 35 years of age who was recently transferred from Staten Island to the staff of St. Agnes church in Manhattan. The other priest was Father Ignacio Barreiro, a long time member of the LLA and a recent graduate from Dunwoodie Seminary in New York. Interestingly enough,

Father Barreiro had to leave our Day of Recollection early so that he could celebrate the Tridentine Rite Mass celebrated each Saturday afternoon at St. Ann's Armenian Catholic Church in Manhattan!

The final speaker was Dr. William Marra, Professor at Fordham University, and moderator of the syndicated radio program "Where Catholics Meet".

All in all, it was a wonderful, albeit quite exhausting day for Don Cherry, our Secretary-Treasurer and I, since we had to do the work of about 10 people all by ourselves!

The only negative aspect was the fact that out of 55 attendees, only two were men, with all the rest women. While I have heard reports of the increasing feminization of the Catholic Church, it certainly was depressing to see such a small turnout from our sex!

Lastly, Joseph Patalano, our Master of Ceremonies, and "Mr. Latin Mass" for the past several years in New York, was presented with an English-Latin dictionary as a going away present in view of the fact that he will be leaving this week to join the Society of St. Peter in Germany. Two other young men, who assist often at St. Agnes, are also leaving for the Society of St. Peter this week.

The next event which our chapter will publicize is a Novus Ordo Latin High Mass at St. Charles Church in Staten Island which will be held on October 22, 1989 at 7:00 PM. This will be only the second Latin Mass celebrated on Staten Island in almost 20 years. The first mass, which was held a few months ago, attracted over 350 people, with many of the people leaving the church with tears of joy at having been able to experience the beauty and the mystery of the Latin Mass with Gregorian Chant.

As always, I shall keep you advised of all significant developments.

Very truly yours,

William J. Leininger  
Chairman

\* \* \*

## The Translation of the Easter Sequence *Victimae Paschali Laudes* By Charles Stuart Calverly (1831-1884)

*Victimae paschali laudes  
Immolent Christiani.*

*Agnus redemit oves;  
Christus innocens Patri  
Reconciliavit  
Peccatores.*

20 *Mors et Vita duello  
Confluxere mirando;  
Dux vitae mortuus  
Regnat vivus.*

*Dic nobis, Maria,  
Quid vidisti in via?  
Sepulchrum Christi viventis  
Et gloriam vidi resurgentis.*

*Angelicos testes,  
Sudarium et vestes.  
Surrexit Christus spes mea;  
Praecedit suos in Galilaea.*

*Credendum est magis soli  
Mariae veraci  
Quam Judaeorum  
Turbae fallaci.*

*Scimus Christum surrexisse  
A mortuis vere.  
Tu nobis victor  
Rex miserere.  
Amen. Alleluia.*

The sixth stanza, with its anti-semitic comment, was omitted in the reform of the Missal by the Council of Trent. It was nevertheless translated by Calverley.

Our salvation to obtain  
Christ our Passover is slain;  
Unto Christ we Christians raise  
This our sacrifice of praise.

By the Lamb the sheep were bought,  
By the Pure the guilty sought:  
With their God were made at one  
Sinners by the sinless Son.

In a dark mysterious strife  
Closed the powers of Death and Life,  
And the Lord of Life was slain:  
Yet He liveth and doth reign.

"Say what saw'st thou, Mary, say,  
As thou wentest on thy way."  
"Christ's, the Living's, tomb; the throes  
Earth was torn with as He rose:

And the angels twain who bare  
Witness that He was not there;  
And the grave-clothes of the Dead,  
And the cloth that bound His head:

Christ our Hope is risen, and He  
Goes before to Galilee."  
Trust we Mary: she is true;  
Heed we not the faithless Jew.

Conqueror, King, to Thee we raise  
This our sacrifice of praise:  
We believe Thee risen indeed;  
Hear us, help us in our need.

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## Tridentine Rubrics

Members may purchase from the Chairman, for \$5, the Association's 30 page publication *The English Translation of the General Rubrics to the 1962 Roman Missal*. The Latin text of the Mass is combined with the Rubrics in such a way that one does not have to flip the pages back and forth.

**La**

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