

LLA LATIN LITURGY ASSOCIATION

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

NEWSLETTER NO. 39
DECEMBER, 1990

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

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

From The Chairman

The Third National Convention of the Latin Liturgy Association

The Third National Convention of the Latin Liturgy Association will be held in Los Angeles, California, on the campus of Loyola-Marymount University over the Corpus Christi Weekend of 1991. The tentative schedule of the Convention is as follows. All the ceremonies will be sung in Latin.

Friday, May 31

7:30 PM Concert of Sacred Music by the Schola of the local LLA Chapter.

Saturday, June 1

7-8:30 AM Breakfast
9-10 AM Address of the Chairman, Dr. Lo Bello
10-11 AM Address of the Vice-Chairman, Dr. Edgeworth
11-12 AM Address of the representative of the English Association for Latin Liturgy, Mr. Bernard Marriott

12-1:30 PM Lunch

1:30-2:30 PM Address by Dr. Robert M. Fowells: *A Demonstration of the New Rhythmic Principles of Gregorian Chant*

3-5 PM First Vespers of Corpus Christi, followed by a Pontifical Mass, with music by The Gregorian Schola of Los Angeles

6-7:30 PM Supper

8-9 PM Address by Mrs. Mary Kraychy on *Ecclesia Dei and Its Implementation*

Sunday, June 2

7-8:30 AM Breakfast
9-10 AM Address of the Rt. Rev. Ladislav K. Parker, O. Praem., Abbot of St. Michael's Abbey, Orange, California, on *Latin in the*

Liturgical Life of a Contemporary Abbey

10-11 AM Address by Prof. William P. Mahrt of Stanford University on *The Chant in Today's Liturgy: Disputed Questions*

11-12 noon Panel Discussion on local LLA chapters

12-1:30 PM Lunch

1:30-2:30 PM Gregorian Chant Workshop by Professors James White and Kari Windingstad of UCLA

3-5 PM Second Vespers of Corpus Christi followed by Solemn Latin Mass, with music by the St. Ann Choir of Stanford University

6-7:30 PM Supper

The registration fee for the Convention will be \$25, but those members who help us out by registering early, that is, before March 1, 1991, need pay only \$15.

We have made arrangements for LLA members to stay on campus in the student dormitories during the convention. The rates are as follows:

Plan 1) \$19 per person per night, double occupancy, no meals

Plan 2) \$26 per person per night, single occupancy, no meals

Plan 3) \$35 per person per night, double occupancy, 3 meals per day included

Plan 4) \$42 per person per night, single occupancy, 3 meals per day included

If you sign up for Plan 1 or Plan 3, mention the person with whom you will share the room, or state that you authorize us to find a roommate for you.

If you sign up for Plan 3 or Plan 4, the three meal tickets you will receive per day may be used on any day; i.e., the three tickets you receive when you arrive Friday evening may be

used on Saturday or Sunday.

For example, the Chairman intends to arrive Friday evening and leave Monday morning. He will therefore need to sleep over three nights, but he will only eat on campus two days, Saturday and Sunday. He will therefore pay \$42 + \$42 + \$26 = \$110, combining Plans 4 and 2 to suit his schedule.

Those members who want to eat on campus but who do not care to sleep there may buy their meals *a la carte*.

Send your registration fee and your payment for room and board as soon as possible to the Vice-Chairman, Dr. Robert J. Edgeworth, 740 Carriage Way, Baton Rouge, LA 70808.

The Pontifical Mass will be sung either by Archbishop Mahony or by the Auxiliary Bishop John J. Ward.

New LLA Local Chapter In San Francisco

The Chairman announces with pleasure the appointment of Prof. William P. Mahrt of Stanford University to the position of Acting Chairman of the new Greater San Francisco Local Chapter of the Latin Liturgy Association. The new chapter will promote our program in the Archdiocese of San Francisco and the neighboring dioceses of Oakland, San Jose, and Santa Rosa. Professor Mahrt's address is 67 Peter Coutts Circle, Stanford, California 94305.

Notitiae

Nos. 284-285 (March-April, 1990): This issue contains a decree of the Congregation for Divine Worship and the Discipline of the Sacraments requiring that when solemnities fall on a Sunday of Advent, Lent, or the Easter Season, they be celebrated on the following Monday rather than on the preceding Saturday as hitherto. The change is due to the confusion caused by anticipated Sunday Masses and the clash of Second Vespers of the solemnity with First Vespers of the Sunday. The solemnities in question are the Immaculate Conception (December 8), St. Joseph's Day (March 19), and the Annunciation (March 25). If, however,

St. Joseph's Day or the Annunciation falls on Palm Sunday, those solemnities are to be celebrated on the preceding Saturday. Furthermore, if Annunciation Day falls between Monday of Holy Week and Low Sunday, it is to be postponed, as it always has been, to the Monday after Low Sunday. Should Easter fall on March 22, 23, 24, or 25, then both St. Joseph's Day and Annunciation Day will have to be postponed to the Tuesday and Monday respectively after Low Sunday.

No. 286 (May, 1990): This issue contains a list of all liturgical journals and liturgical commissions: the addresses of their editors, presidents, and secretaries are also given. The other items in this number are of equal or lesser insignificance.

The Solesmes Latin-English Gregorian Missal

Our member Dr. Theodore Marier writes, "You will want to know that a new book has been issued by Solesmes. It is called *Gregorian Missal*. It contains the chants for the Sundays of the Year and the Principal Feasts with English translations of all the texts. It contains the orations but not the readings. It also contains a complete *Kyriale*. This should be well received by choir directors and singers who wish to participate at Mass with the full Gregorian melodies."

Order this book from the American distributors of the French Abbey: Paraclete Press, P.O.B. 1568, Hilltop Plaza, Route 6A, Orleans, MA 02653. The price is \$19.95 post free.

From The Local Chapters

Baton Rouge

The Most Reverend Bishop Stanley J. Ott of Baton Rouge celebrated the Latin Mass at 9:30 AM on Sunday, September 16, at the Church of St. Agnes in Baton Rouge. The chapter authorities phoned every member in the area in order to insure an attendance of hundreds.

Chicago

Patrick Flaherty reports that after the Latin Mass at St. John Kanty Church in Chicago on the Feast of *Corpus Christi*, there was an outdoor procession to five altars. 250 people attended the evening Latin High Mass of the Assumption.

Los Angeles

The new address of the local chairman, George Krestyn, is 837 Wood Grove Road, Fillmore, CA 93015.

St. Louis

A nominating committee is collecting nominations from the 58 chapter members for the offices of Chairman, Vice-Chairman, and Secretary-Treasurer. These three officers form

the chapter's Board of Directors.

Washington D.C.

The Washington-Arlington Chapter celebrated the golden anniversary of Fr. Urban Schnaus as a Benedictine monk at a Mass and reception at St. Anselm's School Auditorium on September 15. The Chairman remembers with pleasure the time he spent with Fr. Schnaus during our First National Convention. The chapter members study Latin during their meetings, which begin and end with Latin prayers. Recently they discussed the article *De Feriis Latinis Floridianis* by Fr. Siedl of the Vatican's Latinitas Foundation. The Chairman, M. Moses, leads the discussions. The Secretary-Treasurer, Jim Hodgson, has just finished his Latin edition of the new Rite of Mass with interlinear literal English translations; there is an appendix of all the 556 Latin words in the text with complete information about each one. Jim has dedicated this study edition to Fr. Urban Schnaus.

Additions and Corrections To The Latin Mass Directory

ALASKA

Archdiocese of Anchorage

Chapel of the Pioneer Home
Anchorage, Alaska
Every Sunday
1962 Missal
Celebrant: Fr. Entel, S.J.

CALIFORNIA

Diocese of Sacramento

Holy Family Church
1051 North Davis Avenue
P.O.B. 248
Weed, CA 96094
Sunday at 11 AM
1962 Missal

DELAWARE

Diocese of Wilmington

The Christmas Eve Mass at St. Joseph's Church is sung at 10 PM. The 1962 Missal is also used on Holy Thursday and Easter Sunday.

INDIANA

Diocese of Fort Wayne and South Bend

The Mass at Our Lady of Hungary Church is celebrated at 1 PM.

Diocese of Gary

Chapel of the Discalced Carmelite Monastery
1625 Ridge Road
Munster, Indiana 46321
Saturday at 5:15 PM
1962 Missal

MISSOURI

Diocese of Kansas City and St. Joseph

The Latin Mass at Our Lady of Sorrows Church in Kansas City is now celebrated at 9:15 AM instead of 12:15 PM.

OKLAHOMA

Diocese of Tulsa

St. Ann Church

The Latin Mass according to the 1962 edition of the Roman Missal is being celebrated here on the first Sunday of the month at 5 PM. The celebration will become weekly in due course.

OREGON

Archdiocese of Portland

The Latin Mass at Holy Rosary Church has been cancelled after having been labeled as "too divisive". The Latin Mass at St. Birgitta's Church, which is celebrated *versus populum*, can also be heard on the First Friday and First Saturday of the month at 7:30 PM and 8 AM respectively. Finally, on the third Saturday of the month, the Latin Mass at St. Patrick's Church follows the 1962 Missal.

PENNSYLVANIA

Diocese of Allentown

St. Casimir's Church
229 North Jardin Street
Shenandoah, PA 17976
2nd Sunday of the month at 2 PM
1962 Missal

Newsworthy Items

1. Dr. Denis Crouan, 23, rue de la Glaciere, 67300 Schiltigheim, France, has written to say that the price of a subscription to the monthly bulletin of the French Association for Latin Liturgy, of which he is the President, has been fixed for LLA members at 170 French Francs. The newsbulletin is in French and will be airmailed. Dr. Crouan reports that his Association has been registered with the Council of Europe in Strasbourg.
2. *Richard*, a 5,665 pound bell sounding B, was blessed by Bishop Schladweiler of New Ulm on the Feast of the Assumption and raised to the belfry of the Church of St. Agnes, St. Paul, Minnesota, on the following day. The bell is named for the Pastor, our member Msgr. Richard J. Schuler, who was our host at our Second National Convention in 1989; he is now celebrating the 45th anniversary of his ordination. The new bronze bell, 5'3" in diameter, was cast by Petit & Fritsen Royal Foundry of Aarle-Rixtel, the Netherlands. The Verdin Company of Cincinnati, Ohio, coordinated the project.
3. Mrs. William Heft reports that the Our Lady of Fatima Choir of Kansas City, Missouri, sang the Latin Mass at St. Agatha's Church in St. Louis on Sunday, September 30. The choir consists of forty-five men and women and has made three sound recordings.
4. Our member Fr. Alex K. Sample III writes:

I have a news item for the Newsletter. I have been a member of the LLA since May of 1985. I was ordained to the priesthood on June 1st of this year for the Diocese of Marquette, Michigan. I

am currently assigned as the Associate Pastor of St. Peter's Cathedral in Marquette. My first Mass was celebrated on June 2, 1990 (the Vigil of Pentecost) at the Church of St. Ignatius Loyola in Houghton, Michigan. The choir for my first Mass sang the chant version of the *Veni Creator Spiritus*, the *Asperges Me*, and Franck's *Panis Angelicus*. Soloist Peggy O'Neill sang the *Rosewieg Ave Maria*. On Sunday, June 10th, I sang the 10:00 AM High Mass at the Church of St. Agnes in St. Paul, MN. The Twin Cities Catholic Chorale and members of the Minnesota Orchestra sang Haydn's Heilig Mass with the Mass propers being sung in Gregorian chant by the parish Schola under the direction of Mr. Paul Levoir. Msgr. Richard J. Schuler directed the Chorale and Orchestra. It was Trinity Sunday, and the entire Mass was in Latin except for the readings, the homily (delivered by me) and the intercessions.

- 5. Fr. Benignus Barat, O.S.B., who used to celebrate the Latin Sung Mass at St. Ann's Chapel of Stanford University, died on June 29, 1990. The Latin Requiem Mass was chanted for him on Monday, August 6, at 8 PM; Fr. Daniel of Woodside Priory was the celebrant. On Thursday, July 26, the Feast of St. Ann, the music for the Latin Mass at the Chapel was the *Missa Benedicta Es, Caelorum Regina* by Cristobal de Morales (ca. 1500-1553). On Wednesday evening, August 15, the choir sang the Mass for Three Voices by William Byrd (1543-1623) for the Feast of the Assumption.
- 6. Mr. Arthur Muench reports that a Latin Requiem Mass (1962 Missal) was sung for Frank Clark at St. Martin of Tours Church in Louisville, Kentucky, on May 23, 1990.
- 7. Our member Dr. Thomas Day has just written a book *Why Catholics Can't Sing: The Culture of Catholicism and the Triumph of Bad Taste*. The book has drawn favorable comments from such reviewers at Andrew M. Greeley, William F. Buckley, Jr., Justus George Lawler, Sidney Callahan, and J.F. Powers. It is published by The Crossroad Publishing Company, 370 Lexington Avenue, New York City, NY 10017, and its ISBN is 0-0825-1035-6. Dr. Day is chairman of the Music Department at *Salve Regina* College in Newport, Rhode Island. The book costs \$19.95 (hardcover).
- 8. As of August 24, 1990, the Association had 1742 dues paying members, 1685 in the United States, 22 in Canada, and 35 in other foreign countries.
- 9. The September issue of the newsletter cost \$1852.88 to print and \$360 to mail out. They were sent to you on August 24. Please remember that you must inform the Chair-

man of your new address when you move. The newsletters are sent by the bulk rate, so they are not forwarded when they arrive at your old address; they are thrown away, or the new occupant amuses himself by perusing them.

- 10. Our long-time member, Frater Geoffrey Seagraves, O. Cist., chanted his solemn profession as a Cistercian monk at the Solemn Latin Mass at the Abbey of Wettingen-Mehrerau near Bregenz, Austria, on Sunday, August 19. On September 8, he was ordained deacon in Einsiedeln Abbey. He is working on his Doctor of Sacred Theology degree at Fribourg, Switzerland, on St. Cyprian and his concept of the clergy. After he is ordained a priest in April or May, 1991, he hopes to celebrate the Latin Mass for LLA members in Chicago, Atlanta, and Washington, D.C., all cities where he studied. He will be contacting the officers of our local chapters in Chicago and Washington to make arrangements; any members in Atlanta who would like to organize a Latin Mass there with the future Fr. Seagraves as celebrant should write to him now at Mehrerauerstrasse 66, A-6903 Bregenz, Austria.
- 11. *The Reform of the Liturgy*, an English translation of the 1,000 page work *La Riforma Liturgica* by Archbishop Annibale Bugnini, has just been published by The Liturgical Press, St. John's Abbey, Collegeville, MN 56321-7500. This hardcover book costs \$59.50 plus \$5.95 for what the Americans call "Postage and Handling"; in other words, it costs \$65.45. The original Italian edition cost 65,000 lire and came out in 1983; the Chairman bought it from Blackwell's in Oxford for £32.95.
- 12. Mr. Richard O'Connor reports that Fr. Michael Cepon, who was mentioned in item #1 under "Last Minute Additions" in the September Newsletter, celebrates the Latin Mass (1962 Missal) at 8 AM on weekdays, 8:30 AM and 11 AM on Sundays, and 8 AM and 7 PM on Holy Days at 9340 West 147th Street, Orland Park, Illinois.
- 13. The times of certain Latin Masses (1962 Missal) in Italy were published on page 11 of the August issue of the Bulletin of the Latin Mass Society of England:
 - ROME
 - 1. St. Luke and St. Martina, Via del Tulliano 2: Sundays and Feast Days at 11:30 AM (sung). Tuesdays at 7:15 AM, Fridays at 7 PM
 - 2. Gesu e Maria al Corso, Via del Corso 45: Sundays and Feast Days at 10 AM
 - 3. S. Maria della Luce, Via della Luce (at the corner of Via della Lungaretta in the Trastevere): Sundays at 11 AM

FLORENCE
San Francesco al Poverino, Piazza Santis-

simia Annunziata: Sundays and Feast Days at 10:30 AM

VENICE
San Simeone Piccolo, opposite the Railroad Station: Sundays and Feast Days at 11 AM

- 14. The following Latin Masses were sung at Our Lady of the Atonement Catholic Church in San Antonio, Texas, during the fall of 1990.
 - Sunday, September 23rd at 10:30 a.m.
Music of the Mass
"THE MASS OF ST. DOMINIC IN C, by R.R. Terry (1865-1938)
The Anthem: "O Sacrum Convivium," by Palestrina (1516-1594)
+ + +
Sunday, October-28th at 10:30 a.m.
Music of the Mass
"Mass in A minor," by Claudio Casciolini (c. 1600)
The Anthem: "Laudate Dominum," by W.A. Mozart (1756-91)
+ + +
THE SOLEMNITY OF CHRIST THE KING
Sunday, November 25th at 10:30 a.m.
Music of the Mass
"MISSA BREVIS IN C" (Spatzen-Messe), by W.A. Mozart (1756-91)
The Anthem: "Cherubic Hymn," by Staro-Simonovskaya
+ + +
THE FOURTH SUNDAY OF ADVENT
Sunday, December 23rd at 10:30 a.m.
Music of the Mass
"L'HORA PASSA," by Ludovico Viadana (1565-1644)
The Anthem: "Rorate Coeli," by Christopher Tye (c. 1500-72)
- 15. Our member Alan Robinson writes from Oxford that Newman's dream of an Oratory in the university city is now a possibility, because two young Oratorians have arrived to take over the formerly Jesuit Church of St. Aloysius; this will mean a restoration of the solemnly offered Latin Liturgy.
- 16. John Muggerridge narrates the video tape *The Priestly Fraternity of St. Peter*, obtainable for \$49 from P.O.B. 993, Ridgefield, CT 06877. Four audio tapes entitled *Introducing the Priestly Fraternity of St. Peter* are available for \$22 for the set from the same address; the audio tapes are by Professor William Marra of Fordham University.
- 17. On September 30, 1990, Msgr. Schuler of St. Agnes Church, St. Paul, Minnesota, celebrated the Latin Mass and was a banquet speaker for the Regina Caeli Society of Wilmington, Delaware, which promotes the Latin liturgy at St. Joseph Church in that city.

From the Press

- 1. In a long, illustrated article by Ron Gross-

- man in one of its mid-July, 1990 issues, *The Chicago Tribune* discussed the life and work of Professor Alvin P. Dobsevege, the Connecticut Latinist who is the founder and editor of the Latin language journal *Hermes Americanus*. (A year's subscription costs \$25; write to Academia Latina Danburien-sis, Box 322, Bethel, CT 06801.) The Chair-man remembers with pleasure the many hours he spent talking in Latin with Prof. Dobsevege in September, 1989, at the Conference on Patristic, Mediaeval, and Renais-sance Studies at Villanova University. Prof. Dobsevege spends \$6,000 a year from his State Department and army pensions to cover the deficit in running *Hermes Ameri-canus*, which has 380 subscribers. The Pro-fessor's wife does the layout, and a bed-ridden Latinist serves as copy editor. Pro-fessor Dobsevege once published an article by the Chairman on the L.L.A. and will soon publish another on the mathematical work of Albertus Magnus. He pointed out to his interviewer that the reason for the success of his 10th Mountain Division in Italy during World War II was that he and his colleagues never had to wait for "debriefers" to come to interrogate their German and Italian pris-oners: their unit had plenty of men who spoke foreign languages and who were therefore able to get first-class information out of prisoners right away.
2. In the July 31, 1990 issue of *The Remnant*, James Scheer, President of Canadian *Una Voce*, relays a message from the Secretary of Italian *Una Voce*, Princess Radziwill, according to which her group is having a terrible time organizing the Latin Masses under the Indult at Saints Luca and Martina Church in Rome. At first, the Academy of St. Luke, which owns the church, objected to *Una Voce's* candidate for the rectorship and closed the church for repairs. Then four Oblates of Mary moved into the rector's rooms and began celebrating Masses in the charismatic manner and according to the "Zairian Rite" in the adjacent church. She claims that the vice-rector appointed by the Commission *Ecclesia Dei* to celebrate the Latin Mass, Fr. Franz Proisinger of the Society of St. Peter, does not have free access to the Church, and the Latin Masses scheduled for Sunday at 11:30 AM may not always begin at that time because the Oblates' ceremonies may run overtime. The Princess says that Cardinal Poletti, the Papal Vicar General, is of no help.
3. In his column *The Question Box* on page 8 of the August 16, 1990 issue of *The Catholic Messenger*, Fr. Edmond Dunn calls the Apostolic Constitution *Veterum Sapientia* of Pope John XXIII a "stupid" document which could not and should not be carried out. In the same way, he says, the prohibi-tion against feminine acolytes cannot and will not be observed. The special object of

Fr. Dunn's displeasure was the provision in the Constitution that required that Latin be the language of instruction for theology in theological schools.

4. A letter from the Chairman describing the L.L.A. was published on page 4 of the Sep-tember 9, 1990 issue of *The National Catholic Register*.
5. The lead story of the September 6, 1990 issue of *The Wanderer* contained an interview with two Polish priests, who reported that all seminarians in their country study four years of Latin, after which they take a Papal examination. They are required to translate the Psalms, the Gospels, and the documents of Vatican II.
6. In the September issue of the Newsletter of the French Latin Liturgy Association, the President, Professor Denis Crouan, rebuts the accusations made in the magazine *Una Voce* mentioned on page 3 of the Sep-tember, 1990 number of the L.L.A. Newsletter (*From the Press*, item #7). Among the points made by Crouan is that it is false to say that the Revised Missal is not used in Latin and that it is incorrect to mention the so-called "Ottaviani-Bacci Intervention" without reporting the denouement, namely, that Ottaviani later declared himself satisfied with the explanations provided by Pope Paul. In the same issue of his newsletter, Professor Crouan publishes a letter from the Secretary of the Dutch Latin Liturgy Assoc-iation in which it is announced that there are 2200 members in the Dutch L.L.A. The Dutch group has 25 regional chapters and was founded in 1967. Their ex-Chairman addressed our First National Convention in Washington, D.C. in 1987.

The Washington Capella Antiqua

Service Schedule 1990-91

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 re-searched liturgies. All the services are entirely sung in Latin, and will take place at St. Mat-thew's Cathedral, Washington, D.C. unless otherwise indicated.

1990

Friday, September 14 7:30 p.m.

St. Matthew's Cathedral

1725 Rhode Island Avenue NW

Washington, D.C. 20036

Red Line Metrorail

Dupont Circle Station: 8 Minutes

Farragut North Station: 5 Minutes

THE EXALTATION OF THE HOLY CROSS
Vespers and Veneration of the Cross. Roman Rite, Vatican II Use. Restored Franco-Germanic

("Gregorian") Chant. *Magnificat* by Thomas Tallis (1505-1585). *Sicut Moses serpentem in deserto exaltavit* by Heinrich Schutz (1585-1672).

Friday, September 21 7:30 p.m.

St. Matthew's Cathedral

ST. MATTHEW. Cathedral Patronal Feast. Vespers. Roman Rite. Vatican II Use. Restored Franco-Germanic Chant. *Magnificat* by Tho-mas Tallis.

Thursday, November 15 7:30 p.m.

St. Matthew's Cathedral

ST. ALBERTUS MAGNUS

Vespers. Restored Dominican Rite. Restored Franco-Germanic Chant. *Magnificat* by Tho-mas Tallis.

Saturday, November 24 7:30 p.m.

St. Matthew's Cathedral

EVE OF CHRIST THE KING

Solemn Vigilias (Night Office) Service. Roman Rite Vatican II Use. Restored Franco-Germanic Chant and Organum.

Saturday, December 1 7:30 p.m.

St. Matthew's Cathedral

EVE OF ADVENT I

Vespers. Roman Rite. Vatican II Use. Restored Franco-Germanic Chant. *Conditor alme Side-rum* by Guillaume Dufay (1400-1474). *Magni-ficat* by Thomas Tallis.

Friday, December 7 7:30 p.m.

St. Matthew's Cathedral

ST. AMBROSE. Solemn Holy Eucharist. Res-tored Ambrosian Rite and Chant.

Friday, December 28 7:30 p.m.

St. Matthew's Cathedral

EVE OF ST. THOMAS BECKET OF CAN-TERBURY. Solemn Holy Eucharist (Roman Rite/Vatican II Use) with Sarum-style Proces-sion. Restored Franco-Germanic Chant. *Mass for Four Voices* by William Byrd (1545-1623) and Motet *O quam gloriosum* by Tomas Luis de Victoria (1545-1611).

1991

Sunday, January 6 7:30 p.m.

St. Matthew's Cathedral

THE EPIPHANY OF OUR LORD. Vespers. Cistercian Monastic Rite/1978 Revision. Res-tored Franco-Germanic Monastic Chant. *Magnificat* in Mode VIII by Guillaume Dufay. *Alma Redemptoris Mater* by Giovanni Pales-trina (1525-1594).

Saturday, February 2 7:30 p.m.

St. Matthew's Cathedral

THE PRESENTATION OF OUR LORD -
CANDLEMAS DAY. Vespers. Restored
"Cathedral" Ambrosian Rite and Chant.

Saturday, February 16 7:30 p.m.

St. Matthew's Cathedral

EVE OF LENT I. Vespers. Roman Rite/Vati-can II Use. Restored Franco-Germanic Chant. *Magnificat* in Mode VIII by Guillaume Dufay.

Wednesday, March 27 7:30 p.m.

St. Mary's Church
5th & H Street NW
Washington, DC 20001
Red Line Metrorail
Judiciary Square Station/
F. Street Exit: 5 minutes

EVE OF HOLY (MAUNDY) THURSDAY
Solemn Two Nocturn Vigiliis Service ("Tenebrae"). Benedictine Monastic Rite D (1977 Revision). Restored Franco-Germanic Monastic Chant. *Lamentations of Jeremiah* by Thomas Tallis.

Saturday, April 13 7:30 p.m.

St. Matthew's Cathedral
EVE OF EASTER III. Vespers. Restored "Cathedral" Visigothic Rite. Reconstructed Visigothic Chant and Organum.

Tuesday, April 23 2:30 p.m.*

*Time to be confirmed
St. Matthew's Cathedral
ST. GEORGE'S DAY. Special Eucharist for the Investiture of the Knights of St. John. Cardinal Protector & other Personalities attending. Restored Franco-Germanic Chant. *Mass for Four Voices* and *Ave verum Corpus* by William Byrd.

Thursday, April 25 7:30 p.m.

St. Matthew's Cathedral
ST. MARK'S DAY. Vespers. Reconstructed Early Coptic Monastic Rite. Reconstructed Early Coptic Chant.

Sunday, May 26 7:30 p.m.

St. Matthew's Cathedral
THE MOST HOLY TRINITY. Athanasian Symbol Procession. Holy Eucharist and Solemn *Te Deum Laudamus*. Reconstructed Franco-Germanic Chant. Ordinary XI *Orbis factor* and Organum.

Sunday, June 2 7:30 p.m.

St. Matthew's Cathedral
CORPUS CHRISTI SUNDAY. Vespers. Compline and Benediction. Roman Rite Vatican II Use. Late Romano-Monastic Chant. *Pange lingua*. *Magnificat* in Mode V & *Ave regina caelorum* by Guillaume Dufay.

Saturday, June 28 7:30 p.m.

St. Matthew's Cathedral
EVE OF SS. PETER & PAUL. Vespers. Roman Rite. Vatican II Use. Restored Franco-Germanic Chant. *Magnificat* by Thomas Tallis.

Thursday, July 11 7:30 p.m.

St. Matthew's Cathedral
ST. BENEDICT. Solemn Holy Eucharist. Restored Monastic Rite (1977 Revision) Late Monastic Chant. Mass & Motet *O quam gloriosum* by Tomas Luis de Victoria.

Thursday, July 25 7:30 p.m.

St. Matthew's Cathedral
ST. JAMES. Solemn Holy Eucharist. Roman Rite/Vatican II Use with the Propers for Spain. Restored Franco-Germanic Chant. *Missa Sancti*

iacobi by Guillaume Dufay.

Tuesday, August 6 7:30 p.m.

St. Matthew's Cathedral
THE HOLY TRANSFIGURATION. Vespers with Benediction of the Blessed Sacrament. Restored "Cathedral" Ambrosian Rite and Chant.

+ + +

OFFICIAL REPLY

PONTIFICIUM CONSILIUM DE LEGUM TEXTIBUS INTERPRETANDIS

Prot. N. 2494/90

(In responsione fiat mentio huius numeri)

Vatican City State, 7 September 1990

Dear Dr. Lo Bello,

I am responding to your letter of 12 July of this year in which you posed some questions about canon 928 and the competence of the diocesan bishop to prohibit priests of his diocese from celebrating Mass in Latin.

Since your question does not concern a true doubt of law but rather the application of the law, your letter has been forwarded to the Congregation for Divine Worship and the Discipline of the Sacraments which is competent to respond to questions of this sort. Should you have any further inquiries in this question, you should communicate directly with that Congregation.

I would like to take this opportunity to express my regards and best wishes.

Sincerely,

Msgr. Julian Herranz
Secretary

Dr. Anthony Lo Bello
Professor of Mathematics
Allegheny College
Meadville, Pennsylvania
United States of America

* * *

A Review by Alan Robinson

Daily Roman Missal, published by *Studium Theologiae* Foundation (The Philippines), by Scepter Press, Inc. of New York, and by Scepter, 1 Leopold Road, London W5 3PB, ISBN 971 91060 0 X, 2252 pages.

The renewed, revised Roman Missal has now been in existence for twenty years, and it is only little by little that better and more varied presentations of the texts of the liturgy are becoming available. After the beautiful refinements of the old St. Andrew Daily Missals, the new missals, prayer-books and Mass books will have

come as a shock, disappointment and a sad second best. I suppose that it is reasonable to say exactly the same about the way Holy Mass has been offered in our churches. The fact is that those "experts", liturgists and "animators" of the new rite with their own, frequently erroneous axes to grind, presented the revised Missal as a new Mass. They often described it as a New Mass for a New Church, with new and quite incorrect doctrine. This led many good Catholics to reject the reforms as un-Catholic and progressive. They saw what seemed to be a new and strange Mass. We know the rest of the sad story. However, one must not be led astray by unorthodox "experts" with their private now all too public — theories, passing them off as the teaching of the church. Pope Paul VI, in his valuable General Audiences of the 19th and 26th November, 1969, state clearly the traditional doctrine of the church and emphasized that there was no new Mass. The foundation document of the Roman Missal of 1970 is the General Instruction, 26th March, 1970, and a careful reading of it will show that there is no new Mass with new doctrine; the Introduction, comprising fifteen paragraphs, contains six references to the documents of the Council of Trent and one reference to the papal Magisterium of Pope Pius XII. It is to the official documents of the church and the Pope, the authentic voices of the Magisterium, to which we as well formed (or so one hopes) Catholics must go. This brings me to the book which has now appeared, thanks to the *Studium Theologiae* of the Philippines. It has been published jointly with Scepter and Helm (Lagos) and printed in Tournai, Belgium. Belgium had the honour of printing many other liturgical books in the past, and their printers are continuing in the good red and black tradition.

The first thing about this Missal to note is that it is a complete Sunday and weekday Missal; that I think makes it unique. Furthermore, it contains a collection of good "old" Catholic prayers for the seasonal and sanctoral Masses, the Ritual Masses, the Votive Masses and twelve (out of forty-six) of the new Masses in honour of our Lady, approved by decree in 1987. As far as I know, this is the first time they have been made available in English in a popular and accessible form. The next feature is that much use is made of Latin. The Latin original is given for the Entrance Antiphon, the Response in the Psalm, the Gospel Acclamation, the Communion Antiphon and the entire Ordinary of the Mass, including the Prefaces. The Ordinary of the Mass is splendidly laid out with the Latin and English texts on facing pages. There are, too, Masses proper to certain English speaking countries as found in their National Calendars.

As an appendix there is a Treasury of Prayers, which is obtainable from the publisher as a separate volume including the bi-lingual *Ordo Missae*. I suppose some older Catholics know the *Garden of the Soul* or *Key of Heaven*;

this is a new presentation of the old devotions. There are the basic prayers in Latin and English, for Morning and Evening, before and after Holy Mass and Confession, devotions to the Holy Trinity, Our Lady (the Holy Rosary and May devotions), S. Joseph, and lastly a *Kyriale*, which has the most important texts set to Gregorian chant in modern notation, all this and much more! The book is bulky, but a real answer to the problem of a good and lasting present for First Holy Communion, Confirmation or Wedding. Despite what I have said about the Treasury of Prayers containing the perennial treasures of Christian piety, it is far more than a museum collection of old prayers. All the devotions are laid out and presented in a new style, and there is plenty of new material. There is much use made of the work of the Venerable Msgr. Escriva, the Founder of Opus Dei; it is his works that are used for the Stations of the Cross, the Novena of Pentecost and the Holy Rosary, and so we are brought up to date, a true *aggiornamento*, because we can see Christian piety and devotion in a continuum which develops, contains different emphases, but never fundamentally changes. We can be truly thankful to His Eminence Cardinal Sin of Manila who ordered the making of this Missal and to Fathers Belmonte, Socias and Magsino, who have done Catholics a tremendous service in preparing and editing the Missal.

At The Side Of The Popes

The Continuation of the Memoirs of Mario Cardinal Nasalli Rocca di Corneliano, translated from the Italian by the Chairman with the Permission of the Libreria Editrice Vaticana

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PIUS XII

I had known Cardinal Pacelli from the time when he was Nuncio in Germany, for he often came to the Ecclesiastical Academy where I was studying. I then served under him for eight years when he was Archpriest of St. Peter's Basilica, and I was at his side when he went to Budapest in 1938 as the Papal Legate to the International Eucharistic Congress.

His Election

Cardinal Pacelli was elected Supreme Pontiff on the third scrutiny, just as Leo XIII had been. People say that he who enters the Conclave Pope comes out Cardinal, and he who enters the Conclave Cardinal comes out Pope. Cardinal Pacelli, however, went in Pope and came out Pope.

During the Conclave, the following joke made the rounds of Rome: "If the angels elect the Pope, it will be Elia Cardinal Dalla Costa; if men elect him, then Cardinal Pacelli will win. But if the Devil prevails, then Cardinal Marchetti Selvaggiani will be Pope." The Vice Regent of the Conclave brought this story to the attention of Cardinal Marchetti Selvaggiani,

who replied in jest, "Well, in that case, let's start a *triduum* to the Devil right away."

Whom could Cardinal Pacelli have voted for? Probably Elia Cardinal Dalla Costa. This is supported by the great praise Pius XII always heaped upon him at every opportunity, and the fact that he later invited him to assume the office of Vicar of Rome, though, as things turned out, Cardinal Marchetti Selvaggiani stayed at that post.

I learned from Cardinal Schuster that the new Pope, like so many others before him, had wanted to keep his own name, Eugenio, but he ended up choosing *Pius* for reasons one can figure out: both because he was born in the pontificate of a Pius, Pius IX, and, even more, because he was the closest collaborator of another Pius, Pius XI.

Pius XI predicted — I would say hoped — that Cardinal Pacelli would be his successor. When he named him his Legate to the International Eucharistic Congress of Buenos Aires, he told Cardinal Caccia Dominioni, "We chose him with particular pleasure, because a Pope should first see a little bit of the world before taking over." He gave expression to his feelings even more explicitly when he used to say (he said it to me too), "He'll be a great Pope!"

The new Pontiff reappointed all the officials of his Antechamber, as had Pius XI, Benedict XV, and Pius X before him. (This had not been the case, though, with Leo XIII.) The prelates nearest to the Pope therefore remained Msgr. Arborio Mella di Sant'Elia, Master of the Chamber to His Holiness, and five Privy Chamberlains, Msgr. Federico Callori, Msgr. Carlo Confalonieri, Msgr. Diego Venini, Msgr. Carlo Toraldo, and me, Msgr. Mario Nasalli Rocca di Corneliano. With the passing of time, Msgr. Toraldo died, and the others moved on to new positions, so I alone remained. The Holy Father often used to tell me, "I pity you, all alone, with no one to relieve you once in a while or help you out." The Pope, you see, used to receive even on Easter and Christmas, so the work was continuous. He used to repeat this courteous remark often, but I was happy to be able to serve him on a daily basis. When I saw, one day, that he was so affectionately preoccupied with my predicament, I told him, "Holiness, don't worry about it; there are still five Privy Chamberlains, me, Msgr. Mario, Msgr. Nasalli, Msgr. Rocca, and Msgr. di Corneliano." He laughed and told this story to half of Rome; once he even told it to me, forgetting that I was the one who had made it up.

His Private Life

The private life of Pius XII was extremely simple and austere. People used to talk about his penances. One day, he told me, "If anyone should ask you whether it really is true or not that the Pope spends the whole night stretched out on the floor and that he lives only on bread and water, tell them that it's not true, because

if I did that, how could I work?"

Pius XII was ever so harsh with himself: towards others he was indulgent, but for himself he allowed only what was necessary. It was therefore no trouble for him to adapt to any hardship whatsoever.

Already at the time of the sanctions which were imposed on Italy during the Ethiopian War, Pius XI had required that the rationing that resulted should be observed by his household, and meat was allowed only twice a week.

During the Second World War, when the lack of fuel and electrical current made almost any type of heating impossible, Pius XII did not even allow a tiny portable stove in his chambers, not even in his frigid bedroom. He was obstinate about this even when he had the flu. I recall that one morning, when, as was my custom, I kissed his hand as soon as I had entered, I felt how cold his hand was: he even appeared to be shaking from the cold, though he was covered around with a big, course shawl. Nevertheless, one kind of heat remained in him, the kind that men need the most, the heat of the heart.

Pius XII was most parsimonious in everything that had to do with his private person. When he was elected Pope, he did not want a new mozzetta to be made, but instead continued to wear the old worn-out one of Pius XI, which he had altered to fit him. When he finally had to resign himself to getting a new one, he ordered that the border not be made of the traditional ermine, but of a less expensive material.

He was extremely thrifty even in small things: when he went out from a room, he would turn the lights off himself. Once, passing by my desk in the room next to his and seeing that I had forgotten to put out the light, he came in and turned it off himself. It was a good lesson for me, but I didn't benefit much from it because he had to do it two more times later on.

When he had to compensate people for doing things for him, even in his official capacity, he was quite frugal. Nevertheless, he took from his finger the ring that he had had made with a sapphire taken from his mother's ear-rings and handed it over personally to a Cardinal who had been generous to the Papal charities on behalf of those most impoverished by the war.

Pius XI didn't favor small projects of relief, though he donated to these cases as well; he said that they didn't do any good and stole money from bigger and more lasting projects. Even in this he displayed his Papal majesty.

Pope John, right from his youth, never kept an account of his charities and used to say, "If I have, I give, if I don't have, I don't give." The funny thing was that he always seemed able to give. . .

Pius XII once confided to me that his nephews,

who were lawyers in the Rota, were not being assigned the usual number of cases by their superiors, but were instead receiving fewer because they were the Pope's relatives. "The fact that they are the Pope's nephews should not be to their advantage," he complained, "but neither should it be to their disadvantage."

Pius XII was a loner by nature, and one could say that he had the calling to be a monk, although even had he become one he would have been the idol of the crowd. Solitude was for him both a requirement of his nature and an indispensable aid to working more and better. He liked to be alone even when he ate, and this was his practice from the time he was Apostolic Nuncio. When he was Pope, he never invited anyone to dinner, not even his nephews. His only diversion at mealtimes was to feed his canaries, whom he kept by the window of his dining room. The progeny of these canaries can now be found all over the place.

His white habit was always neat and clean; one didn't find there the tobacco stains of Pius IX or the soup stains of John XXIII. He never loosened his collar, even in front of us, who were in his entourage, even in summer. The first time I saw him without a collar — he had forgotten to put it on — he begged my pardon insistently. When he was all alone reading, he would wear a very simple and light pale habit which appeared to be of poor quality. I consider it a privilege to have been admitted now and then to his presence when he was dressed in such an informal manner.

The Holy Father never wasted time. More than once I saw him truly annoyed when someone was late for an audience, and even in such cases, while he was waiting, he would take up some papers or little books that he kept within reach. He usually worked until a bit after 1 AM; then he would go to bed. I fear, though, that he didn't fall asleep very quickly; he took his troubles with him even to bed and remained, if one could say so, sleepless even in sleep. In the afternoon he allowed himself forty minutes of rest on a couch, after which he would jump up and go into the chapel, which he would leave by the corridor.

Pius XII would go outside every day exactly at 3:15 PM and walk for precisely sixty minutes; he always walked along the same paths, along the same tracks, and at the same pace, so that if someone counted the steps he took every afternoon, the number would always be the same. He walked under the sun's rays; he did not seek refuge in the shade. Even when it snowed, which was rare, he still went out and walked in the snow. Only when there was a downpour did he use the covered passageway, and he was not pleased to have to do so. He did not walk for diversion or rest; walking was for him an indispensable means of exercise for his body. He went out walking even when he had a fever and when he was not fully recovered from illness.

He continued to work even while he walked; there was always something to read or meditate on in his hands, so that even those sixty minutes were an hour of recollection. He never looked up or even turned; he never stopped for a moment. Once I kicked away a frog that had jumped in front of him, and he said, "Now couldn't you have managed that a little less violently?" Another time he suddenly stopped in order not to step on a little bird, that, still without feathers, had fallen out of its nest, as if to die at his feet. He stopped and ordered me to pick the little bird up and put it on the low wall that was nearby. He himself, the Pope, put some leaves under the lifeless little body and then covered it with some additional leaves. He then gently put his hand over this little green pall and said with a weak and tearful voice, "Poor little thing, poor little thing." He then went on to recite from memory some verses from Leopardi's poem *Il passero solitario*, The Lone Sparrow.

I just said that the voice of the Pope at that moment was feeble. That same voice was not feeble when, during the war, I stood next to him on the porch of St. Peter's and heard him thunder forth with those words shouted at the earth, the heavens, and every living thing in the world, "Whoever strikes Rome is guilty of matricide!"

The Holy Father Pius XII was truly a *vir prudens*, a careful man. He was a veritable high school of prudence even for those who were themselves most prudent and farsighted, and he often left everyone quite impressed with his carefulness. Cardinal Tardini told me that occasionally, when he would present suggestions or conclusions from the Secretariat of State or even from the College of Cardinals, the Holy Father would respond, "Let's wait and see. I think it would be better to wait and see." The Cardinal said that he had to admit that the Pope's "Let's wait and see," even if no one had thought of it beforehand, often turned out to be the best course of action and the one most suited to saving the situation. The Pope had a bit of the prophet in him.

He paid a lot of attention to the precise meaning of words. When I began my service, I promised God that I would never say an unkind word about anyone to the Pope. One day, however, when I was talking about someone to the Holy Father, I said that the man in question was an ideal fellow, so it was too bad that he had such a harsh character. About a year later, speaking to the Holy Father about the same man, I said that his character was a bit hard. The Holy Father responded, "The last time you talked about him you called him *harsh*, which is something quite different. Furthermore, you didn't say *a bit* then either."

One could say of him in the words of the Psalmist, "He was slow to anger and great in love." It happened once in a while that he got

impatient, but always for reasons that had nothing to do with his private person. In those moments he had an obvious, lively, but controlled reaction of surprise and sorrow. His natural stutter then became more pronounced, and he raised his hand decisively; in those moments his hand appeared as if it had been whetted. But he never came near to losing control of himself.

I remember that the Holy Father once had to meet an unwelcome and disagreeable person. He was unwelcome because he had been loaded with trust and tokens of benevolence but had nevertheless proven unworthy of both. After the audience, the Holy Father called him aside and spoke to him severely, harshly, and with his voice raised. I was present at that encounter; the only other one there was a Swiss Guard, who was standing a few meters away. As I accompanied him back to his study, the Holy Father told me, "You understand that I had to have my reasons for speaking to him like that; in fact, I'm sure that you are aware of some of them." Then he added sorrowfully, "But it's regrettable that the Swiss Guard saw and heard the Pope get upset; he could not have known the good reason why, so he was surely not edified by that episode." A few minutes later, I came back to the Holy Father and told him, "Holiness, that Swiss Guard just said precisely these words to me, 'Holy Father many praises to that gentleman.' He obviously isn't fluent in Italian so he couldn't have understood what was going on." The Pope had a big laugh and calmed down.

Did the Pope have the habit of confiding in those near him? Yes, but not frequently.

He once gave me advance warning of an appointment, saying, "You'll be one of the many who won't like it." In the same way, he once told me of a grave measure he was about to take; he wanted, with all that trust characteristic of him, to tell me all the reasons for and against what he had decided to do. I understood then how often we attack the decisions of our superiors with our criticisms, whereas we would receive them and accept them with veneration if we but knew the reasons behind them.

A little before the second and last consistory that he called, he summoned Msgr. Callori and me to tell us what he was going to be doing shortly. He added that it might have been better to postpone holding the consistory a little bit longer for time to take its toll so he would then be able to appoint an even greater number of new cardinals — keeping always, of course, to the total of seventy — but he was compelled to act now on account of the importunities of many parties, none of whom, however, were directly involved in the matter. Another time he asked both me and Msgr. Callori contemporaneously to give our opinion on an important appointment he was going to make to the Pontifical Antechamber, and he submitted his two candidates to us. Msgr. Callori and I, however,

suggested a third name. The Holy Father was not entirely pleased to see his two nominees rejected, but after a day or two he was good enough to say, "You were right after all. I've made a great appointment. Your candidate has won out. Msgr. Venini will be Privy Almoner."

I've already said that Pius XI was a *condottiero*; Pius XII was one too, but in a different way. Pius XII courageously fought the enemy, but he was objective in recognizing what could be learned from their methods. With respect to the great opponents of the Church, he one day arrived at this conclusion, "We must do as they do, work with great attention to detail, methodically, and without making a lot of noise."

When it was necessary, he knew how to be inexorable. His care for the welfare of the Church was a torment and a source of action for him. In this regard, I would like to recall an incident when I displayed my ingenuousness. Having arrived back in Rome from Argentina, where I had been part of a Pontifical mission, I had to answer many questions from the Pope. He asked me, among other things, about the local Communists. I replied, "Holiness, the communism there is a rose-water communism." The Holy Father stood up and said, "Fool! Communism is red: it will always be red, always dangerously red."

Pius XII chose the style best suited to the moment, and even in the same discourse he would change his style quite frequently, alternating, even within a short period of time, the style of a lecture with that of a sermon, or a reading, or a message, or a poem. He even had his moments of fascinating and polished lyricism. His discourses, which were often composed during sleepless nights, were the work of a craftsman. Pius XII was the Cellini of the word.

It has been noted that Pius XII wrote more than St. Augustine and that he was cited even more than any Father of the Church at the Second Vatican Council.

Pius XII did not have the gift of improvisation. One morning, while I was at his side on the balcony of St. Peter's before an immense crowd, he asked me to make a few announcements together with a few words of explanation. He himself put the microphone to my lips and later on, in explanation, said, "How were you ever able to speak without warning, without having any time to think it over, and without even a minute for preparation?"

The Pope recited his speeches from memory; he had an unusual memory, and this was a characteristic of the House of Pacelli. He confessed that he had a photographic memory and was therefore able to speak as if he had the manuscript in front of him and was reading from it word by word.

He always examined the most recent editions

of dictionaries, which he called his profane breviaries. Even in the simple matter of an accent he was in torment lest he make an error. He once conversed with me at great length in order to make his point that it was more correct to say *ba-LAUS-tra* rather than *ba-la-US-tra*.

He personally corrected the galley sheets of his discourses and insisted on editing even their translations into foreign languages, insofar as these too were documents of his Pontificate. Once he told me, "Look, this ecclesiastical journal has printed a passage from one of my encyclicals, but there's surely a mistake here: I couldn't have let a sentence like that get by." The Holy Father then opened the volume of his collected Encyclicals and showed me the misquoted passage. I saw that he was right: the magazine had not quoted the original text accurately.

Pius XII did not want us to say, "The Church should stay out of politics," for he held that politics was a good and necessary thing provided that it was conducted properly and cleanly. In this regard, it pleases me to recall the reply given by the very famous Fr. Venturini, S.J., from the pulpit of the *Gesu* in Rome to a woman who, irritated by a statement of the preacher, had dared to interrupt him and rudely shout, "The Church should stay out of politics!" Fr. Venturini replied, "Politics assaults us, so we defend ourselves with politics."

Pius XII never liked to make trouble for anyone. Early one morning, when I entered his office at Castel Gandolfo, I found him squatting in a corner of the room writing on a briefcase that was on his knees. He got up right away and pointed to big puddles of water all over the place. Evidently water had leaked down from the ceiling during the night and had fallen all over the Pope's study. He himself had moved all the furniture, and even in my presence he got down on his knees to mop up the floor with newspapers. "Holiness," I asked, "why didn't you call?" "It was after midnight," he replied, "and I didn't want to bother anybody, so I tried to manage alone."

Pius XII was very sensitive, and, as I have said above, never wanted to disturb anyone in any way at all. He was very considerate of everybody, of their rest, of their time, of their peace and quiet, of their grief, and of their right to disagree. He took care to go out of his way in all these matters and tried to help out where he could, whether in small matters like the water leak or in bigger ones that were hemorrhages of hearts and souls.

O men, who have ignominiously defamed the figure of Pius XII! Even if only from the way he behaved in that flooded office, bow your heads and meditate a little on the enchanting goodness of Pius XII. Begin to want to be and try to be good. Even this would be a foreshadowing of a future improvement in you. Let us remember that sometimes even the effort is worth as much

as the victory.

Pius XII had a very high regard for the dignity and mission of the Papacy, just as he had a high regard for Rome, the *caput mundi*, the head of the world. He personally considered himself to be unworthy of the supreme dignity and felt the responsibility that weighed down on his conscience as well as on his shoulders. He was convinced that sanctity alone was appropriate for the person of the Vicar of Christ; indeed, one peculiarity of his was to look for saints among his predecessors. The processes, beatifications, and canonizations of Popes were undertaken as a result of this conviction and these researches. It was a matter of great satisfaction for him to find a saint among the Popes of every century, especially the most recent. Thus, as I have already said, he hoped for the canonization of Pius VII and Pius IX. One day, when he was speaking of these things, he added to the list the name of Benedict XIII Orsini (1724-1730), whom he acclaimed as "a man of penances and perpetual prayer." I then allowed myself to object that Benedict XIII had made the infamous Coscia a cardinal, and the fact that he was under that prelate's influence would have a most negative impact on the processes of beatification and canonization. I recall that Pius XII replied decisively, "Benedict XIII acted in good faith!" "But Your Holiness," I retorted, "good faith is often an accomplice of evil: it is not a crime, but it is still an accomplice." The Pope then said, "Good faith is all we need to save us before the judgment of God and of honest men. In every case, good faith will never bar the way to sainthood."

That which I am about to write is nothing but the faithful and unadorned repetition of what I heard directly from the Pope. One morning, as soon as I had entered the Pope's office, he showed me a Roman newspaper where it was written that the Holy Father had seen the sun spiraling in the heavens. The Holy Father told me, "Take a look at this: read it. People will be saying that I'm a visionary." At another time, he alluded to a magazine article that reported that the Christ had appeared to the Pope several times. "I had referred to this in conversation with only two people, and one of them has spoken."

Pius XII, by nature indulgent with others, was intransigent with himself. He once asked me to go in his name to ask that authentic Servant of God Father Cappello for an opinion on a matter he was considering. I presumed to say, "But the Pope can decide as he pleases in such cases." The Pontiff replied, "I decide for others, but not for myself." One other time as well he sent me to the same Father to inquire what he thought about certain very personal problems. What a moving sensitivity of soul! Even the interior life has its geniuses, its masterpieces!

Strength and Courage

Pius XII appeared timid, but he was brave

and courageous. I remember how he reacted when they bombed the outskirts of Rome. Warned by the police station in the Borgo, I went right away to the Pope's office and said, "Holiness, they're bombarding Rome." The Holy Father immediately got up from his chair. "In that case, let's go there at once. Get the car ready. Quick! Quick!" I replied, "But Holiness, let's at least wait until the sirens stop." He answered, "Who cares about the sirens? Let's go. Let's go." The Pope's presence that day among the crumbling ruins, the exploding bombs, and the dying people has been well documented and described. One singular fact deserves being recorded: While he staggered about, held up by us, amidst all that destruction, he all of a sudden came upon a youngster stretched out in a pool of blood. He stopped, knelt down next to him, caressed him, and blessed him: perhaps he was giving him absolution. Meanwhile, the sleeves of his habit and his very hand were stained with blood. The account of this episode should have been a sufficient rebuttal to the shameless and devilish charge of a lady deputy who accused the Pope of being the main cause of the war when she wrote, "The hands of Pius XII are dripping with blood." And we said, and now confirm it, "Yes, it's true, but with what blood!"

During the German occupation of Rome, he was heard to say quite authoritatively that the Pope might be carried off somewhere. I asked the Holy Father if he had had a premonition that this would happen, and when he replied, "That's what they say," I hastened to make clear to him, "Holiness, then you should know that all those around you today, me included, of course, will share your fate and continue to remain with you." The Pope added, "You should know that in any case, for them to take me hence it will not be enough for them to invite me: they'll have to put me in chains. Even that won't be enough: they'll have to drag me out!"

Everyone remembers the massacre at the Ardeatine Caves. In an unhappily famous book, it has been written that the Pope was well informed about the possibility of that round-up and that nevertheless he did nothing. Never did falsehood assume such gigantic proportions! When the author of that book was sued for defamation of character, the Court came on purpose to my house to receive my testimony, since I was so close to the Pope. It was easy for me to prove that the Pope knew nothing and, with the author himself present, I reported how the Pope shouted with grief and disbelief when he heard the news. When I said, "Holy Father, tonight, not far from the Catacombs of St. Callistus, I don't know precisely where, about three hundred detained persons were executed." The reaction of the Pope was "Why? Why? What has happened now?" With this cry of grief, the Pope, raising his hands to his eyes, continued to say, even cry, "Why? Why? What has happened?" I then told the Tribunal, "Gentlemen, such amazement occurs not only when one doesn't know, but also when one doesn't even

expect what has happened."

How did I learn about the executions at the Ardeatine Caves? Did I speak with the culprits? These questions have been put to me many times. Here are the answers. I had passed the whole night of the massacre at the side of someone who was dying at the *Regina Caeli* prison. When I left the sick man's cell—it was 7 am—I crossed the first rotunda, where several wings of the prison converge. All of a sudden, I met a guard all out of breath who said to me, "Father, go right away to the fourth wing, and go there fast!" I went there immediately, and a crowd of prisoners of both sexes from several levels of the prison came up to me shouting, "Father, yesterday they carried off a whole bunch of us, and we know these people were slaughtered. Why are you here at this hour? Are there going to be other executions?" I, who didn't know anything, was thus informed of the massacre that would thereafter be called after the Ardeatine Caves. I also learned that those poor things had been spirited away with promises of being sent off to work somewhere. This I was told by some of the poor victims' relatives, who related their stories with sighs and gestures of desperation.

As I have already said, I went immediately to report everything to the Holy Father.

Did I ever have any dealings with the perpetrators of this terrible crime? Yes, especially with Kappler, who once, speaking to me of that, broke off the conversation for a few moments. What meaning did this pause have? Was it remorse? Was it revenge for having been imprisoned? Was he overwhelmed with the tragic memory of what was at that time still recent? Was it a horrible conviction that he had done his duty? I don't know: it is impossible to diagnose. Kappler was condemned to life imprisonment because the number of victims was greater than that even foreseen by the laws of war. Kappler also told me that he wanted to convert to Catholicism, and the impression I had was that he was serious about it.

I once had the occasion to approach an officer who had been made to open fire at the caves under the threat of being shot himself: a revolver was pointed at his temple. He told me, "Father, not only had I never killed anyone, but I had never even seen anyone die, but with a revolver pointed at my head and with the finger on the trigger, they told me, who was confused and trembling, 'Choose. Either shoot or be shot yourself!'"

I shall never forget this young man, who came every Saturday to go to confession to me. The charm of his blue eyes could not even be hidden by his tears. Since he had been forced to shoot, he was not judged responsible and ended up being sent back home a free man. Opening up to me, he said, "Father, I was not killed, but from that day on I began to die, and I continue to die." Comforting him, I said, "Think about your mother, who will be embracing you again

soon." He replied, "Yes, but God forbid she should ever find out that I killed the children of other mothers."

Pius XII was brave, as I have said; fear and he never met one another. With respect to fear, he used to say, "When one serves good and truth, one need only fear one thing, fear itself."

I have found among my papers the records of a conversation between the Pope and a high prelate of an ecclesiastical tribunal. "Holiness," the prelate reported, "people are saying that at our tribunal we are too severe." "Yes, it's true," the Pope replied, "I've heard it as well. They say that you are excessively harsh: that only a few get off while most are declared guilty." The prelate responded, "Holiness, let there be justice, justice, nothing but justice, even to the shedding of blood!" "Certainly," the Pope answered, becoming himself a little bit severe, "we must have justice, but enlightened justice. Remember that justice is a high form of wisdom, but that there's another type of wisdom which is no less divine and in which God is even more visible, the wisdom of mercy, which is at least as respectable as the wisdom of justice and is no less pleasing to Deity."

When that prelate had retired from the audience, the Pope told me, "I have never heard that mercy had victims, but I've seen many people victimized by justice." "That's certainly true," I said: "justice and mercy are often in conflict. Holy Father, permit me to say that in their duel, justice with difficulty finds a second." "You're so right," the Holy Father replied.

His Pleasures

Pius XII reached the heights of the diplomatic world when he became Secretary of State, but the first and most constant passion of Eugenio Pacelli was teaching law.

He told me that one of the sorrows of his life was when he was compelled to leave Law School to enter into the service of the Holy See in the Secretariat of State. He took care to add that the most enjoyable period of that service was when he was able to collaborate with Pietro Cardinal Gasparri in preparing the Code of Canon Law.

Another passion of his, which was quite dominant, was to be of direct use to souls. He reminded me, with edifying delight, of the long hours he had spent in the confessional at the Church of St. Philip Neri, known as the *Chiesa Nuova*, of his first sermons in the tiny and at that time solitary church of the *Madonna del Riposo*, and of the little street urchins and their parents in the alleys around the Piazza Navona.

One day, he good-naturedly showed me the notes of his youthful discourses: written with great simplicity of language in the style and manner of parables; allow me to say, even if I appear to exaggerate, that in those little sermons one could already make out the hand of the future Supreme Pastor.

He loved ministering: he would have preferred it to any other position, function, or mission. Once when he was still a Cardinal, people were predicting that he would be sent to the see of Milan, which had just fallen vacant. I told him, "Your Eminence, in Rome they're saying that you'll be sent to Milan." He replied, "Milan is too big for me. From the day I was consecrated a bishop, when I became a nuncio, I began to wish for a diocese, especially a small one." The Holy Ghost, however, saw fit to entrust him with a big diocese, the whole Christian world, which is summed up in one word, Rome, that Rome which, to quote a phrase of Dante written with reference to the Lateran, *Che alle cose del mondo ando di sopra*, climbed to the top of all things in this world.

When we look at Pius XII, we must truly admit that the Lord molds his Vicars General as he sees fit, slowly, day by day, and that both the Pope who reigns for a short period and he who lasts for a long time are unconsciously obeying orders from God himself that are right for his age; indeed, we must conclude that every Pope is right for his time and will only last just that long!

The Pope took an interest in my ministry. One day I found him reading a newspaper: he pointed out to me an article entitled *Msgr. Nasalli Rocca, a man with a double life*. The article dealt with my service to the Pontiff and my apostolate to prisoners. The Holy Father handed me the newspaper and said, "Please continue with this double life."

In my ministry, especially the tragic part of it that had to do with helping those condemned to death, two great human beings helped me, the Pope and my mother.

One time, just after an execution, Pius XII, fixing his beautiful eyes on mine, asked me point-blank, "Why did you show up for work this morning?" My reply, which did not correspond entirely to the question, was, "Holy Father, so long as I don't miss my work, is it OK for me to go about my ministry in my spare time?" The Pope answered, "Work indeed! Go when you want and do what you want. The Pope comes far, far behind your souls, far behind your prisoners. Happy are you . . ." and he made a gesture as if to take me by the hand and accompany me on a long journey. I then heard the quietest of sighs, but a sigh that encompassed with tears and embraces all the condemned, all their tombs, and all those left behind to mourn.

What a ministry this is, this ministry of mine, which cannot do without the help of others! We ministers to prisoners are colorless in the world's eyes: we are not the objects of consideration on the part of others, who are not even aware of our existence, but God Himself is near us. We are people who, through the ministry of our mercy and the anonymous offering of our lives to the cause of souls, have won over souls whom

all considered lost. Woe to the priest who does not count on these souls, on this invisible avant-guard, and who does not know how to give them the order to march when the moment comes. In all battles, especially those for the honor of God, for the defense, betterment, and resurrection of souls, there can be no loners.

I have spoken of the collaboration of others, especially of my mother!

At this point, please allow me a digression.

Before going on my way to the prison to help those condemned to death, I always said good-bye to her. There was always a dialogue full of pauses. "Tonight, *mamma*, I shall not be coming home." "All right," she would say. Then I would kiss her white forehead, and she would put her hand on my head. *Mamma* would bless me. A little later, I would be in the cell of the man awaiting execution, and she would be on her knees in her bedroom waiting up and praying for me.

O Mamma! Let me greet you even from these pages!

O Mamma, from whose smile and kiss I learned my first word, *God!*

O Mamma, who sent me to sit at the bedside of the sick so that I would learn to love them!

O Mamma, who, like the mother of St. Augustine, knew that God never says *no* to the prayers and tears of a mother, and who for this reason asked Him that one of your sons might become a priest, and it is for this reason, *Mamma*, that I became a priest!

O Mamma, who, a most beautiful widow at twenty-nine, consecrated yourself entirely to the Lord!

O Mamma, who, on the night you died, remembering that I was supposed to give a sermon in a church in the old *Trastevere* neighborhood, said, in an almost lifeless breath, "Go, Mario, go. Before your mother who is dying come the souls whom the Lord has entrusted to you."

O Mamma, even then I obeyed you! When I returned, you were no longer able to speak. You smiled, and moved your lips. It was your last kiss!

O Mamma! O Mothers! You must all be immortal!

On the occasion of the death of my mother, the Holy Father, after having offered his condolences personally, often, and affectionately, sent me the following autograph letter through Msgr. Montini, "At the conclusion of the earthly life of the Countess Katie Nasalli Rocca di Corneliano, both in memory of her exceptional virtues and of her long and beneficent activities, as a token of comfort to her children, to Fr. Mario, our Privy Chamberlain, and to all her relatives, We impart with all Our heart Our

Apostolic Benediction, and We pray God that her most blessed soul be admitted to its eternal reward. Pius XII."

There was in Pius XII so much understanding, so much faith in the goodness of man, or at least in his desire for regeneration. He once told me, "It bothers me so when people say that all men are evil. No, the good are much more numerous than the bad, and one should also keep in mind that when one of those so-called bad people kneels down in confession before one of our priests, then, whoever he may be, and whatever might be the history of his crimes, that man is no longer evil; he becomes someone who is in search of the compassion of God."

I who write these pages, poor priest that I am, after about fifty years of sacerdotal ministry, can say that I never denied absolution to anyone or even reproved anyone. In the gravest cases, I am accustomed to say, "For now, go. You reflect, and I shall pray. But then come back: I shall be waiting for you. Haven't you noticed that the Lord is running after you with one thing in mind, to embrace your heart?" How many have stopped and turned! And their eyes were wet with tears! It always happens this way when the love and forgiveness of God are felt.

To bring about this state of mind in anyone, I usually say, "People talk so much of forgiveness, but of that tiny, infinitesimal sort of forgiveness natural to us human beings, which is infected with reservations, conditions, and demands for restitution, so much so that it should be called a miserable sort of forgiveness."

The forgiveness of God, on the other hand, is that which He Himself explained in the following words, *Peccatorum tuorum non recordabor* — I shall not be mindful of your sins. I then add remarks like the following: "Our fault lies in our having faults: the Lord's fault is having invented mercy, his own mercy: so let us take refuge in that divine mercy."

O, to draw near to a soul and not be able to save it! Those are the tremendous struggles of our priestly service. They lie at the root of the saddest and most burning secrets of our poor heart. Once in a while, there comes the temptation to reprove the Lord, because in exchange for that soul, he did not accept our offering, which must never be lacking in such cases, the offering of our life: O priests who are reading these pages, isn't it true that even then there's hope, a hope that transcends our desperation? In fact, what do we know for sure about a soul that takes its leave of us for good? Maybe we imagine that it is engulfed by eternal flames when in fact it lies embraced in the bosom of Deity. Right at the beginning of my priestly ministry, a holy father said to me, "Remember, young priest, that when the Lord transmitted his powers to us, He didn't surrender them for Himself!" O Lord, *qui salvandos salvat gratis, salva nos, fons pietatis!* You who save freely

those who are to be saved, save us, O fountain of mercy!

Pius XII loved music and listened to it often. Since the time when he was a young priest, he would go to the Mausoleum of Augustus, where famous concerts were then held. For some years, before entering the Capranica College, he even took violin lessons. He burst out laughing when, one day, I showed him a cartoon in a newspaper that portrayed him, Princess Maria Jose, and Mussolini all playing the violin in concert. It was well known that all three were violinists.

Mascagni often came to visit Pius XII. He didn't like to wait; he insisted on going right in to see the Holy Father. Even when Queen Mother Elizabeth of the Belgians was in audience with the Pope, Mascagni wanted to burst right in, and it fell to me to curb his impatience. O dear Mascagni, so monumental in build, with your hair, part gray, part black, standing out in all directions. Those big eyes were always a bit distracted and every now and then closed as if fixed on an unexpected vision of the spirit, bewitched by the sound of a tune from your soul! I recall your habits, sometimes those of a big baby and at other times those of a genius. I remember those big hands that shook ours with such sweetness. O good Christian, magnificent man, stupendous transmitter of so many sweet and powerful vibrations from the poor human heart!

Mascagni had his moments of authentic humility, which were quite admirable and edifying. The Holy Father Pius XII once said to him, "I truly admire your masterpiece *La Cavalleria Rusticana*, but there's a moment," and he indicated the spot, "where you were not quite up to your usual standard!" The *maestro* replied, "That's right, Your Holiness, I always felt and understood that something was missing there."

Mascagni had a true devotion to Pius XII; he attributed to the Pope and to the Papal Benediction the cure of his adorable granddaughter from a disease that had been diagnosed as incurable.

Pius XII preferred German music, to which he listened most thoughtfully. He was always moved when he listened to the *Largo* of Handel. He showed his love and affection for music even in the last moments of his life. Even then, not realizing the state of his health, he asked to listen to a symphony of Beethoven. The Holy Father confided to me one day, "While I am preparing my speeches, I need to listen to music, for I then feel that something of those sounds and songs is transmitted to me." He then added, "Understand, *Monsignore*, that when I listen to music, I feel as if I'm praying; after it's all over, it seems as if I've come out of a meditation."

One afternoon, during a public audience, there came into the courtyard of the Pontifical Palace at Castel Gandolfo a little old man with

a broken-down old accordion. He began at once to play and sing. The police tried to stop him, but the Holy Father, from the balcony above, gave a sign to let the fellow alone. He sang for quite a long time, but those in the audience gave no sign of being bored, not even the Pope, who, at one moment, began to tap his foot to the music without even being aware of what he was doing. He then indicated that a generous donation should be made to the old man. He summoned him and before all gave a blessing and an embrace to that simple, poor man, who must have been one of the last ballad-singers. After the audience, the Holy Father told me, "Understand that we weren't listening to Palestrina or Wagner, but what we did hear was singing from the soul of our good Italian people."

One day the De Filippo family came to visit him. Titina asked to be allowed to recite a poem to the *Madonna*, and the Holy Father agreed with pleasure. At the end, with great emotion the Holy Father said, "It is well known that I love music. What you have recited is also music." And to show how real his emotion was, there were tears in his eyes!

I was amazed one day to hear from him, who was most devoted to classical music, a comment upon the judgment made by some people that one insults Music when one calls the Neapolitan songs and other regional ditties by that name. "Even in these songs," the Pope told me, "the nostalgia, joys, struggles, and hopes of a people are alive, all things which are great because they belong to the human soul, which is great." He told me to value even certain religious songs that are a bit rustic. "Even today, as Supreme Pontiff, I am moved when I enter St. Peter's on the *sedia gestatoria*, and among the blasts of the trumpets and the applause of the people, I hear rise up from the voices of the Sistine Choir under the direction of Perosi that chant, almost a shout, *Tu es Petrus*, but I remember also when, as a youth, accompanied by my old grandmother, I went to the Sanctuary of Divine Love in the arid Roman countryside and heard the humble people there sing their song:

*Viva! Viva la Madonna del Divin Amore,
Che fa le grazie a tutte l'ore.
Madonna, noi te veniamo a saluta,
a dir bon giorno e bona sera.*

*Hooray! Hooray for the Virgin of Love
Divine,
Who grants us favors every time.
O Lady, we come to you to say
Good morning, good evening, and good
day.*

I still remember not only that tune, but also some ejaculations like *O Madonna, smovete, damme retta finarmente; che ce stai a fa? Famme la grazia e sbrighete!* (O Virgin! Get going! Will you please give me your attention for a moment? What are you waiting for? Grant me what I ask and be quick about it!)

The Audiences

Pius XII was most delicate in his manners; he assigned great importance to form and required that others do so as well. He liked outspoken people, but not rude ones. "One can say anything to me," he used to point out, "but it has to be done in the proper manner." When it became necessary once to ask a prelate to resign, and the matter was handled in a less than amicable manner, the Pope, upon being told of the hard feelings, said, "Please understand that I am responsible for the decision, but not for the way it was carried out."

In private audiences, he invited his visitors to sit down. Msgr. Montini never agreed to do so, but always remained standing despite the instances of the Holy Father and the resulting prolongation of the audience.

Pius XII was very amiable with the prelates in his entourage. When he spoke, he did so in a cordial tone of voice, familiarly, with that slight stutter that is characteristic of the House of Pacelli and which, indeed, made everything all the more intimate. Nevertheless, with all this one still didn't feel entirely relaxed or at ease with him; there was always something undefinable about him that established a certain distance, without however making him appear to be less of a father.

When Pius XII sat on his throne, the prelates around him always had to stand at attention. In this regard, I recall how nervous and tormented I was to have to stand straight and motionless while I was suffering from inflammation of the inner ear.

As in private audiences, so also was he charming in public ones. Who does not recall how, giving the impression of being elevated from the ground, with an expression on his face that seemed inspired, he would extend his arms out so as to form a bright cross? Most insolent was the interpretation given to this by the journalist who wrote the caption, "Eugenio Pacelli, acting out the role of Pius XII." That isn't so. The Holy Father's gestures were entirely natural; they were projections of his spirit.

During the war, most memorable were the audiences which the Pope granted to the soldiers who either had just come from the various fronts where they had escaped death or who were about to leave for those fronts where they would face her. How the words, gestures, look, and visible trembling of the Pope affected those youngsters, on whose cheeks one could still sense the warmth of their mothers' kisses! This was a comfort, an encouragement, and a token of love for all those brave soldiers, but also a summary and terrible protest of the Pope against war.

The Holy Father never allowed himself to be embarrassed. One day in 1946, a lady asked him during an audience whether she should vote for the monarchy or the republic in the upcoming

plebiscite. The Pope quieted her down with gentle words and blessings, so that the lady, overwhelmed by such goodness, was speechless. When I later inquired if he had heard her question, the Holy Father answered, "Of course I did, but at my age I can be allowed the luxury of pretending to be deaf." To a French woman, moreover, who had asked him during the war to pray for the victory of the French army, the Holy Father replied, "Do you, dear lady, have some relative in the army?" The woman replied, "Yes, Holy Father, three sons," and she started to carry on at such great length about those sons of hers that she forgot altogether about victory.

When the mother of St. Maria Goretti came to be received in audience by the Pope, I introduced her as I was wheeling her in on her wheelchair. The Holy Father came up and put his hands on her shoulders, almost embracing her, and said, "How fortunate you are to be the mother of a saint!" The woman answered, "Yes, but my little darling is not with me any more!"

During some public or semipublic audiences, I saw Pius XII go aside and hear the confessions of people in the crowd. Seeing that I had noticed what was going on, the Holy Father said, "That was one of those rare occasions when I'm happy to be Pope, because I can give someone the pleasure of being able to go to confession to the Vicar of Christ."

I saw the action of the Holy Ghost in the lordly condescension of Benedict XV, the austere goodness of Pius XI, the regal affability of Pius XII, and the golden simplicity of John XXIII.

One got the impression that Pius XII considered it a weakness to show his emotions: he covered up moments of agitation with silence and with a demeanor and behavior that has been called too severe. But even he was never able to cover up his tears!

When he was overcome with emotion, he never bothered to hide it, as when a little girl told him, "Pope, give me a little money for my poor mother. People will give to you, but they won't give to her!"

Pius XII weighed 128 pounds and was six feet tall. His build was without defects, but it appeared fragile. Even though he was always so sure and agile in his movements, on account of his aristocratic though at the same time timid bearing one could say that crowds were not for him. Nevertheless, he went down into the midst of the multitudes that came to see and greet him with such imperturbability and spontaneous cordiality that they were always impressed. The people, overcome with enthusiasm, used to surround, almost, I would say, besiege him, so that he would nearly be falling over at times from the onslaught of those who wanted to get near him and say something to him. To us who would try to defend him, he would say, "Let them be; they don't want to do me any harm." Nevertheless,

he was twice literally thrown to the ground. That smiling condescension of his was most evident in his dealing with simple people; he would say now and then, to whoever whispered something into his ear, to whoever grabbed his hand and would not let go, or to whoever tugged him violently from his place, "Dear son, dear daughter, can I do something for you?" Or, "Calm yourself. All will end well. Everything will be fine. He will be cured." These are small phrases, but they were melodious and lyrical in their fascinating goodness.

He got alarmed whenever someone seemed to get sick, which often happened in the summer heat. He afterwards inquired about how they were doing. I recall an old woman who, after having recovered from a fainting spell, asked to see the Pope. When I pointed her out to the Holy Father, he said to me, "She looks OK now: you can see that her color has come back." Someone broke in and said, "Yes indeed, and it's a supernatural color."

As I have already said, the apotheosis of his courageous and perhaps bold immersion into crowds was when the outskirts of Rome were bombed, when he went down among the fallen walls and bodies to throw his own handkerchief to a crying mother. He wanted to stay even when the airplanes returned to drop more bombs.

His Death

I shall limit myself to outlining the part I played on the unhappy occasion of the death of Pius XII. The Pope was at Castel Gandolfo. Every morning, about 8 AM, I would go to him and bring him the Roman morning newspapers. One morning in early October, the last month of his life, scarcely had I entered the Papal apartment when I saw a man who was carrying a tank of oxygen, Commander Mario Stoppa, the Holy Father's Vice Adjutant, ran up to me and said, "The Pope is sick. He just had an attack a few minutes ago." I immediately ran into the bedroom of the Holy Father where I found him laid out on a couch in an almost comatose state. While the doctor was getting ready to give him an injection to stop the hiccuping that had been tormenting him for the past few days, I saw the Pope unexpectedly lift his hands to his eyes and shout, "O God, I can't see!" He then lost the ability to speak. A Jesuit from the Vatican Observatory told me that he had just given the Holy Father the Last Rites and absolution.

When I heard that Msgr. Dell'Acqua had been alerted by telephone but that nobody had told Msgr. Tardini yet, I called Msgr. Samore on the phone and said to him, *Veni cito! Agitur de re gravissima; agitur de olim Eugenio. Dic Dominico.* (Come over at once! Something important has come up; it has to do with the fellow whose name used to be Eugenio. Tell Domenico.) A few minutes later, the bed of the Pope was surrounded by doctors and prelates. About 5:30 PM, the Pope improved a bit.

Msgr. Tardini said, "This improvement won't last. The Holy Father must be told to receive the sacraments. His confessor, Fr. Bea, is sick in the hospital. You had better tell him." I answered, "But who ranks higher than you and Msgr. Dell'Acqua?" Tardini then said, "It's better that you tell him because you're always at his side, and he likes you. Anyway, you've been dealing with the dying all your life." Asking the Virgin to put the right words into my mouth, I entered the Holy Father's bedroom and said, "Holy Father, would you like to receive Holy Communion?" The Holy Father, who had not really understood what had happened to him, looked at me surprised and said, "What do you mean? What's gotten into your mind? I've already said Mass. What's going on anyway?" "Holiness," I said, "you have had an attack. As you can see, you're in bed." The Holy Father then said, "I feel fine, but I understand from what you're telling me that I'm a very sick man. Bring me communion right away, but first call Fr. Leiber . . ." I asked his secretary, Fr. Leiber, to bring Communion to the Pope. As we waited—it wasn't for very long—the Holy Father said insistently, "Soon, soon, what will be lacking?" What eagerness, what impatience to see God, what fear to miss even a moment with Him do we find in those words!

A little later, the Pope told me, "Beginning tomorrow morning, you bring me Communion." I stood almost all night long at his bedside. We could not tell whether the Pope was in a comatose state or was resting. Around 7 AM, as if he was awakening, and obviously absent-mindedly, he asked to sit down in his armchair. He tried to get up but fell back immediately in a state of stupor.

Every once in a while we brought him the Crucifix to kiss. He kissed it with warmth. When we saw that he was looking for something under the cushion with his hand, we put a rosary into the hand, and it closed immediately.

Did he know what was going on? He was evidently conscious. If he was not, how could we explain those fervent kisses of the Crucifix and his searching for the rosary beads?

Such were the last hours of the Servant of God Pope Pius XII.

Let me conclude by answering a question that is often put to me: *Was Pius XII a saint?* It is a particularly delicate matter for me to respond to this, if only for the reason that I am a member of the Congregation for the Causes of the Saints. I think, however, that I can say—and the same goes for John XXIII—that if Cardinal Pacelli and Cardinal Roncalli had not become Popes, no one would ever have thought to introduce their causes. Placed on the Pontifical throne, they then showed such qualities as could justify the fact that they are both under consideration for canonization.

Continued next issue

The Latin Language and Gregorian Chant in the American Seminaries: Results of a 1985 Survey of the Latin Liturgy Association

Note of the Chairman: A copy of this report was sent to Bishop Marshall of Burlington, who at the time was investigating the American Seminaries by appointment of the Holy See; the Bishop sent a cordial letter of thanks to the Chairman.

INTRODUCTION

During 1985, the Latin Liturgy Association conducted a survey of the American seminaries to determine how much Latin and Gregorian Chant is still being taught there. All 318 institutions listed in the 1985 edition of *The Official Catholic Directory* received the questionnaire and cover letter that are reproduced below; of these, 99 replied. The information we obtained is presented in the following report. The seminaries have been divided into three groups according to whether Latin is a required, optional, or non-existent part of their curriculum. Within each section, the listing is by state. Seminaries are identified by the name of the religious order that conducts them (unless they are run by secular priests) and the name of the diocese where they are located. The type of school is indicated by the following abbreviations:

c	college
gs	graduate school
hrf	house of religious formation
hs	house of studies
jc	junior college
M	major seminary
m	minor (high-school) seminary
n	novitiate
pn	post-novitiate
pr n	pre-novitiate
ps	professional school
r	residence
s	scholasticate
t	theologate

These abbreviations and the name of the religious order are omitted when the necessary information is given in the seminary's name.

LATIN LITURGY ASSOCIATION

Office of the Chairman
Prof. Dr. Anthony Lo Bello
Box 29, Dept. of Mathematics
Allegheny College
Meadville, PA 16335
(814) 332-5340

The Cover Letter

Dear Father Rector,

The Latin Liturgy Association promotes the

celebration of Mass in Latin according to the Roman Missal as revised by Pope Paul VI. Bishops Ackerman, Connare, Drury, Graves, Greco, Gumbleton, Hacker, Larkin, Leonard, Lyke, Lynch, Lyons, Matthiesen, McCarthy, Ott, Pursley, Scanlon, Timlin, and Archbishop Wealon are our Episcopal Advisors.

Our cause requires us to promote the study of Latin in American Seminaries. If you need and want our help or advice, we are prepared to give it, for we include among our members many Latinists and experts in Church music. We first, however, need to inform ourselves of the state of Latin studies in the seminaries. We therefore respectfully ask that you answer the questions in the brief questionnaire on the reverse of this sheet and return the sheet to us. Even if you choose not to avail yourself of our offer of assistance, we ask that you return the questionnaire to us as a courtesy.

Assistance is also available from the Classical Association of the Middle West and South. A copy of that Association's introductory flyer is enclosed.

With kind regards,
Anthony Lo Bello
Chairman

*Linguae latinae usus, salvo particulari iure, in
Ritibus latinis servetur.
Conc. Vat. II, sess. III, Const. de Sacra Liturgia
36 § 1*

QUESTIONNAIRE

1. Is Latin taught in your seminary?
If it is, how much?
2. Is Latin **required** at your seminary?
If it is, how much?
3. Is Latin required for admission to your seminary?
4. Is Latin required for ordination at your seminary?
5. Who is the head of the Latin program at your seminary?
6. Please describe the preparation your seminarians receive in the Latin plainchant.

* * *

I. Seminaries that require their students to study Latin

Twenty-four seminaries require their students to study Latin; five require one year of Latin, one requires one and a half years, seven require two years, six require more than two years, and five did not specify how much they require.

CALIFORNIA

De Sales Hall (Salesians, Los Angeles, pr n): The answers seem to contradict one another. Latin is not taught this year, yet one year of Latin is taught (perhaps occasionally), but then two years are required for ordination. It is a

preparatory seminary with no real Latin program. There is no preparation in chant. The men finish their studies at Don Bosco College, Newton, New Jersey, some going there with no Latin at all.

St. Michael's Norbertine Seminary (Orange, m): The men study Latin two hours per week during their entire program. There are three Latin convent Masses per week and one Solemn High Mass every Sunday. They study Latin plain chant one hour per day.

St. Francis Seminary (San Diego, M): The students take six to nine "units" of Latin at the University of San Diego. They learn the standard Latin chants such as *Salve Regina* and *Pange Lingua*.

CONNECTICUT

St. Thomas' Seminary (Bloomfield, Hartford, M): All take two semesters of Latin. They learn an occasional Latin motet, but the plain chant is all in English.

Novitiate of the Legion of Christ (Cheshire): Latin is taught during the complete duration of the novitiate. As for Latin plain chant, "they learn it".

DISTRICT OF COLUMBIA

Atonement Seminary (Franciscan Friars of the Atonement, hf): The students take Latin at the Catholic University of America. "They receive sufficient instruction to be able to be familiar with the music required for Office. However, our use of plain chant is limited due to the non-suitability of the musical setting for liturgical service music."

Saint Paul's College (Paulist House of Studies): The students study Latin at the Catholic University of America.

LOUISIANA

Josephite House of Studies (New Orleans): They study enough Latin "to obtain a reading knowledge". They receive no preparation in Gregorian Chant. The students attend Xavier University of Louisiana.

MASSACHUSETTS

St. John's Seminary (Boston, M): Two semesters of college level Latin are required. The choir director has regular and frequent use of chant for choir, schola, and community.

St. Hyacinth College and Seminary (Conv. Franciscans, Springfield): Two years of Latin are required. They have no formal instruction in chant.

MINNESOTA

Crosier Seminary (Crosier Fathers, St. Cloud, m, jc): High schoolers study two years of Latin; the junior college men study either three more semesters of Latin or take three semesters of Greek. "We use texts primarily directed toward classical Latin. In the second year, college students receive explanation of ecclesiastical pronunciation and some exposure to chant. The

real introduction to chant comes in the seminary chorus."

The Saint Paul Seminary (St. Paul, M): There is a one semester intensive course in ecclesiastical Latin. Four semester courses in Latin are "preferred". Sufficient chant is taught "to meet current liturgical norms."

St. John Vianney Seminary (St. Paul, c): One and a half years of Latin are required, but three are available. Preparation in chant is "quite limited — preparation for the liturgy of the Eucharist and Hours".

MISSOURI

St. Louis Preparatory Seminary North (St. Louis, m): Four years of Latin are offered, of which two are required. The students study liturgical music once every eight days; they have a basic introduction to theory and appreciation in their music classes.

St. Thomas Aquinas Seminary (Jefferson City, m): Three years of Latin in four fifty-five minute periods per week are required of all men. There is no preparation in Gregorian Chant, except for some of the hymns used at Benediction.

NEW YORK

Cathedral College of the Immaculate Conception (Brooklyn): One year of Latin is required, though three are offered. No study of Gregorian Chant.

Wadhams Hall (Ogdensburg, c): Two years of Latin are required, "but the reason is not to promote Latin liturgy. It is taught for its value in a liberal arts program and because it is an important part of our religious, intellectual, and cultural heritage as Catholics." More courses are taught, but are electives. The present teacher is a part-time instructor. The students know how to sing most of the ordinary parts of the Mass in Latin. These Latin chants are "occasionally used in liturgical celebrations."

Tagaste Monastery (Augustinian Recollects, New York, M): Latin is required, and is taught on a tutorial basis due to the small number of candidates and their different backgrounds. When the students go to the major seminary in Marcilla, Spain to study theology, they are given a good preparation in Gregorian chant.

NORTH DAKOTA

Cardinal Muench Seminary (Fargo, M, m): Three years of Latin in high school and two in college are required; an additional year in both is offered. There is no preparation in chant.

OHIO

Saint Peter and Paul Mission Seminary (P.I.M.E., Newark): Those who enter the seminary as freshmen and sophomores are required to take three years of Latin. There is no preparation in chant.

PENNSYLVANIA

St. Pius X Seminary (Scranton, c): The students

must take one year of classical Latin and one semester each in ecclesiastical Latin and in fundamental grammar. The study of chant is part of the regular class work in liturgical music.

Don Guanella House of Formation (Servants of Charity, Philadelphia): The men must study Latin at St. Charles Borromeo Seminary, the Archdiocesan major seminary of Philadelphia. (Note: the authorities at St. Charles Borromeo did not reply to our questionnaire, but a faculty member told us that two years each of Latin and Greek are required of all students.)

WASHINGTON

Bishop White Seminary (Spokane, hs): The students take one year of Latin at Gonzaga University. They learn to chant the Marian anthems. "It is unlikely that we will celebrate the Eucharist in Latin, especially since the Latin *Ritus Servandus* is more awkward than the English translation. More formation can occur via one's native tongue than by another language."

WISCONSIN

Holy Name Seminary (Madison, m): Two years of Latin are required at this seminary. The teacher is an ordained woman Episcopalian deacon. "Latin II students are taught a month-long unit on the Latin Mass and learn how to chant the *Pater Noster* and responses. A Latin Mass is celebrated with these students at the conclusion of the unit, with class members serving as lectors reading the Prayer of the Faithful and singing the Pater. Latin hymnody and bible readings in Latin are also part of the Latin II curriculum."

II. Latin Offered But Not Required

Thirty-five institutions reported that they offer various amounts of Latin to their students, but these courses are all electives.

CALIFORNIA

St. John's Seminary (Vincentians, Los Angeles, M): One elective course if offered. The men study chant only on occasion as part of the weekly class in liturgical music preparation.

Seminary of Our Lady, Queen of the Angels (Los Angeles, m): The more advanced students may take Latin on a limited basis.

COLORADO

St. Thomas Theological Seminary of Denver (Vincentians): Latin is offered on an elective basis only "because the bishops in our area are not asking for it". There is no preparation in chant except a few very general and traditional pieces from the *Kyriale*, though liturgy majors receive a special introduction.

CONNECTICUT

St. Alphonsus College (Redemptorists, Suffield): There are two elective courses, "Basic Latin" and "Reading in Christian Latin Authors". "I have searched out the possibility of increasing the Latin offered here and have been

told that we would need to have at least three hours a week throughout the year for our students to really get into the language, and these would have to be required courses. This is simply not possible. One of our Latin scholars said that with all that is now required in seminary curriculum today, this much required Latin would turn our entire program topsy-turvy." The students do study some traditional church music, as well as modern music.

DISTRICT OF COLUMBIA

Augustinian College (Augustinians): The students may study Latin at Catholic University; there is no preparation in chant.

Saint Joseph's Seminary (Saint Joseph's Society of the Sacred Heart, r): Some Latin is offered, though "hardly enough to be of any great value", in the "Cluster of Independent Theological Schools" located in Washington D.C., of which this residence and the Augustinian one above are members. There is no preparation in Latin plainchant.

FLORIDA

St. Vincent de Paul Regional Seminary (Miami, M): One to two years of Latin are offered on an elective basis. There is a "schola" elective where plainchant is studied.

ILLINOIS

Quigley Preparatory Seminary North (Chicago, m): Four years of Latin are offered; the honor students must take some Latin. There is no preparation in chant.

Quigley Preparatory Seminary South (Chicago, m): Four years of Latin electives are offered; there is no preparation in chant.

Niles College (Chicago, c): A Classical Latin major is available.

Our Lady of the Angels Franciscan Seminary (Springfield, c): Latin I and II are available. There appears to be no preparation in Gregorian Chant.

INDIANA

Moreau Seminary (Congregation of the Holy Cross, Fort Wayne, hf): All classes are at Notre Dame University, where the students may study Latin, though very few do. "We sing some plainchant as part of our liturgies. We learn it as we learn other music, simply by singing it or by rehearsing appropriately. Seminarians are also free to sing in University groups, some of which include plainchant in their programs."

IOWA

Divine Word College (Society of the Divine Word, Epworth): Two courses in Latin are available, but no plainchant.

MARYLAND

St. Mary's Seminary and University (Sulpicians, Baltimore, M): There is one basic course in ecclesiastical Latin available. They use plainchant at Mass and Office. "Preparation is given by cantors prior to the liturgy. There is a semi-

nary choir that sings Gregorian Chant regularly."

Pallottine Seminary at Green Hill (Washington, D.C., s): Latin is offered on a tutorial basis, but there is no plainchant.

Holy Trinity Mission Seminary (Missionary Servants of the Most Holy Trinity, Washington, D.C., r): The students take all their courses at the Washington Theological Union or Catholic University, where Latin is available.

MASSACHUSETTS

St. Lawrence Friary (Capuchins, Boston, r): They send their philosophers to St. Anselm's College (Manchester, N.H.) and their theologians to Maryknoll, Ossining, N.Y. At St. Anselm's, Latin is optional. There is no study of chant.

St. Joseph's Abbey School (Cistercians of the Strict Observance, Worcester): The novices (pre-seminarians) receive 6-8 months of Latin, if they want it. There is monthly singing practice in chant and daily participation in the English-Latin liturgy (Mass and Office). This is an Institute of Theology and Monastic Studies.

MICHIGAN

St. Joseph's Seminary and Christopher House (College Department) (Grand Rapids, hf): The students may fulfill the foreign language requirement by taking Latin at Aquinas College in Grand Rapids. St. Joseph's is a formation house with no formal classes.

MISSOURI

Conception Seminary College (Kansas City - St. Joseph, c): Latin is optional, but second to Spanish in enrollment. If the students "belong to the seminary schola, they receive some practical introduction (sc. in Gregorian Chant). Otherwise it would be a matter of music courses which they elect to take. We provide no required introduction to all seminarians." The respondent attached two pages of comments, from which we excerpt the following remarks: "This entire situation results from a series of practical decisions by bishops and vocation directors which amount to setting priorities for their seminarians' educations which deemphasize the importance of Latin. Latin is simply not a priority for most bishops with whom I am familiar so far as seminary education is concerned. . . . (sc. There is confusion) in some quarters between efforts to preserve Latin and use Latin in the liturgy and rejection of the reforms of Vatican II. This creates an unreceptive climate in many places towards efforts to preserve the use of Latin. . . . (sc. Entering seminarians) generally do not find Latin liturgy attractive when they experience it. We have occasionally had Latin liturgies for groups of students but after one experience they do not ask for such again. Our Latin professor daily celebrates his individual Mass in Latin and the very few students who appreciate this serve for him." The College is staffed by the Benedictines.

St. Louis Roman Catholic Theological Seminary

(Congregation of the Mission): There is one elective course in Latin, but no preparation in Gregorian Chant.

NEW MEXICO

Cristo Rey Seminary (Gallup, c, m): Latin is taught, but the content changes from semester to semester depending on the students.

NEW YORK

St. Raymond Nonnatus Novitiate (Order of Our Lady of Mercy, Buffalo): The seminarians study at St. Charles Borromeo Seminary in Philadelphia, where Latin is available.

Vincentian Residence (Buffalo, c): If they want, the students can study Latin at St. John's University in New York. On occasion they use English hymns that approximate the plainchant melodies.

OHIO

Borromeo College of Ohio (Cleveland, c): The student can major in Latin and Greek if he likes. There is an elective course in Gregorian Chant.

OREGON

Mount Angel Seminary (Benedictines, Portland, M): Two years of Latin (and more on a tutorial basis) are available, as well as one elective course in Latin plainchant.

PENNSYLVANIA

Saint Vincent Seminary (Benedictines, Greensburg, M): Ecclesiastical Latin I and II and Latin Church Hymns are available; the last is the only possibility for studying plainchant.

Laval House (Holy Ghost Fathers, Pittsburgh, pr n): The men can study classical, liturgical, and ecclesiastical Latin at Duquesne University, where they take classes. Plainchant can be part of a once-a-week class in liturgical singing.

St. Joseph's Oblate Seminary (Oblates of St. Joseph, Scranton): The fundamental notions of Latin are available. The students are prepared to read and understand the text of Latin plainchant.

TEXAS

Holy Trinity Seminary (Dallas, M): All classes are taught at the University of Dallas, where four years of Latin are available. All are instructed in basic Latin chant.

UTAH

Abbey of Our Lady of the Holy Trinity (Cistercians of the Strict Observance, Salt Lake City, s): Latin is taught only as a supplement. They have plainchant in English all the time in choir and sometimes in Latin. It is up to the individual to get what Latin he wants.

WASHINGTON

Mater Dei Institute (Jesuits, Spokane): At least four courses in Latin are available. A professional music teacher teaches them English, not Latin, plainchant.

WISCONSIN

Divine Word Seminary (Divine Word Fathers,

Milwaukee, m): Three years of Latin are available. The student must study either Latin, Spanish, or German. There is no preparation in Latin plainchant.

Sacred Heart School of Theology (Congregation of Priests of the Sacred Heart, Milwaukee): One year of Beginning Latin and one year of Intermediate Latin are available. Some of the classical hymns are used from time to time.

St. Lawrence Seminary (Capuchins, Milwaukee, m): The students can take up to three years of Latin as an elective. They receive no preparation in Gregorian Chant.

GUAM

St. Ignatius Loyola (pr n, Jesuit and diocesan): Latin is offered once a week, on Sundays. In addition there is a daily Latin tutorial in which one student is presently enrolled. No chant.

III. Seminaries Offering No Latin

The following institutions offer no Latin at all. Unless otherwise stated answers to all questions were "No".

CALIFORNIA

Immaculate Heart Hermitage (Camaldolese, Big Sur)

St. Peter Chanel Seminary (Marists, San Francisco, c)

St. Anthony's Seminary High School (Franciscan, Los Angeles, m): "From time to time, the school choir sings a plainchant, and on occasion the whole student body sings a Latin chant. A unit of the history of music (required course) deals with chant."

Trappist Seminary of the Abbey of New Clairvaux (Sacramento): "At present, we do not teach Latin, but it will be introduced either in late 1986 or in 1987 in order to give our younger monks the ability to do reading in the Fathers of the Church and use original texts rather than translations. Occasionally, the choir sings English words to Gregorian Chant. Since many of the older monks know plainchant, the younger ones pick it up by use or at the plainchant classes for everyone. We have no officially taught classes as such."

COLORADO

The Jesuit Novitiate (Denver)

DISTRICT OF COLUMBIA

De Mazenod Residence (Missionary Oblates of Mary Immaculate, hf): "They (sc. the seminarians) actually receive none (sc. preparation in Gregorian Chant). It (sc. Latin) has all but disappeared from the scene."

La. Salette Novitiate (Missionaries of Our Lady of La Salette)

Oblate College (Oblates of Mary Immaculate): "We tried requiring a year of basic Latin, but it was not of any value since one year is hardly time to acquire any proficiency."

ILLINOIS

St. Vincent de Paul Seminary (Vincentians, Chicago, m)

MASSACHUSETTS

Weston School of Theology (Jesuits, Boston): "However, courses in Ecclesiastical Latin are easily available to our students at nearby Harvard Divinity School. A few of our students generally take such courses."

MICHIGAN

Duns Scotus Formation Center (Franciscans, Detroit)

MINNESOTA

The Seminary of the Diocese of St. Cloud (Benedictines, M): "We just began a required semester of Greek. Hopefully Latin will follow in the future. It is taught in the college to any interested students. We do not sponsor a college seminary program."

MISSISSIPPI

Divine Word Seminary (Society of the Divine Word, Biloxi, n): However, their college in Epworth, Iowa, offers two elective courses in Latin.

NEW JERSEY

Immaculate Conception Seminary (Newark, M): "The seminarians have the opportunity to take Latin courses in the Classical Languages Dept. of Seton Hall University."

NEW YORK

Society of St. Paul (New York): "Our few seminarians in the last sixteen years have trained in regional seminaries (Detroit and Buffalo) where Latin did not prevail."

St. Andrew Hall (Jesuits, Syracuse, n): "None (sc. preparation in Gregorian Chant)".

PENNSYLVANIA

Mary Immaculate Seminary (Vincentians, Allentown, M): No Latin courses, yet somehow "basic reading skills in Latin and Biblical Greek are encouraged."

St. Augustine Friary (Augustinians, Philadelphia, collegiate study house): "The answer to all of the above (sc. questions) is negative. However, those who wish to pursue Latin studies have courses available to them at Villanova University."

PUERTO RICO

Seminario Salesiano Domingo Savio (Salesians, Caguas, m): "This is a minor seminary. Latin is taught our seminarists in a further stage in Santo Domingo."

Noviciado Padre Laval (Congregation of the Holy Ghost, San Juan)

SOUTH CAROLINA

Seminary of the Abbey of Our Lady of Mepkin (Trappists, Charlestown, M): "Not much (sc. preparation in Gregorian Chant). Most of our Monks here were well schooled in Gregorian plainchant during pre-Vatican II days. A lot of

our present English chant here is based on the Gregorian melodies, even though we now mostly employ English."

TEXAS

San Damiano Friary (Conventual Franciscans, hf): "A little Latin is sung occasionally at Mass and learned at music practice. We do not operate our own seminary; rather we send our students to Oblate School of Theology."

WISCONSIN

St. Norbert Abbey (Canons Regular of Premonstre, Green Bay, n, pr)

IV. No Information

Six institutions responded in such a way that they could not be classified in any of the above categories.

CALIFORNIA

School of Applied Theology, Graduate Theological Union (Jesuits, Oakland): "As a graduate and professional school open to laity, religious men and women, and the ordained, SAT is not a seminary. . . . The students sing plainchant on occasions but more frequently turn to the "Saint Louis Jesuits" for scripturally based melodies."

DISTRICT OF COLUMBIA

Capuchin College: "This is a post-novitiate formation house for men preparing for solemn vows in our community. Theological studies are taken at the various theological schools in the area."

LOUISIANA

St. Charles College (Jesuits, Lafayette, n): "We are a novitiate . . . and there are a minimum of courses dealing with introductory religious studies for one semester only. The summers are devoted to intensive study of Spanish, which is necessary for apostolic work in the South today. Some novices manage to continue or to begin a study of Latin if they have an interest in it, but this is entirely on their own initiative."

MASSACHUSETTS

La Salette Cambridge House of Graduate Studies: This is a residence for post-novitiate students who attend classes at five different schools (theologates) in the Boston area. Each student fulfills the language requirement of the school he attends. We have no specific language requirements.

NEBRASKA

Crosier Monastery (Crosier Fathers, Lincoln, n): This is not a seminary; it has the year of novitiate, during which academics are not taught.

NEW YORK

St. Lawrence Seminary (Capuchins, New York, hf): "This is not an academic seminary, but rather a house of religious formation preparing men through postulancy, novitiate, and the period of temporary vows to live and profess the Capuchin Franciscan life. . . . Our men

receive priestly training in other institutions.

V. Ten Institutions Reported That They No Longer Existed As Seminaries

CALIFORNIA

Divine Word Seminary (San Bernardino): "Our high school seminary closed in 1977. We are into an associated college program. No academics here — no Latin in their academics."

DISTRICT OF COLUMBIA

College of Our Lady of Mount Carmel (Discalced Carmelites, Washington): "This is a monastery and no longer a school. No classes are taught here."

KANSAS

Monastery of St. Augustine (Augustinian Recollects, Kansas City): "We have no students; ours is a retreat center. Address your questionnaire to Tagaste Monastery, Suffern, New York."

MASSACHUSETTS

Sacred Heart Seminary (Fathers of the Sacred Hearts, Fall River): "We are no longer a seminary."

MISSOURI

Precious Blood Seminary (Society of the Precious Blood, Kansas City - St. Joseph): "Since 1983, Precious Blood Seminary is no longer a high school seminary."

St. Mary's Seminary (Vincentians, St. Louis, s): This school closed on May 19, 1985 "due to decrease in enrollment."

NEW HAMPSHIRE

St. Anselm Abbey Seminary (Benedictines, Manchester, c): "At the present time, our seminarians (restricted to the members of this abbey) are sent to a diocesan seminary; no courses are being offered in any subject."

NEW YORK

Mount St. Alphonsus Seminary (Redemptorists, New York, M): "Mount St. Alphonsus Seminary was closed as of the end of the 1984-1985 scholastic year and relocated in Washington, D.C., where the students attend Washington Theological Union in Silver Springs, Maryland."

St. Bernard's Institute (Rochester, gs): "Since St. Bernard's Institute no longer has the priestly formation program (but offers degree programs for all other church-related ministries), we do not, as currently structured, fall under the terms of your questionnaire."

WISCONSIN

Holy Redeemer College (Redemptorists, Milwaukee): "Holy Redeemer College closed on May 31, 1985. . . . I watched the study of that language (sc. Latin) and others disappear from Catholic seminaries throughout the country. It raises questions for me about the kind of scholarship that prevails in Catholic theological schools, whose students have no key to the original sources of our traditional teaching."

VI. Summary and Conclusion

Of the 318 institutions which received the questionnaire, 99, or 31%, responded. If we restrict our attention to the 83 that still have a seminary program and that provided information that could be classified, we find that 23 of them, or 28%, offer no Latin whatsoever, 36 of them, or 43%, offer some Latin but do not require their students to study it, and 24 of them, or 29%, require their students to take at least one course in Latin.

Of these last 24, 5 (i.e. 6% of the total 83) require their students to study one year of Latin, 1 (1% of the total) requires 1½ years, 7 (9%) require 2 years, 6 (8%) require more than 2 years, and 5 (6%) did not specify how much Latin they impose on the students.

Of the 36 schools that offer some Latin but do not require their men to take it, 2 have but one course, 5 have two courses (one of these four sends its students elsewhere for the Latin), 1 has 6-8 months of Latin, 1 has 3 courses, 1 offers 4 courses, 3 have two years of Latin, 2 offer 3 years, 5 offer 4 years, 4 send their students to other schools where 4 years of Latin are available, 4 offer Latin only on a limited basis (e.g., as a tutorial), and 8 did not specify how much Latin is available.

Of the schools that require their students to study some Latin and from which ordinations take place, only 3 (St. John's, Boston; Cardinal Muench, Fargo; St. Paul's, St. Paul) said that Latin was *NOT* required for ordination.

Among the reasons given for the decline in Latin, the two most common were: 1) that Latin is (supposedly) relatively unimportant in comparison with the other subjects the seminarian should study; and 2) that promoting Latin is sometimes perceived as connected with the rejection of the reforms made after the Second Vatican Council.

The situation with regard to Latin plainchant is even worse than that with respect to Latin. Of the 83 schools, 29, or 35%, reported that their seminarians receive absolutely no "exposure" to, let alone preparation in, Gregorian Chant; 18 (22%) offer minimal ("not much", "on occasion", "very little") instruction in Gregorian Chant, and 16 (20%) make available at least some significant (but not always required) instruction in Latin plainchant; 20 schools did not answer the question.

If nothing is done to remedy the situation described above, a knowledge of Latin and of Gregorian chant will soon virtually vanish from the ranks of America's Catholic clergy. America's bishops have not yet formally considered whether they welcome this development, or intend to tolerate it, or intend to remedy it. We submit that they should face the question without delay.

* * *

A Letter From Dom David Nicholson

MOUNT ANGEL ABBEY
St. Benedict, Oregon 97373

October 4, 1990.

Dear Dr. Lo Bello:

I would be very grateful if you would include the following information in your next issue of the Latin Liturgy Newsletter:

A Gregorian Chant Workshop Tour is being planned for June of 1991-18 days-June 10-27. The group will fly to Paris and return from Zurich. There will be visits to the Abbeys of Argentan, Ste. Wandrille, Solesmes and Fontgombault in France, and the Abbeys of Hautrive and Einsiedeln in Switzerland. The chant group will be housed in the guest-quarters of these Abbeys or in small hotels (pensions) nearby. The chant director will be Dom David Nicholson, O.S.B., of Mount Angel Abbey, Oregon. The tour director will be Mr. George Kovacevich, and the tour arrangements are being managed by McCurdy Travel, Woodburn, Oregon. (Call 1-800-523-1150).

Itinerary and costs are available and will be mailed to those interested by calling the McCurdy Travel number.

The chant group will attend the services of the Divine Office and Holy Mass at all the Abbeys visited, and daily lectures and lessons in the Chant will be given by Dom David Nicholson. The group will be limited to 30 members, so early enquiries are welcome.

Very cordially,
Dom David Nicholson, O.S.B.

* * *

Videos Of Latin Masses

The Chairman has extra copies of several videos of Latin Masses, which he will pass on to interested members for \$14 per tape, postage included. Since there is only one extra copy of each, members would do well to list alternative videos they would accept in case their first choice is already sold.

1. A New Rite Latin Solemn Mass celebrated by Peter Stravinskis in Our Lady of Vilna Church in Manhattan in September, 1986: four nuns sing Gregorian Chant.
2. Ordination to Minor Orders conducted at Wigratzbad by the Auxiliary Bishop of Augsburg for the Priestly Fraternity of St. Peter.
3. Latin High Mass of the Chair of St. Peter (1962 Missal) sung in St. Martin's Church, Louisville, Kentucky.
4. An old but exquisite Solemn High Mass from the Cathedral of Chicago, narrated by

Msgr. Sheen, celebrated with geometric precision, yet without pomposity. It is over 50 years old.

5. A Latin Low Mass (1962 Missal) with Latin hymns and organ accompaniment.
 6. A Latin High Mass (old rite) sung by Gommard A. De Pauw, preceded by a long speech by the celebrant claiming that the old rite was never superseded. The choir is not very good, though this video sold for \$60, if I remember correctly.
- The following four tapes were made by The St. Gregory's Society of New Haven, Connecticut. Each is a Latin High Mass celebrated by Fr. Ladish in Sacred Heart Church (1962 Missal) accompanied by professionally sung Gregorian Chant and classical polyphony.
7. The 22nd Sunday after Pentecost. *Missa Gaudeamus* by Victoria.
 8. Sunday within the Octave of the Epiphany. *Missa Papae Marcelli* by Palestrina.
 9. The 3rd Sunday after Easter. *Missa Reginae Caeli* by Palestrina.
 10. The 5th Sunday after the Epiphany. *Missa Belli Amfitrit altera* by Lassus.
 11. Ordination to the Priesthood conferred by Archbishop Marcel Lefebvre at his seminary in Ridgefield, Connecticut.
 12. A video about Archbishop Lefebvre's Seminary in Ridgefield, Connecticut.
 - 13-14. A panel discussion on two tapes about the relations between the Holy See and Archbishop Lefebvre. The chief panelist is Mr. Michael Davies. These two tapes belong together and cost \$20 for the set.

Last Minute Additions

1. Our member Bishop John E. McCarthy of Austin celebrated the Latin High Mass on July 22, 1990, at St. Joseph's Chapel in that city. The Vicar General, Msgr. Matocha, has also celebrated the Latin Mass there on occasion. When Bishop McCarthy came, the choir sang Mass VIII: about 85 people were present.
2. The Cantores in Ecclesia of St. Patrick's Church, Portland, Oregon, sang Giovanni da Palestrina's *Missa Assumpta Est Maria* for the Latin Mass at St. Margaret Mary Church in Oakland, California, on the Feast of the Apostle Bartholomew, August 24. There was organ music by Girolamo Cavazzoni and Girolamo Frescobaldi, as well as sacred polyphony by Tomas Luis de Victoria and Orlando Lassus.
3. *The New York Times* of Sunday September 16, carried an illustrated article in its music section on the researches of our member Dr. Ferdinand Gajewski. Having completed his

book on Chopin, Dr. Gajewski is now writing the script for a film about Chopin's student, the "boy wonder" Carl Filtsch (1830-1845).

4. Our English colleague Mr. Bernard Marriott writes:

I have just spent a fascinating week in France and Switzerland on an excursion organised by Mary Berry (Schola Gregoriana of Cambridge) to celebrate the 900th anniversary of the birth of St. Bernard. We visited Laon (saw manuscripts), Pontigny (pre-Revolution Cistercian abbey now used as parish church), Fontenay (Cistercian abbey buildings intact but now in secular hands), Citeaux (and sung mass there), Cluny (ruins of abbey), Hautrive (Cistercian abbey and superb chant), Solesmes and Argentan.

We were accompanied on the outward half of the journey by Fr. Chrysogonus Waddell, O. Cist, who is probably the leading authority on Cistercian chant. He lives at the Cistercian Abbey, Gethsemani, Kentucky. He is an immensely jolly and hospitable man and had not heard of the LLA, so I told him about you and gave him my copy of your latest Newsletter. I hope he gets around to joining.

5. Jill Robbel of the Consumer Affairs Unit of the Office of the Attorney General of Minnesota now sends a form letter to LLA members who complain of having been cheated by Kenneth Schottl of Twin Gables Enterprises. The letter begins:

It appears the company is unwilling to resolve your complaint as you requested. After reviewing this matter we find that this office is unable to assist you further.

Duane Galles, our Minnesota Chairman, handed our complaint over to the County Attorney over a half year ago, and I have heard nothing since.

6. Our member Mr. Carl Moore of Newark, Delaware, found the following passage on page 66 of a biography of Stonewall Jackson by Mrs. Mary L. Williamson (*A Confederate Trilogy for Young People*, 1898, republished in 1989 by Sprinkle Publications, P.O.B. 1094, Harrisonburg, VA 22801):

Though Major Jackson was very modest, no man ever relied more fully upon himself. Mentioning one day to a friend that he was going to begin the study of Latin, he received the reply that one who had not studied the forms of that language in youth could never become master of it in later years. To this Jackson replied, "No, if I attempt it, I shall

become master of the language, *I can do what I will to do.*"

More Additions to the Latin Mass Directory

COLORADO

Archdiocese of Denver

The Latin Mass at Good Shepherd Parish now follows the 1962 Missal.

FLORIDA

Diocese of St. Petersburg

During the winter months, there will be an additional Latin Mass at St. Peter's Church in Spring Hill at 9:30 AM each Sunday; the extra Mass is said in the Chapel. The Latin Mass is also said in this church on the First Friday of the month and at 5:30 PM on Holy Days.

NEW YORK

Diocese of Ogdensburg

On the First Sunday of the month, the Latin Mass at St. Mary's Church in Brushton is a sung Mass.

Diocese of Syracuse

St. Vincent's Mission House
10475 Cosby Manor Road
Syracuse, NY 13502
Sundays at 10 AM
1962 Missal

The time of the Latin Mass at St. Joseph's Church in Oswego has been changed to 9:30 AM.

* * *

John Henry Newman's *Idea of a University*

by

Anthony Lo Bello
Professor of Mathematics
Allegheny College
Meadville, PA 16335

This paper was presented as an invited address to the Conference on *Newman and the Intellectual Life* held at the University of Massachusetts at Amherst, August 5-7, 1988.

Introduction

1990 is the one-hundredth anniversary of the death of John Henry Cardinal Newman (1801-1890), one of the most sympathetic figures in the history of scholarship and surely the most eloquent and persuasive promoter of liberal arts education and classical studies. His *Idea of a University* is a collection of nineteen discourses written from 1852 to 1858 when he was rector of the Catholic University of Ireland in Dublin. The order and content of the addresses are as follows. The first group, on university teaching, consists of nine lectures. After an introductory discourse in which he spoke of the duty of all to work confidently for the building up of the university because of its erection by the Holy See, Newman delivered three talks on "Theology a Branch of Knowledge," the "Bear-

ing of Theology on Other Knowledge," and the "Bearing of Other Knowledge on Theology." In them he defended his thesis on the indispensability of all branches of knowledge and the resulting necessity of not banishing any one from the university. In particular, he argued that theology was a discipline which the university could not fail to include, for he was famous in his day for upholding the status of theology as a science and claiming a universal validity for its conclusions ("Religious doctrine is knowledge, in as full a sense as Newton's doctrine is knowledge."¹), a point of view with which William James was later to contend in the eighteenth lecture of his *Varieties of Religious Experience*. (We ought, perhaps, to proceed no further without agreeing on the difference between science and knowledge. We shall take science to be a systematic comprehension of what is known (knowledge) in some subject. "Science is the organization of knowledge," is the definition of Durant.) In the next three addresses, "Knowledge Its Own End," "Knowledge Viewed in Relation to Learning," and "Knowledge Viewed in Relation to Professional Skill," Newman argues that knowledge is its own reward, that it does not consist in the confusing accumulation of discrete facts, and, paradoxically, is more useful to the practical man than mere vocational training in a single skill. In the last two lectures in this series, he treated "Knowledge Viewed in Relation to Religious Duty" and the "Duties of the Church towards Knowledge." In the latter, he pointed out that the Church had nothing to fear from the truth, a principle that was later to lead Pope Leo to open the secret archives of the Vatican to students. The second part of the *Idea of a University* consists of ten occasional lectures and essays on university subjects. In the first, on "Christianity and Letters," Newman insisted on classical studies as the foundation of liberal education, thereby opposing himself to that opinion in the Church, particularly strong, as Burekhardt pointed out, in the Middle Ages and the period of the Counter Reformation, which held, as Cardinal Adriano da Corneto put it (1507), that "the works of the poets are the Devil's dainties" and that "Plato and Aristotle . . . are in hell with the Devil."² In the addresses on "Literature" and "Catholic Literature in the English Tongue," he spoke wonderfully of the genius of each language and of what it is capable in different stages of its history. In the essay "Elementary Studies," he castigated the superficiality of the education offered at so many schools, while in the following discourse, "A Form of Infidelity of the Day," he discussed the expectation of many that progress, without the assistance of controversy, would inevitably put an end to religious belief. (The notion that the progress of the experimental sciences could prove fatal either to natural or to revealed religion was exploded by Macaulay in his *Essay on von Ranke* in 1840.) After a talk on "University Preaching" remarkably useful even for the lecturer on profane subjects, Newman confronted

issues raised since the time of Copernicus (and especially during the Enlightenment) and devoted two addresses to "Christianity and Physical Science" and "Christianity and Scientific Investigation," in which he discussed the cause of the warfare between these two branches of knowledge, and the terms on which they might not only coexist harmoniously, but even collaborate. (The present Pontiff spoke on this subject before a special session of the Pontifical Academy of Sciences, convened on November 10, 1979 in honor of the Einstein centenary. At his direction, Cardinal Garrone had just addressed the extraordinary consistory of the Sacred College on the same matter.) After the ninth discourse on "Discipline of Mind," by which the evening classes of the Irish University were inaugurated, he gave a final address on "Christianity and Medical Science," the study of which will do much to explain one side of the abortion controversies of our time.

I should now like to present some observations on Newman's work, divided, for convenience, into three parts:

- 1) On the subject matter that ought to form the basis of a liberal education in our times,
- 2) On the relationship of these different sciences one to the other, and
- 3) On the man that it is the duty of the university or college to foster, and on the qualities of those best able to serve as teachers in this work.

I

Newman points out the subject matter that ought to form the foundation of a liberal education in his lecture "Christianity and Letters," delivered in November, 1854, at the opening of his university's School of Philosophy and Letters. The basis of that inaugural address was the following famous thesis:

Looking, then, at the countries which surround the Mediterranean Sea as a whole, I see them to be, from time immemorial, the seat of an association of intellect and mind, such as to deserve to be called the intellect and the mind of the human kind . . . Considering, then, the characteristics of this great civilized society, which I have already insisted on, I think it has a claim to be considered as the representative society and civilization of the human race, as its perfect result and limit, in fact - those portions of the race which do not coalesce with it being left to stand by themselves as anomalies, unaccountable indeed, but for that very reason not interfering with what on the contrary has been turned to account and has grown into a whole. I call then this commonwealth pre-eminently and emphatically human society, and its intellect the human mind, and its decisions the sense of mankind, and its disciplined and cultivated state civilization in the abstract,

and the territory on which it lies the *orbis terrarum*, or the world.³

Newman goes on to describe how almost coextensive with this natural association which we may call Western Civilization is the divine association of Christianity, and continues:

We know that Christianity is built upon definite ideas, principles, doctrines and writings, which were given at the time of its first introduction, and have never been superseded, and admit of no addition. . . . Civilization too has its common principles, and views, and teaching, and especially its books, which have more or less been given from the earliest times, and are, in fact, in equal esteem and respect, in equal use now, as they were when they were received in the beginning. In a word, the classics, and the subjects of thought and the studies to which they give rise, or, to use the term most to our present purpose, the arts, have ever, on the whole, been the instruments of education which the civilized *orbis terrarum* has adopted; just as inspired works, and the lives of saints, and the articles of faith, and the catechism, have ever been the instrument of education in the case of Christianity.⁴

How these books were appreciated, even at the extremities of the universe! In a delightful section of his *Utopia*, Thomas More reported the zeal of the Utopians for classical studies:

When they heard us speak of the literature and learning of the Greeks, . . . it was wonderful to see how eagerly they sought to be instructed in Greek.⁵

Today, alas, the exalted status of classical studies is no longer universally recognized; even before Newman's day, loud voices had been raised against them. Thomas Paine looked upon them as part of a conspiracy to inhibit the development of mankind:

From what we know of the Greeks, it does not appear that they knew or studied any language but their own, and this was one cause of their becoming so learned: it afforded them more time to apply themselves to better studies. . . . As there is nothing new to be learned from the dead languages, all the useful books being already translated, the languages are becoming useless, and the time expended in teaching and learning them is wasted. . . . The best Greek linguist that now exists does not understand Greek so well as a Grecian ploughman did, or a Grecian milkmaid. . . . It would therefore be advantageous to the state of learning to abolish the study of the dead languages, and to make learning consist, as it originally did, in scientific knowledge.⁶

But Newman in no way denied the necessity of those scientific studies upon which Paine would have concentrated all the energies of the student to the exclusion of the classics: indeed, in his second discourse, he agrees wholeheartedly with the definition given by Johnson in his *Dictionary*, and holds that a university is a school "where all arts and faculties are taught." If, then, a certain science is excluded, the school that excludes it participates, as Plato would say, that much less in the idea of a university. He did, however, insist upon a preeminence for Greek and Latin letters and believed that if a university determined:

how best to strengthen, refine, and enrich the intellectual powers (sc. of its students), the perusal of the poets, historians, and philosophers of Greece and Rome will accomplish this purpose, as long experience has shown, but that the study of the experimental sciences will do the like is proved to us as yet by no experience whatsoever. . . . The question is not what department of study contains the more wonderful facts, or promises the more brilliant discoveries, . . . simply which out of all provides the most robust and invigorating discipline for the unformed mind. . . . Whatever be the splendour of the modern philosophy, the marvellousness of its disclosures, the utility of its acquisitions, and the talent of its masters, still it will not avail in the event, to detrude classical literature and the studies connected with it from the place which they have held in all ages of education.⁷

Of course, Paine had a point, which he hid in the roughness of his remarks, a point which has, perhaps, been most effectively made by Macaulay, who, though holding the Greeks to have produced "the most perfect of human compositions"⁸ and their tongue to be "the most powerful and flexible of human languages,"⁹ was nevertheless able to write in his "Essay on Lord Bacon":

We are guilty, we hope, of no irreverence towards those great nations to which the human race owes art, science, taste, civil and intellectual freedom, when we say, that the stock bequeathed by them to us has been so carefully improved that the accumulated interest now exceeds the principal. We believe that the books which have been written in the languages of western Europe, during the last two hundred and fifty years, - translations from the ancient languages of course included, - are of greater value than all the books which at the beginning of that period were extant in the world.¹⁰

In any case, the serious person, and here I mean serious in its original sense, the person who sees his place in the uninterrupted sequence

of the millennia, will, by instinct, not attempt to achieve academic salvation ignorant of those two languages in which, to speak without much exaggeration, the affairs of humanity were for 2,000 years conducted.

Newman, then, not only suffers but requires the university to teach, in addition to the arts, the experimental sciences as well, but reserves the primacy for the classics. Although he determines what subjects a university must provide for, he does not speak of course loads, distribution requirements, concentration requirements, or other things that curriculum committees are wont to debate, no doubt because they do not matter much, and extensive deliberations on them sorely try the patience of sensible people. (As Marmion wrote in the "Downside Review" (No. 326, vol. 97, Jan. 1979, p. 15): "He did not think that for the student to attain the wide vision which he calls philosophy, it was necessary for each student to study a very wide curriculum: even one subject could be studied philosophically.") Instead of calling for a decree to go forth from Caesar Augustus, prescribing what is to be done in these matters, he speaks of the availability of all branches of knowledge and the free choice of the students among them:

It is a great point then to enlarge the range of studies which a university professes, even for the sake of the students: and, though they cannot pursue every

subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. . . . (There) is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. He profits by an intellectual tradition . . . which guides him in his choice of subjects, and duly interprets for him those which he chooses.¹¹

Continued next issue

Notes

1. Newman, John Henry, *Idea of a University*, Image Books, Doubleday & Company, Inc., Garden City, 1959, p. 80.
2. Pastor, Ludwig, Freiherr von, *History of the Popes*, ed. F. I. Antrobus, fifth edition, Herder Book Co., St. Louis, 1950, vol. 5, p. 145.
3. Newman, *op. cit.*, pp. 249-251.
4. *Ibid.*, pp. 252-253.
5. More, Thomas, *Utopia*, tr. H. v. S. Ogden, AHM Publishing Corp., Northbrook, IL, 1949, p. 54.
6. Paine, Thomas, *Age of Reason*, The World's Popular Classics Books, Inc., New York, no date, pp. 47-48.
7. Newman, *op. cit.*, pp. 258-259.
8. Macaulay, Thomas Babington, "Essay on von Ranke," in *Critical, Historical, and Miscellaneous Essays and Poems*, 3 vols., Henry T. Coates & Co., Philadelphia, no date, vol. II, p. 472.
9. *Ibid.*
10. *Ibid.*, p. 153.
11. *Ibid.*, pp. 128-129



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