

LLA LATIN LITURGY ASSOCIATION

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NEWSLETTER NO. 41
JUNE, 1991

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The Third National Convention of the Latin Liturgy Association

There is still time for members to register for the upcoming Los Angeles Convention; use the form on page 16.

Fr. McCauley, S.J., of San Francisco has made a donation to help us with the expenses of holding the Convention. The names of other munificent members who make such extra contributions will be published in the Newsletter.

When you arrive at Los Angeles International Airport, you may either take a taxi to McKay Hall on the campus of Loyola Marymount University, or, after having claimed your baggage, you may phone 417-8988 and say that you want to take the Super Shuttle there. After telephoning, go to the Van Stop Area on the lower concourse; it is well marked. The price for the Super Shuttle is a mere \$7, or even less if there are several members at the same time. The Loyola Marymount campus, where we are holding the Convention, is not far from the Airport, but Los Angeles taxicab rates are high. A Super Shuttle "Customer Service Representative" will be on hand at the airport.

The local LLA Chairman in Los Angeles is Robert Kennedy, 1130 South Lark Ellen Avenue, West Covina, CA 91791 (1-818-919-1686); write to him or call him if you have any questions that can only be answered by a local man.

All meals will be taken cafeteria style in the Malone Center Terrace Room, the Del Rey Room, or the Lair Snack Bar.

The proceedings of the convention may be taped by Mr. Terry Barber of St. Joseph's Communications, Inc., P.O.B. 720, West Covina, CA 91793 (1-818-331-3549).

The tentative schedule for the Convention and the Convention registration form are printed on pages 16 and 17 below.

Notice To Convention Speakers

Each speaker must limit his address to 30-40 minutes; questions will be entertained from the audience after each address. In order to provide a brief intermission between the talks, no more than a total of 50 minutes will be allowed for the speaker's address plus the question and answer period. The Chairman will enforce this rule with torch and sword. The question and answer period will be omitted if the speaker wanders beyond the 40 minute mark, and if he goes over 50 minutes, he will be put down.

Additions and Corrections to the Latin Mass Directory

The complete *Directory* can be obtained from the Chairman for \$5.

ALABAMA

Archdiocese of Mobile

The Latin Mass has been moved from St. Matthew's Church to the following church:
St. Joseph's Church
808 Springhill Avenue
Mobile, AL 36602
1st Sunday of the month at 11:30 AM at the north side altar
1962 Missal
Celebrants: Fathers Sidney Tonsmeire, S.J. (pastor) and Rudolph Horstman

CONNECTICUT

Archdiocese of Hartford

There are no more Latin Masses at Sacred Heart Church in Waterbury.

FLORIDA

Diocese of St. Petersburg

The time of the Latin Mass at St. Theresa's Church is now 6:30 AM instead of 6:45 AM.

HAWAII

Diocese of Honolulu

The Latin Mass at St. James Mission of St. Patrick Church is celebrated at 10:30 AM, not at 10 AM.

INDIANA

Diocese of Gary

The time of the Saturday evening Latin Mass at the Carmelite Monastery in Munster is 5 PM, not 5:15 PM.

KENTUCKY

Archdiocese of Louisville

The Latin Mass at St. Martin of Tours Church is a *Missa Cantata*; it is also celebrated on the eves of Holy Days, except Christmas and Easter.

MASSACHUSETTS

Archdiocese of Boston

Holy Trinity Church
The music for the Latin Masses is by the Holy Trinity Latin Schola, whose Organist and Director is George F. Krim. The Schola Amicorum sings only at the Thursday evening Vespers. Fr. Conley, not Fr. Omy, should be listed as one of the celebrants of the Mass.

NEW YORK

Diocese of Syracuse

Church of St. Stephen
305 North Gedes Street
Syracuse, NY 13204
Sunday at 12:30 PM
1962 Missal
Celebrant: Fr. James Nicholson

NORTH CAROLINA

Diocese of Charlotte

The Latin Mass is no longer celebrated at St. Leo's Church in Winston-Salem; the reason given is that attendance was very poor.

Diocese of Raleigh

There are no more Latin Masses at St. Raphael's Church in Raleigh.

OHIO

Diocese of Cleveland

The Latin Mass at Immaculate Conception Parish is a Low Mass when celebrated by Fr. Kilcoyne on the 2nd and 4th Sundays of the month and a High Mass when celebrated by Fr. Bede Kotlinski, O.S.B., on the 1st and 3rd Sundays of the month.

PENNSYLVANIA

Diocese of Pittsburgh

There are no more Latin Masses at the Duquesne University Chapel or at Sts. Peter and Paul Church in Beaver.

WISCONSIN

Archdiocese of Milwaukee

The Latin Mass at the Archbishop Cousins Center is now celebrated every Sunday at 9 AM instead of on the last Saturday of the month. The Chapel opens at 8:20 AM, confessions are heard, and the Rosary is recited before Mass. The Mass will be a High Mass except during the summer.

Local Chapters

NEW YORK

The Chapter held a Day of Recollection at Our Lady of Vilna Church on Broome Street, Manhattan, on Saturday, March 16. Solemn Latin Mass, Vespers, and Benediction were celebrated. There were addresses by Professor Rao, Fr. Pavone, and Sister Mercedes.

ST. PAUL

The Minnesota Branch of the LLA held its Annual General Meeting on December 28, 1990 in St. Agnes Parish Hall in St. Paul. The following officers were elected:

Chairman:

Mr. Harold Hughesdon
1154 Portland Avenue
St. Paul, MN 55104

Vice Chairman:

Prof. James M. May
13755 Gates Avenue
Northfield, MN 55057

Secretary-Treasurer:

F. Carl Miller, Jr.
22 Oak Grove, Apt. 7
Minneapolis, MN 55403

LLA Publications

The following publications are available from the Chairman:

1. English Translation by Dennis Duvelius of the *Ritus Servandus* of the Roman Missal of 1962, combined with the Latin text of the Mass in such a way that the flipping of pages is unnecessary (32 pages, \$5)

2. English Translation by the Chairman of the memoirs of Cardinal Bacci (*With Latin in the Service of Four Popes*), previously serialized in the Newsletter (60 pages, \$6)

3. The *Latin Mass Directory* of the Latin Liturgy Association, which lists all the Latin Masses according to the 1962 and 1970 editions of the Roman Missal licitly and regularly celebrated in the United States and Canada (\$5).

Notitiae

Nos. 289-290, August-September, 1990: The new martyrology for May is published in Latin. In his greetings to the Third Convention of the European Conference of Associations of Sacred Music held September 11-17 at the Vatican, Cardinal Martinez Somalo said that the unity of all who pray is much more lively expressed when "their voices are united and based on Gregorian melodies, or in the harmony of the polyphonic choruses, or in singing that involves a whole people gathered together." It is reported that Archbishop Noe was the chief celebrant of a Mass at St. Peter's tomb for the Conference, and that "the texts and music in Gregorian Chant were in Latin, because those present came from many different countries."

Newsworthy Items

1. The Latin Christmas card of Pope John Paul for the 1990 holiday read: *Natus est vobis hodie Salvator qui est Christus Dominus, Lc. 2, 11, Joannes Paulus Pp. II, In Nativitate Domini 1990.*
2. Dr. Beierle reports from Pittsburgh that there are plenty of priests there available to say the Latin Mass at St. Agnes Church, about three times as many as are needed. Attendance remains at 200. The Bishop allowed a Latin Christmas Mass this year, a thing that was previously prohibited.
3. Mr. Peter Bayou, President of Peter's Way, Inc., 270 Main Street, Port Washington, NY 11050 (1-516-944-3055 in New York, 1-800-225-7662 outside New York), has sent the Chairman the following information about the choir tours he organizes to the Vatican, the ones where the choirs are invited to sing at the Latin Mass in St. Peter's Basilica:

The invitation to sing is totally free of charge, and the invited choir will sing the entire Latin Mass. Only the 10:30 AM Sunday Latin Mass in St. Peter's Basilica is by invitation of the Vatican, and choirs that wish to sing the Ordinary of the Latin Mass must conform to the guidelines as stated below:

Kyrie: Orbis Factor (Mass XI)
Gloria: Orbis Factor or Missa De Angelis (Mass VIII)
Credo: Credo III
Sanctus-Benedictus: Missa De Angelis
Agnus Dei: Missa De Angelis

From time to time, St. Peter's Basilica officials approve one of the other 17 Gregorian Chant Masses. Should you wish to use any other Mass, we must submit it to the Vatican for approval.

If for some reason a choir wishes only to participate in a portion of the Latin Mass, we can arrange for Msgr. Colino's Choir to sing the remaining selections. (Msgr. Colino is Music Director of the Vatican Basilica.)

The size of the choir is not of consequence to their participation at St. Peter's. If the group is confident that they can sing the Latin Mass, they can participate fully. However, if a choir wishes to combine with another choir, this can be arranged. This type of format takes much more preparation, planning, and strategy to be successful.

Non-choir members wishing to join a choir pilgrimage are strongly encouraged. Choir spouses and other parishioners or organization members help to reduce the cost of travel and make it possible for most choir members to participate.

Any choir, including college choirs, can participate in the Solemn Mass if the guidelines imposed are followed.

From the brochures submitted by Mr. Bahou, it is clear that included in every pilgrimage is a concert which the invited choir is allowed to give in the Church of Sant' Ignazio in Rome. Posters advertising the concert are set up in Rome, and a complete program is printed and distributed at the concert. Lighting and staging are provided, and recording equipment is available. Furthermore, the choir is placed in a special choir section at the Wednesday Papal audience "where they will sing for (and even touch) the Holy Father and for the assembled faithful from the world over". The cost for the 8-day pilgrimages includes air fare, room, and most meals and is presently \$800. The Chairman thinks that the choir directors themselves go free.

4. Patrick Flaherty reports that 400 souls attended the Solemn High Latin Mass (1962 Missal) sung by Msgr. Meter on Christmas Day at St. John Cantius Church in Chicago. On the Feast of the Epiphany, Fr. Phillips, the pastor, sang the Latin Mass according to the 1970 Missal; there were two deacons, and the music included *Alma Redemptoris Mater* and *Ave Maris Stella*. On the Feast of the Baptism of the Lord, Fr. Guertler, a Jesuit from Loyola University, sang the Latin Mass (1970 Missal); the ordinary was from Schubert.

5. The Choir from the London Oratory School visited Portland, Oregon, during Holy Week, where they were the guests of the *Cantores in Ecclesia*. The *Cantores in Ecclesia* (and other choirs) sang the following Latin Music at the Latin Masses in St. Patrick's Church celebrated by Fr. Frank Knusel:

January 12: *Missa Brevis* by Lennox Berkeley

January 19: *Tu es Petrus* (Palestrina), *Jubilante Deo* (Gabieli)

January 26: *Dextera Domini* (Lassus), *Tu solis qui facis mirabilia* (Des Pres)

February 2: *Nunc dimittis* (Holst), Mass for Five Voices (Byrd)

- February 13: *Emendemus in melius* (Byrd), *Miserere mei, Deus* (Allegrì)
- February 16: *In jejunio et fletu* (Tallis)
- February 23: *O nata lux* (Tallis), *O Domine Jesu Christe* (Viadana)
- March 2: *Civitas sancti tui* (Byrd)
- March 9: *Messe Basse* (Faure), *Laudate pueri* (Mendelssohn)
- March 16: *Miserere mei, Deus* (Byrd)
- March 17: *Locus iste* (Bruckner)
- March 23: *Christus factus est* (Bruckner)
6. The Auxiliary Bishop of Hartford, Connecticut, Peter A. Rosazza, sang a Solemn Pontifical Latin Mass (1962 Missal) at Sacred Heart Church in New Haven on Sunday, January 27. The Mass was in honor of Gregory the Great and commemorated the fifth anniversary of the restoration of the Latin Liturgy in New Haven.
 7. The March Newsletter cost \$1802 to print and \$345.49 to mail out, for a total expenditure of \$2147.49. It was put into the mails on Friday, February 1. New, increased postal rates are now in effect. To avoid wasting the Association's funds, members are expected to inform the Chairman or Secretary Treasurer when they move; otherwise, we throw our money away sending these people newsletters that cannot be forwarded, since they go by bulk rate. Foreigners who move without telling us are especially blameworthy, since their newsletters go by airmail. When the Chairman learns the names of such culprits, he immediately removes them from the rolls. On February 1, the Association had 1772 dues-paying members.
 8. Fr. Suitbertus Siedl, O.C.D., will once again conduct the *Feriae Latinae* in Florida, this time at the St. Vincent de Paul Seminary in Boynton Beach, near Miami, from July 15 through July 22, 1991. It is a good opportunity for beginners to learn to speak Latin under the supervision of a competent authority. Room and board cost \$245 if you share a room with someone else; otherwise they cost \$350. Tuition is \$50 more, unless you are a student, in which case you pay \$35. For more information and a registration form, write to Mr. Jan G. Halisky, 507 S. Prospect Avenue, Clearwater, FL 34616.
 9. On April 1, 1991, the Auxiliary Bishop of Fribourg, Lausanne, and Geneva, Amadeus Grab, O.S.B., ordained our member Geoffrey (Richard) Seagraves a priest at the Abbey of Wettingen-Mehrerau in Bregenz, Austria.
 10. Latin Masses were sung at Our Lady of the Atonement Church in San Antonio on February 17, March 17, April 21, and May 19. On the first of these Sundays, the choir sang the Mass in A Minor by Claudio Casciolini.
 11. Pat Muench writes that a Latin Requiem Mass (1962 Missal) was sung at Old St. Martin's Church in Louisville on May 23, 1990 for Frank Simon.

From The Press

1. *The Wanderer*, on January 3, 1991, reported

that Bishop Clark of Rochester and Bishop Dorsey of Orlando had rejected requests for the celebration of the Mass in Latin according to the 1962 Roman Missal. Bishop Clark gave five reasons for his refusal:

1) There is a grave concern about offering the Mass according to one ritual while not offering the other sacraments according to that same ritual.

2) I do not see that granting this permission would be a unifying act, but on the contrary I see it as divisive to our Catholic community.

3) The necessity of designating a priest (or various priests) to celebrate this Mass only at particular churches at a particular time seems to signal something different or odd about this celebration. It seems that the Holy Father's permission indicates this should be an exception and not the norm which can cause confusion for the faithful.

4) While at various times I have received requests for this Mass, I have never found a large number of people who wish to celebrate it. If there were a large number of people, I would have to question their acceptance of the liturgical changes which have already been authorized.

5) We are still in a period of transition from the Second Vatican Council. People have not yet discovered the richness of the liturgical changes. I fear to grant this permission now would further inhibit the development of the faithful's experience of this liturgical richness.

The reason given in Orlando was that there was no suitable priest available.

2. In its issue of January 10, 1991, *The Wanderer* reports, in its "From the Mail" section, that the number of students who take the National Latin Exam has risen from 9,000 in 1980 to 61,000 in 1990. The information comes from a report "American Memory" on the humanities in the nation's public schools by a committee headed by Lynne V. Cheney. The same issue of *The Wanderer* contains excerpts from a speech by Cardinal Ratzinger given on the occasion of the 100th anniversary of the birth of the late Alfredo Cardinal Ottaviani. Ratzinger said, "What I admire most was the silence of his final years. How many things which he suffered over and fought for went to ruin! How many things which were dear to him were taken out of his hands and squandered. . . He never stopped fighting or being involved in the things that seemed essential to him. But at the same time, out of a higher priestly sense of obedience, he accepted what the

Church authority had determined, even when at times that seemed hardly plausible to him. He remained faithful: he knew, in fact, not only how to lead, but how to obey."

3. *The National Catholic Register*, on January 13, reported that the number of students enrolled in Hungary's five Latin seminaries has risen to 250; it was 165 during 1983-1984. In the same issue, there is a letter from LLA member Paul Berry deprecating that the sublime Latin Mass was replaced by the inferior vernacular liturgy.
4. An article "Happy Days" by Louise Bagshawe in the Christmas number of *The Tablet* (p. 1631) reports that the Latin Mass is celebrated regularly at St. Aloysius's, the Roman Catholic Church in Oxford, England.
5. The latest ICEL newsletter, covering the period from July, 1989 through December, 1990, brings its readers up to date on the latest activities of that organization. Various chairspecimens congratulated Archbishop Hurley, ICEL Chairman, and Msgr. Frederick McManus, ICEL Treasurer, on the former's golden jubilee as a bishop and the latter's having received the John Courtenay Murray Award of the Catholic Theological Society of America. A commemorative volume, *Shaping English Liturgy*, contains essays of the highest ICEL authorities in honor of the aforementioned Archbishop. Should anyone want it, he may purchase the book for \$34.95 from *The Pastoral Press*, 225 Sheridan Street, N.W., Washington, DC 20011. In promoting this book, ICEL has invented a new ugly word, *acculturation*. ICEL further announces that it is reporting to the bishops on its progress in revising the Roman Missal, and it is currently translating the new Latin edition of the ordination rites.
6. In a reply to a letter to the editor in its issue of December 14, 1990, *The Boston Pilot* reported that the Catholic News Service has issued "guidelines" recommending that cardinals henceforth be referred to as Cardinal John Smith instead of John Cardinal Smith, "except for a formal reference" (whatever that means), when the latter is permitted. The Chairman discussed this matter in Newsletter No. 35, p. 13 (December, 1989), after having read much nonsense written on the matter by the polymaths that answer questions in the Catholic newspapers and magazines.
7. Three letters to the editor were published in *The New York Times* on Saturday January 19, 1991 in response to the article *Latin Redux* of December 30. (See Newsletter No. 40, p. 16.) The first correspondent, a philosopher who concentrated in Greek and Latin philosophy at graduate school, said that he could not even get secondary schools to reply to his applications for advertised

jobs, and that the New England Latin Placement Service was no help at all. The second author wrote that he teaches his students 300 Greek and Latin prefixes, suffixes, and roots in his high school English class, and that they profit considerably from this. The final correspondent reports that his son tried to communicate in Latin on a recent trip to Italy, only to be told by a native, "You haven't been here in a long time, have you?"

8. The January 12, 1991 issue of *The Tablet* (London) contains the article *Ad abyssum*, which reports the results of an interview on the BBC with the Vatican Latinist, Fr. Reginald Foster, an American Carmelite, who says that during the current pontificate, Latin has suffered further reverses, and soon Bishops will need help translating Roman texts. The Holy See used to communicate with the Eastern European prelates in Latin, but now this is done in Polish, except in the case of the Ukrainians, Lithuanians, and Latvians, who will not use Polish and prefer to stick to Latin. Whenever the Pope refers to Latin as a "dead language", Foster changes the phrase to "ancient language", since for him Latin is not dead. He then went on to translate some modern terms into Latin:

computer: *computatorium, computatrum, machina computans*

chewing gum: *gummis ad masticandum*

hamburger: *bubula hamburgensis*

zipper: *occlusorium fulmineum*

He did not reveal how he translated helicopter. (Cardinal Bacci translated this by *helicopterum, autogyrus, velivolum ad perpendiculum exurgens* or *ascendens ac descendens, velivolum magnae helicae libramento suspensum* or *suffultum* or *innixum* or *immotum*. As for chewing gum, Bacci has *gummis salivaria*. For zipper, he has *fulminea verticularum occlusio, rapidissima verticularum occlusio*.)

9. According to the February, 1991 issue of the Bulletin of our colleagues of the French Latin Liturgy Association (APL - *Association pour la Promotion de la Liturgie Romaine Latine*), a deputy of the European parliament in Strasbourg addressed that assembly in Latin on December 11, calling for the selection of Latin as the language of the European Community. The speech, published on p. 14 of the Bulletin, is easy to understand, though it is not without mistakes; for example, the author puts the objects of *uti* in the accusative instead of the ablative case, an offense for which pupils in former times were harshly beaten.
10. A letter to the editor entitled "The Latin Mass" was published on Sunday, February 10, in *The Altoona Mirror*. The author,

Patricia Huber, suggests that those bishops who do not allow the Latin Mass of 1962 are disobedient to the Pope. She seems to go beyond the letter of *Ecclesia Dei* when she writes that that document insists that even if only seven people request the old Mass, it must be granted, even daily.

11. Those who know Latin and the *Dies Irae* will appreciate the following story, which the Chairman quotes *verbatim* from the January, 1991 number of the Newsletter of our colleagues of the English Association for Latin Liturgy:

Singing of the *Dies Irae* does not seem to be encouraged at requiems nowadays, but it is clearly remembered vividly by Pope John Paul. According to a story told by Phillip Howard recently in *The Times*, he quoted most appositely from it when an English Judge, unexpectedly invited to a private audience and wearing a hastily borrowed morning suit, split the trousers on sitting down.:

*Judex ergo cum sedebit,
Quidquid latet apparebit.*

The same issue of the Newsletter contains an address by the former Bishop of Leeds, Gordon Wheeler, delivered before the Annual Meeting of the ALL in London on October 13, 1990. Among the many useful things he had to say, we may note the following:

Perhaps your Association could think of ways to promote the way to the restoration of classical studies in our country as a whole. For already we are getting priests (and doubtless soon whole benches of bishops) who cannot say Mass in Latin. And they will never have heard of Romulus and Remus, the prototypes of Peter and Paul.

Bishop Wheeler ended his address with the story of how an old cardinal was gonged at the Vatican Council for talking up to the allotted time, and then had to be reproved by the Moderator for continuing nonetheless:

*Eminentissime et reverendissime Pater,
tempus exhaustum est et nos exhausti sumus. (Your Eminence, your time is up, and our patience is up.)*

12. Judge Gruccio, our Chairman in Camden, New Jersey, sent us a clipping *Latin study returning to schools* which he found in *The Miami Herald* (January 2, 1991, page 2A) while in Florida. This article reports the same news as the article *Latin Redux* in *The New York Times*, referred to in item #7 above. A high school teacher is quoted as saying that Latin is "an exercise for the brain muscle". Indeed, the Chairman

remembers a comment of the mathematician Stefan Banach (d. 1944), one of the greatest scientists of our century, that for many people, Latin, even more than mathematics, is the best subject for teaching logical thinking.

13. Our member Steven Pitiak sent us clippings from *The Florida Catholic* of January 25 and February 2, where articles were printed about the Pontifical Latin Mass sung by the Bishop of Palm Beach, Florida, at the Cathedral of St. Ignatius Loyola on Monday, January 28, at 7:30 PM. Bishop J. Keith Symons celebrated this Mass for the feast of St. Thomas Aquinas. The *Adoro Te* and *Tantum Ergo* were sung to the music composed by the Angelic Doctor. 450 souls attended the Mass.

Review

Why Catholics Can't Sing: The Culture of Catholicism and the Triumph of Bad Taste, by Thomas Day (New York: Crossroad, 1990). 183pp. \$19.95.

Order from: Crossroad Publishing Company
370 Lexington Avenue
New York, NY 10017

Reviewed by: Robert J. Edgeworth

Not content with stirring the waters of the National Association of Pastoral Musicians (NAPaM or NAPALM in the eyes of detractors) by a series of candid and controversial articles in *America* and *Commonweal*, in this volume the author (who is Chairman of the Music Department of Salve Regina College in Rhode Island, as well as a member of long standing of the Latin Liturgy Association) seeks some answers to a very pertinent question: Why is Catholic church music in the United States in such a dreadful state today?

In the author's view, it is in a dreadful state in two respects: first, most members of Catholic congregations refuse to sing at Mass (although constantly urged or even ordered to do so by the new liturgical elite); and second, most of what is sung, certainly in its content and often in its musical form as well, is of very low quality.

He is right on both points, of course. But the author takes a good deal for granted. He presumes that a large quantity of congregational singing at Mass is natural, traditional, and desirable (not all readers will agree), and that consequently the silence of American congregations needs to be "explained".

The explanation consists of a splendid *mythos* blaming it largely on the penal laws which inhibited the form in which the Mass was celebrated by the Irish forebearers of many American Catholics. No evidence whatsoever is cited for the historicity of this supposed

phenomenon. Although unsupported claims are made for loud and lusty singing by Polish and German congregations, one wonders just how much solid evidence there is for any singing during Mass by the laity of the Latin Rite before the Counter Reformation. The practice may well be merely an attempt (perhaps an unwise one, on balance) to compete with Protestantism on its own terms, and hence an early manifestation of the same tendency which has given us communion in the hand, communion standing, communion under both species, communion from lay ministers, vernacular liturgy, and so on.

Be that as it may, the author unerringly identifies the principal failure of contemporary hymns: they identify the congregation with the Creator in a barrage of unprecedented narcissism. In a devastating section entitled "I Am the Voice of God," the author lists no less than twenty-seven of today's most widely used hymns, and points out that in each of them the congregation sings the entire hymn in the persona of the Almighty (e.g. "I Am the Bread of Life"). This development is completely contrary to the consistent hymnological tradition of every branch of Christianity: traditionally the worshippers refer to themselves as what they are—sinners—as they address their pleas to God. In the Byzantine Rite, for example, communicants sing the words of the Good Thief immediately before Communion.

Professor Day is aware of the cause of this startling development: liturgists, hymnographers, and celebrants in general now widely believe that the message conveyed by "good" liturgy should be: God wants me to feel good about myself, since I am Just Like Him. The real message, of course, should be what it has always been: God wants me to repent of my sins and amend my life, so that I may experience His love more fully.

I would go a step further. I infer that many of those who write these hymns, or choose them in preference to other (better) ones, are increasingly doubtful that there *is* a transcendent God who is actually distinct from the "community". When the Son of Man comes, will He find faith upon the earth?

I recommend the book strongly. It presents a wealth of anecdote and insight with which readers of this Newsletter will easily identify, and does so with remarkable equanimity. Most of us could contribute a chapter or two to Professor Day's proposed study, "Bizarre Moments in Catholic Liturgy Since Vatican II". Perhaps another member of the Latin Liturgy Association might wish to pen a companion volume to show in detail what Professor Day affirms in general terms: that desecralization of the liturgy is by no means limited to the hymns. The despoliation of the music is a part of the larger process whereby the flock of Christ are being robbed of the felt experience of the supernatural world every

Sunday.

One complaint: the index (presumably not Professor Day's own work) is woefully incomplete. For example, only one citation for "Latin Mass" is listed, but in fact the subject is mentioned more than twenty times. Such lapses need to be corrected in subsequent editions.

Although the author offers several pieces of reasonable, practical advice to those who are struggling to right the capsized ship *S.S. Church Music* (after all, there *are* some good hymnals available, e.g. *Hymns, Psalms, and Spiritual Canticles*), his parting words are sobering indeed. He writes: "It may be impossible to have any productive dialog with people who can see nothing wrong with the vulgar pantheism of the 'Voice of God' song and who constantly crave liturgical music which tells about how they are being absorbed into the very Godhead. It may also be impossible for musical 'good advice' to get past the front door of the thousands of Catholic churches and chapels where the message of liturgy goes something like this: 'I am here, God, and I am great. I have loved myself with an everlasting love. And all of us here are one big I, formed by rapport into a gathered community which offers itself to you. Now let us all share the whole-wheat bread'" (p. 172).

At the Side of the Popes (*Accanto ai Papi*)

The Conclusion of the Memoirs of Mario
Cardinal Nasalli Rocca di Corneliano,
Translated into English by the
Chairman, Anthony Lo Bello

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One day, receiving in audience a big company of Italian soldiers, the Pope, after having addressed them affectionately, said, "I feel as if I am one of you, because I was once a soldier too. But don't get me wrong; it wasn't in the Papal army. I'm not that old."

At the time when he canonized Blessed Gregory Barbarigo, Cardinal Bishop of Padua, I asked him, "How could you presume to dispense with the requirement of miracles?" The Holy Father asked me, "Who was it that decreed that there had to be miracles before someone could be beatified or canonized?" "Pope Urban VIII," I replied. The Pope then retorted, "Well, Urban VIII was Pope, but I'm a Pope too, so . . ." and he then went on to describe for me the exceptional qualities of the new saint.

When he received people in audience, he tried hard to show how grateful he was for their visit, even inviting them to return soon for

another. These people would then come down to my office and ask me to set up another appointment! It was an embarrassment for me to have to explain to them that there wasn't enough time and that there were too many other applications for audiences. Things got so bad that I had to bring the matter to the attention of the Pope, who told me, ever so quietly, "I did right to do as I did, and you are doing right to do as you are doing."

The Intimacy of Pope John

It was Pope John's humility that made the greatest impression on people: he seemed to consider himself a rather insignificant fellow who had arrived at the Papacy by the inexplicable permission of Deity. Alluding to the most solemn ceremonies of his coronation with its trumpet blasts, acclamations, and embassies from all over the world, he said to me, "At that moment, I thought I saw my mother come out from behind the column and tell me, 'Angelino, aren't you ashamed to be carrying on like this?'"

"Holiness," I told him one day, "how beautiful your encyclicals are, especially *Pacem in Terris* and *Mater et Magistra*." He answered right away, "Are you kidding? As if I wrote them!" But those of us who saw the documents and those who contributed to their preparation know how frequently and in what detail the Pope intervened, especially in those places which were afterwards cited as being the wisest and most original passages of those documents.

By nature he was conservative, because he knew how to extract the meaning from symbols and to understand the terminology associated with them; these things too have their eloquence.

When I took possession of my titular Church of St. John the Beheaded, I made the following statement, which seems to have astounded some people: "I accept the gold of my pectoral cross and the brightness of my purple robes." I simply intended by this that I understood the meaning of those symbols and of the words involved.

With respect to his big hands, I recall that when Khrushchev's daughter came with her husband to be received in audience by the Pope, she turned aside to someone next to her and said something out loud in Russian, without any tact. The Pope asked the interpreter to translate it, and he explained that the lady had said, "You have a peasant's hands, just like my father!"

How well Pope John prayed! With that great head of his between his hands, with his eyes half closed, he gave the impression of being peacefully immersed in God, of being in serene conversation with Him. In those one-on-ones of the Pope with the Lord, in that continual prayer of his, the Church overcame her difficulties and marched forward.

With respect to the Rosary, which has undergone so great a devaluation today though it was so highly exalted by Leo XIII in his famous encyclical and so lively recommended by Paul VI, let me mention the following small episode, which Pope John told me himself.

The Holy Father told me how at home in Sotto il Monte, in the kitchen, every evening, while his mother was preparing *polenta*, they used to say the Rosary, which would be intoned by his grandfather's brother, Zaverio. "Then, while still a baby, I used to recite it sitting on the lap of our venerated Zaverio. One evening it was snowing. All of a sudden I heard mewing from the courtyard. I slipped off my uncle's lap and ran out into the courtyard to look for my cat. I found him after a little while and carried him back into the house in my arms. My mother looked at me sternly and pointed to the bedroom door, saying, 'Tonight, Angelino, there'll be no supper for you; you were disrespectful to the *Madonna*.' My uncle took me by the hand and led me into that windowless bedroom, where I used to sleep with him. He then went out and left me in the dark. But then, a little later, the door opened, and he came back in with a plate, and on that plate there was a great big slice of *polenta*. That evening there was even sauce for the *polenta*. My uncle said, 'The *Madonna* forgives you, but first ask her pardon.'"

I asked the Pope, "Holy Father, did you then ask the *Madonna* to forgive you?" The Pope answered, "Yes, but first I ate the *polenta*."

These stories are like wildflowers, like the *Fioretti* of St. Francis, poetry, a fragrance from his childhood, little incidents from a heart that was immensely paternal. Say what you like, but these things moved big and small - everybody.

On the feast of St. Joseph in 1963, he told me, "Next year at this time I'll be gone (he was right); make a little visit for me to St. Joseph then." And so I did.

He had a great affection for St. Joseph and wanted his image set up in St. Peter's.

On his nameday, when he used to receive the cardinals, instead of making speeches of great international importance, as had been the custom, he would just talk about St. Joseph, saying, "Who knows what the people outside are thinking that the Pope is talking about." He loved the *Madonna* without limit, and of all the Marian devotions, he liked the Rosary the best. Since the time when he was a seminarian, he said fifteen decades every day. "You know," he once told me, "when I have a little bit of time, even if I've reached the end, I continue to pray the Rosary. In the conclave, during the endless scrutinies, I said rosary after rosary, and one evening, I was suddenly distracted from my rosary by the clapping of the cardi-

nals; a Pope had been elected, and it turned out to be me!" I then asked the Pope at which mystery of the rosary had he arrived at the moment of his election, and he said, "I think it was the fourth sorrowful mystery: the Lord receiving his heavy cross."

On St. Ann's Day in 1959, I asked the Pope, "Holiness, today is your mother's nameday, so I celebrated Mass for her." He said, "Thank you, but I don't think that my mother has any more need of prayers; she got into heaven without putting any time in the waiting room. If my mother didn't get in right away, you and I will be putting in a long time outside the door!"

He understood music and sang quite well; his voice was pastoral and mellow, something that was lacking in Pius XII who, by way of compensation, always sang on tone, never missed a note, and would have come out on top in any class in Gregorian Chant. Of Pius XI I have already spoken.

The Holy Father frequently changed his pectoral cross. He owned some very precious ones which had belonged to his predecessors; he showed these to me and said, "Look how beautiful this cross is, what beautiful jewels, what an emerald! I'm no more than something to hang them on. They don't honor me, but the cross of the Lord. That's the reason why I would like all chalices to be made of solid gold!" One day he saw that I was wearing a rochet of cotton lace and said, "This doesn't suit a Count of the Nasalli family!" I answered, "Holy Father, it was made by an old friend of my mother a little while before she died, and my mother helped me put it on the first time I wore it." The Pope was then speechless, but that very evening he sent me a second rochet, one with the lace made from thread, but with a request that I nonetheless continue to wear the old one. The Pope desired that everything that approached the altar or adorned the ministers of God be as fitting as possible.

One day he suggested that I put a little button on my shirt behind the collar, as he had done to his, so that the chain of the pectoral cross would not pull on the neck. I had to bring to his attention, "Holy Father, I'm not a bishop, so I don't have either a chain or a cross." The Pope retorted, "But if I ended up being one, imagine how far you will go." "But Holiness," I added, "you became more than a bishop; you're Pope." He answered back, "Yes, I know; that's something I'll never understand," and laughing, he went on, "It's something that the Lord himself will get tired explaining."

One day the Pope decided to go down to the crypt of St. Ann's Church where the Vatican cemetery is. Someone told the Holy Father that my mother was buried there, and he went over to her spot right away and knelt down

there, all the while holding my hand.

Pius XI began using the little portable chair, *la portantina*, when he got sick and couldn't walk any more. Pius XII, on the other hand, used it in order to arrive more rested at an audience when he had to make an address.

Pope John told me one day that his legs didn't seem to want to cooperate with one another any more, and I suggested that he try the *portantina*, whereupon he answered, "No! Not that! I'm not an old lady, and anyway you won't easily find a *portantina* that I can get into!"

The first time that he had to use the *sedia gestatoria*, I advised him to try it out first, and he answered, "No, there's no need for that. Even if I fall off, it wouldn't be as if I were falling off Mount Blanc. If it ever should happen, it would be from Mount Red. (The *sedia gestatoria* is red.)"

Pope John loved his Bergamo so very much that he could never quite succeed in covering it up, even though he said again and again that he no longer felt himself to be merely a citizen of Bergamo, but rather a citizen of the whole world. When, one day, I confidentially suggested to him that he confer the personal title of archbishop on the Bishop of Bergamo, just this once, he answered, "I'd like to, but how can I do it, when there are other dioceses without this privilege which are even bigger and which have also produced Popes?" I got nowhere even when I mentioned the example of Leo XIII, who had bestowed the archiepiscopal dignity on the diocese of Perugia, whose bishop he had been, and had granted the *pallium* to the diocese where he had been born, little Anagni. The Pope added, "I don't want to be a nepotist," and he said this in such a way that I could see that he had given up, albeit reluctantly, adding an *arch* to the miter of his beloved Bergamo.

He occasionally invited people to dinner; these were modest, almost monastic affairs. The *Poverelle* nuns used to staff his kitchen. I noticed that the Pope never allowed himself to take a second helping of anything; his luxury, as he put it, was a bottle of *San Pellegrino* water. One evening I made so bold as to ask him - it wasn't difficult to joke with him - whether he drank that stuff because it was good or because it was from Bergamo. Merry and cheerful, he replied, "Sometimes for the first reason and sometimes for the second."

He never omitted to invite to supper with us the lay brother who served his Mass together with Msgr. Capovilla. After supper he offered everyone at the table a cigarette.

The Pope's Style

One could say that Pope John's pontificate was a pontificate without thunder and lightning, without earthquakes; nevertheless, it did

have its difficult hours. One could even speak of real acts of aggression against the Church and her head, but even in those moments Pope John was not at a loss. His character, the serenity of his nature, came to his aid decisively at those times. His serenity, however, was not the imperturbability of the warrior chief, the disdain of danger; in Pope John it was the natural, unbreakable, delightful trust in the Lord, complete and spontaneous abandonment in Him. He always felt as if he was in His hands. I recall the story of the acrobat's child in the United States, who was suspended in the open air from the top of a skyscraper. When someone later asked the child, "Were you afraid?", the baby replied, "Why should I have been afraid? I was in the arms of my father!"

The Holy Father said to me one day, "I've had my troubles," alluding, I suppose, to the time he spent in Bulgaria as Apostolic Delegate, "but what did I do at those moments? I mentioned the problem to God, I tried to be a gentleman with Him and with all men, and then I waited. But even while I waited, which was sometimes quite a while, God would come to my aid, and I would witness an act of Providence."

Pope John was indifferent to criticism and even to offenses against his person, but he was not so when the victim was someone else, especially if that someone was dear to him. One morning I found him quite dejected. I allowed myself to ask what had happened. The Holy Father answered, "This morning, among the documents stored at the Secretariat of State, I read the letter of a fellow of high station in our Catholic Church; he wrote to the Secretary of State of that time, Raffaele Cardinal Merry del Val, 'Eminence, there's been nothing but trouble in Bergamo ever since Bishop Radini Tedeschi arrived there.' Now that's just not true," Pope John concluded, much agrieved. "My bishop was the St. Charles Borromeo of Bergamo."

"Msgr. Radini Tedeschi," Pope John told me one day, "was a great man." I whispered to him that it was said that he lacked cordiality and affability to such an extent that at Piacenza they called him *Radetzky* instead of *Radini* after the terrible general who had governed the city at the time of the Austrian supremacy. "Radini or Radetzky was a great man, and I am inspired to this day by his goodness," Pope John concluded.

With respect to Bulgaria, I heard it said that Queen Giovanna had predicted to the Apostolic Delegate, Msgr. Roncalli, that he would be Pope. I asked the Pope about this; he smiled, but did not answer. I asked Queen Giovanna too, who often came to visit the Pope, and she said, "It's something that I felt and foresaw as soon as I began to know him."

John XXIII often had the wisdom to be bold, as was the case in the matter of the Council. Pius XI had thought of calling one in his last years,

but then said, "An old Pope shouldn't summon Councils." Pius XII got as far as some draft proposals for a Council, but he never went further than that.

It has been said that Pope John let everyone else do all the work. This was the usual interpretation of certain apparently frank expressions of his such as, "It's easy to be Pope; all you have to do is say *yes* or *no*." But in these statements he was merely referring to settling those matters, whether great or small, which had been brought for his decision after having already been studied exhaustively by others. Yes, indeed, he made others do the work, but only when those others were qualified by a richness of experience, a fairness, a loyalty, and an independence from human considerations. He trusted his collaborators; it is true that he did not torment them with his doubts, with his *whys*, or with his second thoughts, even though, smiling a bit and appearing a little distracted, he always kept them to himself. He often said, speaking of his coworkers, "They know more about these things than I do; I've just arrived here." He alluded as clearly as ever to the supernatural when he said, "Not only the Pope, but even those who help him are under divine grace." He told me once, jokingly, but nonetheless quite pleased, "I'm twelve times luckier than you and all the others, because I read in our newspaper that the Pope doesn't have just one guardian angel like everyone else; he has twelve!"

It was said that Pope John didn't understand three things: secrets, time, and money. There's a bit of truth in this, but it was due partly to his sense of independence, which led him to act with respect to those three matters in a way suggested by each individual case, guided always by his great practicality and by a wisdom rooted in heaven that reflected the style of his soul and became the style of his government. Pope John wanted it seen and understood that the government of the Church, whether at the level of the parish priest, the bishop, or the Curia prefect, is a paternal government. This government might be cautious and on occasion decisive, but in its methods, criteria, means, and tone it has to be mollified and controlled by mercy. He believed in justice and desired it, but he knew that justice often has need of chains, whereas mercy chains people with the chains of the arms around the neck. He asked me one time if it was true that people were saying that he was too merciful. He liked my answer, "Holiness, mercy, even if excessive, is at worst the best of faults."

On that first evening when he had just been elected Pope, when he was conversing with me, one of the things he told me was, "Of course there will be grave problems here, grave questions, grave difficulties, perhaps even frightening surprises. It will be necessary to try to solve them all with mercy, and, if we don't succeed right away, we'll have to wait. . . and resort once again to mercy."

What kind of speaker was Pope John? When

improvised, his discourses were of a very popular style, but if he himself prepared them and read them over, they were quite elevated yet at the same time attractive and melodious. When one read them at the time, one got the impression that one was looking over pages written by Manzoni. Very famous indeed were those he wrote in preparation for the Roman Synod. Nonetheless he never quite made it up to the level of an orator, nor did he fail to admit that, at least in some cases, he himself didn't have much to do with composing them. One day there came to be received in audience a big group of married couples who were celebrating their silver wedding anniversaries. He began to read his address, but with such an air of uncertainty noticed by all that he had to break off and say, "I beg your pardon, but this is the first time I've seen this." The people, however, instead of breaking forth in laughter, broke forth in applause!

In order to be able to communicate more easily in private and in public, he began at the age of 78 to learn English. Of all foreign languages, French was the only one he knew well. He studied English with an old secretary of his, Msgr. Ryan, then at the Secretariat of State. He did his exercises like a schoolboy, but he did not make much progress. He read one or two addresses in English, but he could see that the people were not following, so that one day he said to me, "Let's hope that they at least understood that I was trying to speak in English."

His Last Days

The world had never before followed the death agony of a Pope as it did that of Pope John. The emotions of the whole world must have been present at the death-bed of that great man!

I will limit myself here to those particular incidents which are of the sort that often do not make it into the history books but which belong to history nevertheless.

People had already begun to notice the sickness that Pope John had, but he ignored it, though he slowly began to suspect what was wrong. One time he asked me, "I don't have the disease of my two sisters, do I?" (His two sisters had died of cancer.) However, he certainly wasn't thinking of that disease when he said to me, "I have a slight pain in my stomach that pays me a visit twice a day, but all I need to do is take a little milk of magnesia and it goes away." At other times, he said, "I don't know why, but they're not giving me anything to eat any more, just baby-food."

The Pope grew thin, and his complexion became ever more worrisome. He said to me one day, "When I was a baby, my mother used to say that my face looked like an apple; now she would tell me that it looks like a ripe lemon."

It was a Wednesday morning, and I was

preparing for the General Audience in St. Peter's when Msgr. Capovilla telephoned me and said, "Cancel the audience! Come over right away. The Pope is sick."

I ran over immediately and went into the room. I saw him laid out under some covers; his eyes almost looked like those of a dead man. As soon as he saw me, the Pope made this little statement, "Dear *Monsignore*, do you see how life is? When one least expects it, the order to depart arrives. Thank you for all your help. We shall still be wishing one another well, I from over there and you from down here. Give my best to your two sisters." A little bit later, Amleto Cardinal Cicognani, the Secretary of State, entered. As soon as he saw the Pope in that sad state, he broke out in tears, so that the Pope said, "What are you crying for? I'm the one who's dying, not you. And besides, you should be happy that there'll be someone now to carry news to Don Gaetano." (Don Gaetano, also a Cardinal, who had died two years before, was a close friend of the Pope and a brother of Cardinal Amleto.) The Pope was informed of the seriousness of his condition. Dr. Mazzoni, the assistant of the surgeon Valdoni, explained some of it to him, but Msgr. Capovilla was clearer, for he used the same words that Don Angelo Roncalli had used to tell his bishop Msgr. Radini Tedeschi that nothing more could be done, "All human means have been exhausted, and . . ." The Pope immediately replied, "*Laetatus sum in his quae dicta sunt mihi.*" (I rejoice to hear those things which have been said to me.)

Many cardinals and ecclesiastical authorities came to visit the Pope. A little later, some of his relatives from Sotto il Monte also arrived. I remember them with their big suitcases made of fiber all tied up with cords. They stayed humbly and discreetly in the corner of the apartment, and we, naturally, admitted them to the Pope's bedroom at once. The Pope greeted them with his usual affability and with that cordiality with which he always greeted them whenever they came to visit him.

At first, the Pope did not suffer too much, but as the peritonitis got worse, the pains became frequent and horrible. It fell to Msgr. Tacoli, Msgr. Del Gallo and even me to help him in those moments and support him in his agony, during which he would often sit on the edge of his bed.

To tell the truth, his body was as agitated as his soul was peaceful.

These were some of the things he said: *Vita mutatur; non tollitur.* (Life is transformed, not taken away.) *Ego sum resurrectio et vita.* (I am the resurrection and the life.) *Mater mea, fiducia mea.* (My mother! My trust!) *Veni, Domine!* (Come, Lord!) Then, at every attack of pain, he would say, "Lord, this is for the Church. Lord, this is for the Missions. This is

for so-and-so's soul." It was all at the same time a hymn to death and to life without end.

While he was under the influence of a sedative that had been administered, he turned to us who were around him and said, "I have the impression that tonight I shall be having supper with St. Joseph." I said, "Yes, Holiness, but the Madonna will also be there." "Certainly," he added; "would you want the mistress of the house to be absent?" I said again, "Holiness, I think, though, that the supper you are talking about will have to be postponed." The Pope stared at me incredulously but so serenely.

Every evening, in St. Peter's Square, Msgr. Traglia, Vice Regent of Rome, celebrated a Mass. In the late evening of June 3, 1963, the whole world was on its knees around that altar following the Mass. Even before the celebrant said, "*Ite, missa est.*" the Pope, smiling at God and at death, had gone on his way.

PAUL VI

I do not intend to say much about Paul VI, and I shall limit my superlatives as well, not, indeed, because I am afraid of being called a sycophant (for my intention to serve history and truth in this humble account should overcome any hesitation or preoccupation in such matters) but because I know the serious humility of Paul VI, who considers himself abused when one praises him!

My Previous Relations with Msgr. Montini

The first time I met him, or, more precisely, saw him, was in November, 1927, when I, who was then a student at the Ecclesiastical Academy, saw him cross Piazza della Minerva. I was talking with the Servant of God Don Pirro Scavizzi, who said to me, "Look at that young priest over there." (He was only thirty years old.) "One day he will be Pope." Later on I met Msgr. Montini constantly, when he was in the Secretariat of State and I in the Pontifical Antechamber.

His Apostolate

His breaks from work, which ought to have been his vacations, his siesta times, his early morning hours, and even his late evening hours, were devoted to one thing, his ministry.

By nature he was destined to perform this ministry particularly among the highly cultured and spiritually well-formed classes, but with his great humility he knew how to reach humble and poor people as well, even those most experienced in the realm of humiliation and suffering. Once he accepted immediately my invitation to give a series of spiritual exercises in the women's prison of the *Mantellate*. I preached the easier, catechetical part, called the *riforma*, while he gave the meditation, the address which has the greater influence on the audience.

A long time after that, two years ago in fact,

I met on the street in Rome a woman who must have been about 45-50 years old. She stopped me and said, "Father, you don't know me, but I remember once hearing you preach," and she reminded me where, at the women's prison of the *Mantellate*. I understood at once why that woman had been incarcerated; she was one of those poor souls whose sins Our Lord had naturally condemned but whose tears he had so highly exalted and whose cry for help he had so immediately answered (the Magdelene, the Samaritan woman).

That woman said to me, "Father, Do you know whatever happened to that delicate looking priest who preached to us with you that day? How happy I was while he was preaching, and afterwards I made a good confession with him, better than any I have ever made before. Since that time I've kept out of trouble. Today I'm a mother and have four children. But tell me, whatever happened to that priest? Did he become a curate or a pastor?" "A little bit of both," I replied, "That priest is Pope today." For a moment she was overcome with emotion, quite startled, then she exclaimed, "If you see him, kiss both his feet for me; he was the one who saved me."

For the sake of completeness, let me add that almost every one of those unhappy women went to him for confession; the only one who came to me was a poor creature who had been arrested for begging.

His Suggestions for Attracting Souls

At times, even after Msgr. Montini became Pope, I sought out his advice in certain cases which I shall not specify further than to say that prudence and boldness pointed to different strategies in accomplishing my good end. After a moment's reflection, he always gave the same answer, the same "orders" I should say, "Go, and quickly!", as if to tell me, "If you don't go, I will!"

In his too great faith in me, he entrusted to my spiritual direction persons who were not very much at home with God as, for example, a woman whose name was quite well known in the world of culture, but who was, perhaps, a bit too high-brow. I went to have a talk with that woman, who was already rather ill, in the lobby of the Grand Hotel. At first I was careful not to talk too much about religion, let alone about the sacraments. When her health got truly bad, she told the chaplain at the hospital (I was out of Rome at the time), "Tell me and do for me what for some time that young priest that Msgr. Montini sent has been telling me to do. I must have faith in him, since Msgr. Montini sent him."

There was another case in which Msgr. Montini, at that time Substitute of the Secretariat of State and shortly thereafter Archbishop of Milan, wanted me to get involved in. I reproduce here the letter he sent

me from Milan, without his having heard from me about how things had turned out:

Your Excellency,

I know what you have done to brighten up with Christian hope the gloomy twilight of the Duke's life . . . and with you I want to thank the Lord. I rejoice even unto tears when I realize how generous Your Excellency was with his priestly love on account of my own humble recommendation for the spiritual well-being of that venerated and lonely gentleman. I thank you most sincerely for your goodness, happy to see you once more so generous and effective. Remember me and my ministry to the Lord.

Your most devoted servant,
G. B. Card. Montini, Archbishop

Paul VI after His Election

Immediately after the announcement of the election of Paul VI, I went into the Vatican Gardens, where I was joined by a monsignor from the Secretariat of State who told me that the new Pope wanted to see me. I went to His Holiness at once: he was already in his private apartment, the one which had belonged to Pius X, Benedict XV, Pius XI, Pius XII, and John XXIII before him. While I was waiting to be received, I saw them bring in a very simple bed; I knew that it was the bed of Paul VI, who had ordered that it be brought in and placed in a corner of the room where his predecessor had died a few days earlier, in order to leave untouched and in its place the bed upon which John XXIII had breathed his last.

As soon as His Holiness saw me, he greeted me with a paternal embrace and said, "May I dare to ask that you stay on here with me?" My reply was like an outburst of happy relief, and so I began at once my service to my fourth Pope.

The morning after, I accompanied him to the Sistine Chapel, where I heard the address that the Holy Father gave to the Sacred College without any notes in his hands. One could see from what he said how grand his pontificate was going to be. On the same morning, he gave me some rules to follow in arranging the audiences. "Never close the door to anyone; give me the chance to meet as many bishops as possible." He also spoke to me of the Papal ceremonies, instructing me, among other things, to organize frequent Masses in St. Peter's Basilica, and he made me understand quite clearly that he intended to get around a lot and not to be confined by borders or even horizons.

A few times I had to beg his pardon because there appeared to be too many audiences on his schedule; there were even occasions when

I struck out one or two right in his presence. At last he had to tell me, though ever so cordially, "Look, it's I and not you who must receive in these audiences. Leave it on the schedule; don't cancel it."

The Eloquence of the Pontiff

His addresses leave a deep impression; they seem masterly when one reads them, but they are even more engaging when he improvises them.

Let me mention his reply when, perhaps taking too much of a liberty, I dared to tell him, "Holy Father, speak without the text in your hands; trust yourself! The people will value it all the more and will listen even more attentively!" The Pope answered, "But then they make me say what I have not said." I retorted, "Holiness, they'll do that anyway." "Maybe you're right," he replied.

In every respect, his words, whether brief or prolonged, prepared or improvised, simple or professorial, always lay out in our hearts and minds a vast ground for meditation; they are always incisive, restrained, exciting, lyrical, affectionate, and even, I would say, magical.

How much eloquence there is in Paul VI, even in his simple expressions! In front of a litter on which a poor little girl was stretched out motionless, her face distorted by a terrible disease that struck one with terror, even revulsion, the Pope turned to me with this sentence, "Before scenes such as this we lose even the right to lament." It was on that occasion that I heard him speak truly unforgettable words, which ended more or less as follows, "Whoever has not suffered much does not know how to comfort. There are those things which cannot be seen or understood well except through eyes that have cried."

Does the Pope Ever Smile?

It's true: Paul VI does not smile much; whenever he does, it's usually in the presence of babies. One time I told him, "Holiness, you're so infinitely good; why don't you let people see you smile?" In reply, he smiled, but once again I understood that a smile can be a work of love, but also of victory. In each case, that smile wanted to be and was the great *yes* with which he welcomes all who approach him.

However it may be, it is sure that Paul VI loves smiling, especially the truest smile, the one that he derives from his faith; he announces its source and proclaims its beauty; it becomes a dear embrace for the soul especially in his melodious message to the world, *Gaudete in Domino*. Rejoice in the Lord.

The Pope's Voice

The voice of Paul VI is a bit guttural and seems to proceed from the depths of his throat only with a certain difficulty; this, though, I

am pleased to point out, adds an element of gravity to whatever he says.

His gaze is always motionless, fixed on whatever is in front of him; it is a look that has its interruptions when he sighs or smiles, yes, smiles, but with a smile that seems to come out of that sadness that always appears to say what a terrible job it is to be Pope.

One day, a great celebrity, who was by no means perfect, told me, "The Pope looked at me; his lips moved not at all. Nonetheless it was the equivalent of a long lecture."

I heard a little boy from a parish on the outskirts of Rome say to his mother, "The Pope must be as good as you, even as good as daddy, because he looked at me as you and daddy do."

Do these two episodes show his two extremes? Of course they do, but they are not contradictory.

The Pope's Travels

His trips deserve a great round of applause, and they will remain the original and historic novelty of his pontificate; in many of them I took part myself in my capacity as Master of the Chamber. How could it be that the Irish monk Malachy, whom the common folk salute as both saint and prophet but who is really neither, predicted that a Pope before Paul VI would be *Pastor et Nauta* (Shepherd and Sailor) when it was actually Paul VI who was the magnificent pastor and passenger in the air, on land, and on the seas?

Which of the various Christological or Marian Stations has most moved and surprised me? Surely the Christological yet at the same time the so Marian Stations in Palestine, where, if I did not find myself shoulder to shoulder with Christ, I certainly found myself shoulder to shoulder with His Vicar.

At a certain moment, while I was advancing with the Pope along the passage ways of the *Via Dolorosa* in steps that were punctuated with sobs, I found that I had fallen a good distance behind him. All of a sudden, I was startled by a blow from an Arab who was using his hands and knees to force his way up to the Pope; I don't know whether he wanted to kiss his hand or his foot, but he certainly wanted to enjoy from as close as possible the sight of a man, of a "god" dressed in white, who was being lifted up by the devoted and impetuous waves of an enthusiasm that had reached its high-point in the peaceful yet tumultuous entrance of Jesus into Jerusalem.

Especially in circumstances such as these was I able to admire him for the way he spoke to, paused before, drew near to, and, I would say, embraced such great crowds.

I recall when he was suffering terribly after having undergone an operation. How many

times I had to beg him as follows, "Holiness, don't do this, rest, postpone this meeting." All these times I received the same affectionate rebuke, "*Monsignore*, don't give me bad advice!", and with an immediate nod he indicated that his decision was irrevocable.

Paul VI and the Administration of the Sacraments

I do not hide my wonder that even when I myself was often tired, I saw him nonetheless continue with and finish a tiring ceremony without his requiring any prompting as to what to do next or admitting any inexactitude in the performance of the ritual. I can still sense the deep emotion building up within me when I think back to when he administered this or that sacrament, especially when I recall him conferring Holy Orders in St. Peter's Square on hundreds and hundreds of youths from all the extremities of the earth.

Paul VI is the only Pope whom I have witnessed administering all the sacraments, even the Last Rites. Pius VI was the last Pontiff to have administered that sacrament, when he went to Vienna and, visiting Metastasio and finding him near death, deigned to administer the Last Rites himself.

I shall not comment about his principles, or his manner of governing, or his conduct, or his directives, because I am not competent to be the judge of the Pope. In any case, all that would exceed the limits that I had set for the topics to be considered in this narrative; at any rate, there is only one reaction possible, that of unconditional admiration.

I saw Paul VI kneel down and kiss the foot of the delegate of the successor of one of the most famous schismatics and heresiarchs of antiquity. Even in that situation, what a courageous and wise display of goodness he made, a goodness that leads to unexpected actions and which, even though not understood by all, must ever prove to be the greatest of conquerors, the greatest of missionaries.

Let me say once again that goodness, like the heart, often has its own reasons, which nobody can understand.

With respect to the enchanting goodness of the Holy Father, I recall once when he had to correct me. With the sincerity of a penitent before his confessor, I admit that my reaction, though scarcely disrespectful, was nevertheless not entirely agreeable. And to think of it, the Pope, who had been completely in the right, sent me an autograph letter that very evening, in which he confirmed his affection and esteem for me. Oh, how goodness has its unexpected and wonderful manifestations!

The Pope and Peace

One thing above all has impressed me about this Pope, his continuous, uninterrupted work

for peace, of which his "World Day of Prayer for Peace" is only the latest evidence. In this too he is the heir of his predecessors. I shall limit myself here to mentioning only a few of these: Pius X, who was the first of the victims of the First World War, Benedict XV, who called that war a "useless massacre", Pius XI, who, alluding to the Conciliation, declared that, to arrange it, he had been prepared to negotiate with the Devil, Pius XII, who affirmed, "Nothing is lost by peace; everything can be lost with war!" (this last phrase was coined for him by Giovanni Battista Montini), and finally John XXIII, who made a cry for peace to the world with his encyclical *Pacem in Terris*. Thus, Paul VI, continually at work on the fortifications of peace (the truest expression of one's love for one's fellow man), through his originality, inspiration, powers, wise initiatives, heartfelt emotions and anguish, continued to be, as no one else, the bearer of that invitation, of that gift, of that greeting with which Christ always presents himself to his Apostles and people, *Pax vobis*, Peace be with you.

Reform

Of particular prominence in the pontificate of Paul VI are the hours that he dedicates to study, meditation, and the numerous projects for reform. I will restrict myself to mentioning, without going into any great detail, the projects for reform, or, rather, only those modifications that deal with sacred rites or court ceremonial, whither the attention of the people is most easily drawn.

Allow me to play the philosopher as well as the story-teller.

The reforms have all received contradictory verdicts. Some call them *evolution*, others *destruction*. Some are inconsolable at the loss of anything that came down to us from the past; others reject any mercy whatsoever for yesterday's customs. Some, on principle, have declared war on the reformers; others stretch forth their hands to them as if to liberators. Some assert that traditions and customs are the products of the centuries and of the Sovereign Pontiffs, and are therefore untouchable; others, however, claim that to stay with things as they are means to stop and not to keep pace with the times, which are always moving forward.

Some would like to see the Pope with a tiara on his head and one in each hand; others would like to see him dressed like St. Peter when he went out on his boat to fish and dived into the waters. Some would like to see him in spurs, armor, and helmet like Julius II when he besieged Rocca della Mirandola. Others want him always in his surplice, which he wears when celebrating Holy Mass.

As everyone knows, the Pope's habit is white. Some think that the color of his habit is derived from the white of the Dominican

habit, which St. Pius V often wore. But the original color of the Papal clothing is red, because the Pontiff is the heir of the Roman Emperors, who moved to Byzantium. In fact, his cape, his *mozzetta*, his hat, and his slippers are still red today. The white color, on the other hand, derives from the surplice that the Pope puts on when he goes out in public. There are still those who would like to see the Pope go out in the gilded carriage of the Middle Ages; others, though, would prefer that he use public transportation.

Pope John once said to me, "The Pope has to have a bit of decorum about him. I can't go around here as if I were still in Sotto il Monte. What a luxury it was, as a simple priest, just to be accompanied by the sexton!" Pope John made no difficulties about the suggestion that when the body of St. Pius X was sent from Rome to Venice and back, it be escorted by twelve noble guards in full uniform. "Those are the ashes of a Pope," he commented.

When he received the Roman nobility for the first time, he began by saying, "Excuse me, but I am a man of the people who could become a priest because I was maintained at the seminary by one of you nobles, Count Morlani."

As regards the liturgy, what opposite judgments have been given!

Some get an experience of exquisite peace when they hear Gregorian Chant; others find it monotonous and a cure for insomnia. There are those who tremble and go into ecstasy at the blasts, the thunderings, the sighs, and the pious and restrained tunes of Palestrina and Perosi, but others say, "When I want to hear opera, I go to the theater." Oh, poor man! Your spirit is too minuscule to feel moved by a God who is praying, singing, and trembling through those melodies.

There are those who are satisfied to go up and down the quiet paths in the cemeteries with no more than a little pail of holy water, while others would not want to pass among the graves without being accompanied by Beethoven's Funeral March. Some say they are brought face to face with God and feel possessed by Him on account of the solemnity of our ceremonies, but others admit to being exhausted by those same rites, which they criticize as being tiresome and interminable.

Goethe, after having witnessed Pius VI in all his glory celebrating in the Pauline Chapel of the Quirinale, wrote, "Today, I was able to watch the most splendid puppet show in Europe," but the same Goethe, however, after having been present at a ceremony presided over by the same Pontiff in St. Peter's Basilica, expressed himself as follows: "I regretted that God had not arranged for me to be born not only a human being, but also a Catholic."

Some look upon old vestments as superflui-

ties or just so many candidates for the storage rooms of museums, but others maintain that God himself must, with His very hands, have been involved in creating them.

The job of every reformer is to bring these two sides closer, to unite them, to span the distance between them. Time alone can cure what for many will turn out to be incurable wounds; for the present does not always pass on the past whole to the future. The new generations just take the plate that is offered to them.

What could Paul VI have done? To get everyone to agree would have required a miracle, but Paul VI knew how to pull it off. He accepted the debate, never once abusing those who disputed with him, smiling as ever with so great an amiability. At times, however, he took control, however gently.

People ask me, for example, if anyone ever asked for my opinion on the reform, at least as it involved my arena as the Master of the Chamber, that is, as the man in charge of the Pontifical Antechamber. Of course I was asked; Paul VI himself indicated and, even more, ordered that I be questioned both orally and in writing. To whoever would then like to inquire whether my advice was taken, let me simply say that when one sees that one's advice has not been taken, or has been taken only in part, one does not have the right to resent it. How could the poor Pope ever manage to please everybody?

The Council

When one mentions the word *reform* today, one thinks automatically of the Council. A council, by definition, always involves reform.

When they started making plans for the Council, Pope John mentioned to me that some had suggested that it be held in the Basilica of St. Paul outside the Walls, which is certainly not lacking a certain grandeur and majesty. The Council would then have been called the Pauline Council. St. Paul, who, with his blood, with his Epistles, with his rebukes, with the forcefulness of his preaching, with his presence in the amphitheatres, synagogues, and catacombs, without casting any shadow on Peter, would then have anticipated its programs and announced its controversies.

Councils, like no other event, are the measuring rods of the progress of the Church; they attract her problems, her aspirations, her dramas. For this reason too it is best to be very careful when one pronounces the word *Council*.

No one speaks for the Council simply because he took part in it. He is not the Council, nor are his interpretations necessarily those of the Council. Let no one make himself out to be the interpreter of the Council without asking the permission of the Church.

Let the chrism of this word *Council* not be

applied to many things which people say nowadays but which the Council itself never said.

It hurts to hear people say that many are for Vatican II, but most are for Vatican III.

Just as I had accompanied John XXIII, so did I also accompany Paul VI into the Council Hall. When I went down to St. Peter's with him, I felt that I was going down there with the whole Church.

What can one say about Paul VI, of whom I have been speaking, during or after the solemn sessions?

If he remained silent, his address was conveyed by his calm look.

When he spoke in private, his words were the outline of what he would have said had he chosen to speak out in public.

Whether smiling or preoccupied, he always appeared immobile and impassible above the commotions of the Council, and, indeed, every Council has its commotions!

Cardinal

It was the last Friday in March, 1969. At 9:30 AM I went with the Pope to the Lenten sermon in the Chapel of Matilda; after that, I accompanied him back to his private apartment, conversing with him a bit all the while.

A little after 10 AM, I went back to the Holy Father to submit to him some papers concerning requests for audiences, that we might examine them together. I met Amleto Cardinal Cicognani, the Secretary of State, who told me to drop by his office after I had finished my business with the Pope, because he had something to say to me. I went to his office a little after 11 AM; he met me with a smile and said, "The Pope has made you a Cardinal." I went back to the Pope to thank him, and he said, "Excuse me for not giving you the news myself, but you understand that the custom is for the Secretary of State to make the announcement." I replied, "Holy Father, we need a good, indulgent, and generous Pope like Your Holiness." A half hour later, the radio announced to the world the upcoming consistory and the names of the new cardinals. If, on that morning, I had been absent from Rome, as I often had to be, I would have heard about my promotion from the radio or from some newspaper. I went down immediately to the parish church of St. Ann where my mother lies buried and, kneeling down before her tomb, said, "Mamma, why couldn't you be here today?" Her reply was surely, "Mario, little Mario, your mother is always close by; she is always with you."

My most worthy and fraternal colleague Msgr. Jacques Martin was named to be my successor, and in the presence of the Pope we exchanged instructions. As I left, I made my

last genuflection to the Pope; I say *last* because at that time the cardinals were the only ones who did not have to genuflect before him, even though kings and emperors had been doing so for centuries.

What were the words that the Pope used when he said good-bye to me? They were as follows: "Lord Cardinal, you leave me stretched out on the cross." As a matter of fact, it was one of the most tormenting hours of his uninterrupted agony, although, alas, I do not remember the exact reasons. And while he was speaking, one could make out blood on his face — I mean tears — but tears are the blood of the soul.

Shortly after my elevation, he gave me new evidence of his benevolence when he assigned me to certain congregations and commissions; he nominated me Cardinal Patron of the House of Relief of Padre Pio of Pietralcina, and consigned to my ministry certain Roman enterprises, particularly those half-way houses for men and women who had been making their living on the street. He recommended that I continue my ministry in the prisons, where, in a few months, I am to celebrate a double golden jubilee, that of my priesthood and that of my service to prisoners.

Some are amazed, and even a prisoner once said in my hearing, "How can he continue with this ministry now that he is a Cardinal?" I then answered, "When I became a Cardinal, I did not resign my priesthood," and now I should like to come right out and say that if one day, for a greater good, I should be asked to give up the purple, I would do it immediately. My priestly stole, however, is irremovable, even if bloodied!

REFLECTIONS

There is a code which, though unwritten, contains a great many wise rules for those who enter upon service to a sovereign. Quite relevant is the rule *non scoprire la Corona*, not to show the hand of the Crown, especially when the things that have to be said or done might prove unpopular and arouse criticisms and reaction. On the other hand, it is a good rule to let the hand of the sovereign be seen in those cases where what has to be said or done will rebound to his favor, particularly if they are likely to result in veritable successes: doing this is called *dare* or giving to one's superior. The Secretary of State of Pius VII, the famous Ercole Cardinal Consalvi, the chief actor in the papal politics of his time, often uses phrases like the following in his *Memoirs*: "executing with veneration the orders of His Holiness" "having heard what was in His august mind", "in full conformity with what He had decreed", etc. etc., even in those cases in which it was clear that he, the cardinal, was the one behind the decision. What a school of government, even in such simple phrases! Pope John used to repeat this maxim: *Omnia*

videre, multa dissimulare, pauca corrigere. (See everything, pretend not to notice many things, correct but a few things.)

I have already said elsewhere that one must keep in mind not only the strengths of one's superiors, but also their weaknesses. At this point I would like to add that we mustn't resent it when they in turn point out our own defects to us, although we may hope that they know how to speak and to reprove in a gentle way, because it is a grave defect not to employ well considered means, and it is best that no fault appear in him who points out the faults of others.

Here are some further bits of advice: Think a good deal about yourself when you believe you are able to judge others. Someone once said that he who bought something for what it was really worth and sold it for what he thought it was worth would be pulling off quite a transaction.

Let us be humble; let us not fear to be forgiving to those in whom, amidst the splendor of their virtues, we uncover something that diminishes their brilliance. Let us be sympathetic, remembering that one can resign being an emperor or a king, but not a man.

Not few are the people who claim that such and such a question can be resolved right away and completely.

I have not forgotten a phrase which I once heard from Pius XII (although he was not the one who had coined it), who told me, with regard to a noisy complaint against the Roman Curia that it was proceeding too slowly. "In Rome, one thinks twice about everything, and then . . ."

Being slow to decide and act is not always an indication of negligence or laziness. Oh, the wisdom there is in knowing when to delay! The good Benedetto Cardinal Aloisi Masella once mentioned to me a proverb which he had heard in Brazil where he was Nuncio for so many years: Men settle 25% of all problems, time settles 50%, and the other 25% are never settled.

It is extremely important ever to be most careful in dealing with people. One of the things that I often noted during my long service in the Pontifical Household, which, indeed, all those other people who are close to celebrities have also observed, is the curiosity of those who approach you. Let us remember that in such cases, no reply, silence, is not one's only defense!

Gaetano Cardinal Bisleti, a former Master of the Chamber and Major Domo of the Pope, used to tell those prelates who were about to embark on their service to the Pontiff, "Try to be extremely courteous with the people who come to be received in audience, deal affably with them, talk with them a lot, but don't tell them anything!"

I often observed in those people waiting to be received in audience by the Pope a certain state

of timidity, almost fear, even when one wouldn't expect it. One must then encourage them, without pronouncing the word *courage*. I think of Camillo Cardinal Caccia Dominioni, Master of the Chamber to Pius XI, who enjoyed a state of confidence and even domesticity with that Pontiff. When he became a Cardinal and therefore had to leave the Household, he said to me, on the first occasion he went to see the Pope in his new red vestments, "Would you believe that my legs were shaking?"

With respect to requests for audiences, I received some which I can only define as strange, for example, the one from a young islander who arrived well recommended and who wanted to be received immediately in private audience by the Pope. As soon as I saw her, I could see that she was not entirely normal. When I told her that for the moment, the audience was not possible, she burst out, "You should know that the Virgin, whom I often see, has ordered me to tell you that if you don't admit me to the audience, you will die before this month is out!" When she added in response to a question of mine that she would probably be seeing the Virgin again, I jokingly told her to ask the Virgin to come to me. I then learned that the reason for the audience was to ask the Pope to allow her to open a monastery of reparation in the Vatican; she was to be the superior for life, and the Pope was to be the chaplain.

One lady, who also presented herself with the best credentials, told me that in her opinion, the door to the Pope should always remain open in her case, because she was the wife of the Holy Spirit and had to shine on the Pope continually.

When I was charged with handling the private correspondence of the Pontiff, I discovered that the number of letters from unbalanced people increased in the warmer months. Nevertheless, Pius XII wanted them to receive a word of reply, adding, "Poor People! It is not their fault that they are sick. Why not be charitable and answer them?"

Certainly whoever is close to high authorities must know how to evaluate carefully the never ending stream of numerous recommendations that arrive from everywhere.

I would like to record here what a smiling Pius XI (usually so serious) told me one day.

As soon as he had been nominated Prefect of the Vatican Library, he went to visit his predecessor in that office, the Jesuit Fr. Ehrle, whom he created a Cardinal after he became Pope. The only thing Ehrle said was, "Be careful about recommendations from priests and bishops, especially those that came from Jesuits!" All know how much Pius XI valued the tireless, glorious, and often martyred Company of St. Ignatius.

Allow me to repeat here the exhortation

which I was accustomed to address to those priests who were being admitted to the service of the Pope: "Dear friend, I want you to be aware that from the nature of our position, we come into contact with almost every kind of person in the world, both while we are on duty and while we are off duty. Let's be careful about one thing: no one should be surprised to discover that we are priests. It should be clear to him from the start; even at that moment we must have one hand on the altar and be preachers of the Word. Woe are we if the judgment rendered on us priests begins with, 'How intelligent he is, so friendly, so distinguished', maybe even 'What a fine man', and this is spoiled by the afterthought, 'What a good priest!'"

I would like to close with a warning that seems to me appropriate for all times and situations: "Keep well in mind that your loyalty to your chief is lacking and goes to pieces if you do not pay attention to the following advice: try to mind your own business. Do not invade the territory of others. Don't let it be said about you, 'He's in charge of everything,' or 'There's nothing that doesn't pass by his desk,' or 'He's the one that counts.'"

What moves me to say this is the consideration that the limits of one's jurisdiction are like a boundary, and every boundary has something sacred about it, as indeed does everything that is supposed to be inviolable.

From meddling in the jurisdiction of others, there arise offenses, humiliations, injustices, resentments, and confusion. The competent authority is violated, and people start making appeals for change. Not minding one's own business means, sooner or later, harming oneself and obscuring with a shadow the Person -and tomorrow even the history -of Him whom we have the obligation to serve in full humility, remaining within the indicated limits of our responsibilities.

This must be the unforgettable prayer of every man in charge, and indeed of anyone who climbs to the pinnacle of authority: "Lord, help me choose well those who will be standing by me."

APPENDIX

I shall now have something to say about the Popes of the nineteenth and early twentieth centuries, those who preceded Benedict XV, of whom I have already related some episodes. Some will say that in doing this, I am exceeding the limits imposed by the title *At the Side of the Popes*, that is, those Popes whom I personally served.

There are such things as *addenda* to my book: by this I mean in general items that I was able to learn about more easily either because I was close to the Popes or because I had met people who had served the Popes from close up. In some cases I am dealing with rumors, echoes

which even from an era long past transmit things which time and the failure to record them have caused to be buried and whose memory I do not want to be lost in this way. In what I report below, I do not want to take on the air of an historian, if only because in some cases we are not really dealing with history at all, but only the traces of history.

Pius VII

I begin with Pius VII, the first Pope of the nineteenth century. Don Barnabas Chiaramonte was a pious and devoted monk of Cesena whom the authorities transferred to the monastery of St. Paul outside the Walls. Cardinal Schuster told me one day, while he was waiting to be received by the Pope, that on a certain occasion the monks there tied a little ass to the doorknob of the cell of Don Barnabas, perhaps to allude to what some were falsely putting out, that Don Barnabas was incompetent to teach philosophy. The Servant of God Cardinal Schuster told me that there were permanent hard feelings between the monasteries of Cesena and St. Paul; the reasons for these hard feelings, he said, were odd and had to do with religion. He then went on to say that when Pius VI was Pope and was visiting Cesena, he stayed at the monastery there, and finding the cell of his kinsman Don Barnabas Chiaramonte almost uninhabitable, said to the abbot of that day, whose cell was comfortable, "Lord Abbot, I know that the monks have the custom of swapping cells every now and then. Please see to it that you exchange cells with Don Barnabas."

Pius VII was Bishop of Tivoli and Imola, where he certainly performed well, although he left no traces of his pastoral ministry. At least two people prophesied to Pius VII that he would one day be Pope; the first was his dying mother, who for ten years had been a nun at a very austere monastery in Fano, who said, "My Don Barnabas will be Pope." The other prophecy, or at least let us agree to call it that, was from a little boy who, seeing two clergymen pass him by at Subiaco, Angelo Cardinal Braschi, who held the abbey *in commendam*, and his cousin Don Barnabas, said, "Look at those two Popes walking together." As is known, that Cardinal was to become Pius VI, and that monk was to be his successor, Pius VII.

Cardinal Consalvi, his Secretary of State, is reported to have insisted on his going to Paris to crown the Emperor Napoleon.

People blame Pius VII for not having prevented Napoleon, by means of some public and decisive gesture, from crowning himself with his own hands. I have examined all the papers that have to do with the ceremony at that event, which was in great measure drawn up by Pius VII in his own hand, from which it is clear that the unusual and startling manner of that coronation had been agreed upon in advance by the two parties. Napoleon said that the authority

came from the people, while Pius VII claimed that it came from God alone. They then compromised, though many historians do not explain all this properly. Napoleon certainly never grabbed the crown out of the Pope's hands!

Pius VII was Supreme Pontiff not only because he was the supreme head of the Church, but also because he was supreme when the soldiers of Napoleon stood guard at his door when he was a prisoner. He was supreme in wisdom; he was certainly lucky to have Ercole Consalvi for his Secretary of State. To him he left the direction of the Papal diplomacy, all the while remaining well informed, but he, the Pope, governed the Church exclusively. He was also a saint. One day Pius XII said to me, "There are certain Popes who are in line to be made saints, for example Pius VII and Pius IX."

Leo XII

Leo XIII was a great admirer of Leo XII and took his name in his honor. This information I got straight from Msgr. Angeli, the most faithful secretary of Leo XIII, who died at a very advanced age.

Msgr. Annibale Della Genga, the future Leo XII, when he was Apostolic Nuncio in Cologne, had been the original choice to conduct the negotiations at the famous Congress of Vienna in 1815 after the fall of Napoleon. Unexpectedly, however, on orders from Rome, he was replaced by Consalvi, the Secretary of State, who arrived in Vienna suddenly with the appropriate credentials. With respect to this affair, in a letter of Cardinal Sala, a great opponent of Consalvi, which I found in the Secret Archives of the First Section of the Secretariat of State (where, I dare to say, it lay almost forgotten), it is written that after this unforeseen substitution, the Nuncio Della Genga contracted that illness that was to bring him slowly to the grave while he was still a young man. It was known that there was no identity of views between Cardinal Consalvi and Cardinal Della Genga.

Leo XII, upon his election to the Pontificate, did not reappoint Consalvi to the Secretariat of State, but instead, while the conclave was still closed, at the first "adoration" of the cardinals to be precise, named the eighty year old Giulio Cardinal della Somaglia from Piacenza. Consalvi became Prefect of Propaganda, which was then considered the number two spot in the Curia.

After having received Consalvi in a private audience that lasted over three hours, Leo XII is supposed to have said to the prelate in his personal service, the Servant of God Msgr. Carlo Odescalchi (who, after having been created Cardinal, renounced the purple), "Lucky was the Pope who had such a minister." Leo XII almost never stayed at the Quirinale, which he said was too noisy; he preferred

the Vatican, which was more humid and uncomfortable, but at the same time more quiet and tranquil. He lived in those rooms that were the most humble apartment of the Popes right up until the beginning of the pontificate of Pius X and where today, after having undergone the necessary remodeling, the Popes grant audiences.

This news was passed on to me by one of my colleagues in the office of the Pontifical Household, Commander Pio Centra. He had heard it directly from his great-grandfather, who had been one of the subalterns in personal service in the apartment of Leo XII.

Leo XII, though not having ever been the bishop of a diocese, was as pastoral a fellow as one could be and felt himself to be bishop of Rome in every respect. I read in the Diary of Speroni, Pontifical Master of Ceremonies and Chronicler of the times of Pius VII, Leo XII, and Pius VIII, that during the Holy Year of 1825, Leo XII, listening from a window of the Palazzo Chigi on Piazza Colonna to a public sermon, noticing that the preacher had taken ill, went down to the square, and, taking off his pectoral cross and putting on that of the missionary, went into the pulpit and carried on with the sermon.

Leo XII was not able to accomplish much on account of the brevity of his pontificate and the fact that he was sickly. Leo XII was a meek man, and meekness is always a virtue when it comes to governing. While he was still a cardinal, he had his tomb readied in his home town of Genga and even went into it to see if its dimensions corresponded with his own. After he had become Pope, he dictated himself the words to be inscribed on his monument in St. Peter's at the foot of the altar of St. Leo the Great. He humbly reported afterwards that the Latinist to whom he had presented the inscription for his opinion changed almost every word. This I heard from Cardinal Galli, formerly Secretary for Latin Letters, who had found it mentioned in a brief note in the archives.

Pius VIII

Francesco Saverio Cardinal Castiglioni di Cingoli received from Pius VII a prophecy of his future elevation to the Supreme Pontificate: "You will be Pius VIII." It is said that the reason he failed to be elected right after the death of Pius VII was that he was too close a friend of Consalvi, who had dominated the pontificate of Pius VII. (Cardinal Pacca, in his *Memoirs*, writes, "He held both keys to the heart of the Pope.") Pius VIII was already sick when he became Pope. His head was always bowed down as a result of erysipelas (St. Anthony's Fire), from which he suffered while still a cardinal. His pontificate lasted no longer than eighteen months. There was no opportunity for him to accomplish great things. The people of the time, however, were convinced

that if he had been elected ten years earlier, he would have made a great Pope. His good sense of judgment and his experience both in the curia and in the dioceses had prepared him for that high post.

When I went to Cingoli in 1932 to preach a mission to the people, I took the opportunity to visit his palace, the room where he had been born, and the family archives, which I consulted, and which allowed the greatness of his figure to be detected. There I found an account, which I would characterize as piquant, concerning a lively court case which opened during the Holy Year of 1775: the protagonists were two seminarians who appear to have fought it out using candlesticks for clubs. The two seminarians were Annibale Della Genga and Francesco Saverio Castiglioni. It is said that a smiling Leo XII, when he opened the Holy Door in 1825, reminded Castiglioni, who was then at his side as Cardinal Major Penitentiary, of this episode from their past.

Gregory XVI

He was a Camaldolese monk, a highly respected advisor to the Roman Curia, who had passed his life in Italian monasteries, especially those in Rome. His appearance was not attractive; it was said that he looked more like a surly prior than a paternal Pope. Nevertheless, everything in him that was not visible, that is to say his heart, mind, and soul, were truly exceptional. He had a good Cardinal Secretary of State, Cardinal Lambruschini, a Barnabite, formerly Archbishop of Genoa and then Nuncio in Paris; both of them were as conservative as possible. His pontificate was troubled by numerous rebellions and upheavals which were not always of a political character. Perhaps because of the fear that he would be too harsh (as Gregory XVI was judged to be), Lambruschini was not elected Supreme Pontiff. This, at any rate, is what some chronicles that survive from the conclave assert, chronicles which I had the opportunity to peruse a bit.

It appears that St. Vincent Pallotti, his confessor, rebuked Lambruschini for having been one of those who persuaded Pius IX not to nominate Rosmini a cardinal, even though the Pope had already promised him the red hat and had even told him to go out and buy the robes, which have been preserved to this day in the Rosmini Museum in Stresa. My good friends the Pallotine Fathers also told me this story.

Gregory XVI's household adjutant was his former barber, Moroni, the author of the famous *Dictionary*. It is said that the Pope himself was the author of some of the articles. I once had the occasion to read some reports and opinions written by Dom Mauro Cappellari, later Gregory XVI, while he was a consultant. It is not difficult to discover in these reports a similarity, if not indeed an identity,

of style with some articles in the *Dictionary*.

Pius XI told me that there were many inaccuracies in the *Dictionary* of Moroni, but that it is nevertheless a very rich mine of information of which he often availed himself.

Cardinal Cappellari once went on an assignment in Belgium and the Low Countries, and he took along as his chief assistant in the negotiations Msgr. Ignazio Nasalli, the brother of my great-grandfather. That mission, as it turned out, did not end well. At that time, Msgr. Nasalli was vice-president of the Ecclesiastical Academy, then known as the Academy of Nobles, where, when he was still a student, he had for his schoolmates Cardinals Pacca and Consalvi. Msgr. Nasalli took part in the coronation of Napoleon, where he was a subdeacon, as one can see in the famous painting of David: *Madame-Mere*, the mother of the Emperor, is also painted there, even though she was not present at the affair.

Nasalli was later Apostolic Nuncio to Switzerland and at 77 became a cardinal under Leo XII. In the Secret Archives of the Vatican, I found a letter from Marie Louise, Duchess of Parma and Piacenza, who wrote to Leo XII asking him to raise two prelates from Piacenza, Msgr. Ignazio Nasalli and Msgr. Marazzani, to the purple; the latter wore the cardinal's hat only 22 days. Marazzani had been Prefect of the Apostolic Palace, the position I unworthily had to assume one hundred years later. In the same letter of the Duchess, there is the promise to provide sumptuously for their maintenance, but the new cardinals did not accept the offer.

Gregory XVI visited the Pontifical States, but, as it appears from the accounts of those trips, he was mostly concerned with religious questions. Msgr. Di Fava, who died at almost a hundred years of age in 1930, told me that when he received some seminarians, Di Fava included, he said jokingly, "During Our pastoral visits, We were received at some places as Pope, in others as Bishop, in still others as a monk, and, in certain places, even as something less."

Pius IX

Having been a student at the Ecclesiastical Academy when the president was the former personal secretary of Pius IX, Archbishop Giovanni Zonghi, I had the opportunity to learn certain things about that Pope that have never been published. When, for example, he was not able to get up because of a grave illness, he had the Mass celebrated in his bedroom, though at a distance from his bed. He liked to take communion with a huge Host which he took with his own hands from the paten. The last time he was able to do this, his hands were so weak that he dropped the Host.

He personally took care of the lamp before the Most Holy in his private chapel. He himself

kept it going with oil (which he insisted be olive oil), and he lit the lamp himself, often burning his fingers while doing so.

Pius IX mentioned, probably to more than one person but certainly to Msgr. Zonghi, who told me so, that he had not seen Don Giovanni Bosco for a long time, even though he had summoned him repeatedly. He referred to his sorrow as follows, "And to think how I liked him so much and did so much for him. He always paid attention to me except that time I wanted to make him a cardinal." However (and this is well known), there was some one who, certainly with the best intentions, kept him at a distance because he was afraid that he might convince the Pope to be more accommodating and even give way entirely in the matter of the Roman Question.

Pius IX was a playful fellow, and he remained that way right up to the end. It was right then, at the end, that one of his Privy Chamberlains, Msgr. Casali del Drago, known for his great (and often surprising) simplicity and ingenuity (and even, perhaps, for other things), said to the dying Pope, "Holiness, rest peacefully; there's not much more to be done now," and referring to the many things which the Holy Father had accomplished during his pontificate, he ended thus, "Holiness, you accomplished so much." The Pope replied, "Yes, I did a lot, and quite a bit of nonsense as well," and smiling, he said, "Good night," and took leave of him.

Msgr. Zonghi told me once how he had gone walking with the Pope along the Leonine Walls when a little boy came up to the Pope, who asked him, "Recite the *Pater Noster* for me." The little boy answered, "Do you want it the way it is sung for the living or for the dead?" The Pope replied, "In the tone for the dead." The boy then sang the first two words of the *Pater Noster* the way it is sung at funerals. The Pope gave the boy an affectionate tap on the cheek, and the fellow commented, "Holy Father, now I won't wash myself there any more!"

On another occasion, Msgr. Zonghi said, Pius IX told his coachman, who had asked where he wanted to go riding, "Let's go through the *Porta Armonica*!" "But Holiness," the coachman replied, "there is no such gate in Rome." The Pope smiled and said, "That's Our new name for the *Porta Angelica*, ever since a critic asked Us to substitute the phrase *al suon di trombe armoniche* (to the sound of harmonious trumpets) for *al suon di trombe angeliche* (to the sound of angelic trumpets) in one of Our writings, claiming that it sounded better."

The same Archbishop Zonghi assured me that when Pius IX pronounced the words of the Definition of the Immaculate Conception in 1854, a ray of light pierced the heavy black sky and shone on the face of the Pope. At the

last moments of his life, everyone had the impression that that ray, piercing the darkness of the room, returned to illuminate his face. At Senigallia, in the room of the palace where Giovanni Maria Mastai Ferretti was born, there is a crucifix, the one that Pius IX held in his hands as he lay dying, and with which, a few moments before passing away, he blessed all those present, the Church, the world, and especially Italy.

Msgr. Zonghi told me that Pius IX, as a young prelate, was present at the audience which Gregory XVI granted to the Tsar of Russia, an infamous persecutor of Catholics. He heard Gregory XVI, with a thundering voice, shout from his throne, "Sire, God made kings to be the fathers of their peoples, not their butchers!" The Tsar was so startled that he dropped the helmet which he was holding in his hands, the very helmet that he had been forced to take off upon entering the Pontifical apartment.

Msgr. Zonghi, who, as I have already noted, was one of the private secretaries of Pius IX, often talked about that Pope to us, the pupils at the Academy, and he liked it when we asked him questions about him. He must not have liked the question, however, that was put to him in these terms, "Excellency, what do you think of Cardinal Antonelli (Zonghi knew him well)? Was he a good Secretary of State?" He gave the following reply: "Don't be angry if I ask you not to insist on an answer." I then understood that my superior's opinion of Antonelli was not favorable. He smiled, without saying yes or no, when I asked him if it was true that Cardinal Antonelli, at any moment when his position near Pius IX became insecure (this happened more than once), showed the Pope, with great ostentation, the most beautiful diamond ring which Pius IX had given him after the return from Gaeta, a return arranged by Antonelli, who had called in the French army. This, for sure, was to remind the Pope of his merits, which the Pope would do well not to forget.

I talked about Cardinal Antonelli with Vincenzo Cardinal Vannutelli as well; he had been Substitute of the Secretary of State at that time. That very elderly prelate evaded my question. Fr. Pirri, an exemplary Jesuit, formerly an archivist at the Secretariat of State, has written at great length on Cardinal Antonelli and provided a thorough defense.

Leo XIII

Msgr. Misciatelli, who was a Privy Chamberlain of Leo XIII, told me himself that he was present when that Pope received the German Emperor Wilhelm II, who entered the Vatican with white horses brought from Germany. No one else was present at the audience but the two sovereigns. When the audience went way overtime, Bismarck, then an enemy of the Holy See, who was waiting in the next

room, became worried - no one knows why - and roughly opening the door to the audience chamber, entered with an air of decisiveness about him. He was stopped, however, by the Pope with a resonant "Wait! Wait!"

As it appears from the accounts given by those who were near to him, Leo XIII was ever a solemn fellow and was most intolerant of unsolicited advice or suggestions; yet, he wrote one of the most delightful little books on humility. He maintained his regality even as he used the same room for audiences, eating, and sleeping. He used a single little table both for writing and eating, and princes, cardinals, and servants went down on their knees before him next to it. This little table is now in my chambers.

He died in that room where all the audiences took place during his last years. Leo XII, Gregory XVI, Pius IX, and Leo XIII all died there, and in that room I passed almost all my forty years of service to the Pope.

Leo XIII, on the night before the night he died, got up all of a sudden from his bed to write a Latin couplet, which began *Ruit hora, Leo*, Thine hour is come, O Leo.

When his Major Domo, Msgr. Borromeo, was reciting the Profession of Faith to him during his last moments - for so it is always done when a priest or bishop is dying - the Pope interrupted and said, "The formula you are reading is the one used for bishops: stop and find the one that is supposed to be used for Popes."

Leo XIII made his brother, Giuseppe a cardinal: he was one of the most valued philosophers of the time and had left the Society of Jesus because he did not see eye-to-eye with his superiors. With respect to his learning, his brother Leo XIII used to say, "Giuseppe knows much more than We do, and much more profoundly as well."

I learned from looking into the rarely consulted Pecci Archives in Carpineto Romano that Fr. Giuseppe Pecci had declined to be named a cardinal for reasons which he wrote down and addressed in letters to his brother the Supreme Pontiff, letters which I read myself. The reasons were: 1) that it might not be said that the Pope was a nepotist, and 2) that he remained a Jesuit, though "outside the cloister", and was therefore bound by the sworn promise to reject all honors.

The answer to this refusal can be found in an autograph letter which Leo XIII sent to his brother Giuseppe, a letter which I myself have examined, in which he writes, "We too trembled at the thought that the Pope might be accused of nepotism, but this Our preoccupation was immediately removed by the spontaneous, unanimous, and insistent request of the Sacred College which asked of Us the favor of nominating Giuseppe Pecci a cardinal."

With regard to the oath or promise not to accept any honors, the Pope resolved this problem most beautifully in the following terms, "The Vicar of Christ has been granted the authority to dispense from both private vows and solemn religious vows."

With respect to the long pontificate of Leo XIII, which lasted over 25 years even though he was already quite old when elected, people made up the following pretended joke of the cardinals, "We thought we were electing a Holy Father, but it looks as if we have instead elected the Eternal Father."

In memory of Our Lady of Good Counsel in Genazzano in the diocese of Anagni, he inserted into the Litany of Loreto the invocation *Mater Boni Consilii*. If, at any time, someone recited the litany in his presence and forgot the additional invocation, the Holy Father would jump up and interrupt and chant, *Mater Boni Consilii*."

Gustav Cardinal von Hohenlohe, the brother of the famous Chancellor of the German Empire, accepted King Humbert's invitation to dine at the Quirinale. Things had not changed much since 1870, when even a simple priest was reproved just for being seen in that palace. There therefore appeared in *L'Osservatore Romano* the following announcement which Leo XIII had dictated personally, "Today, our most Holy Father Pope Leo received Cardinal von Hohenlohe, whom He expressly summoned to Him."

It was, however, a mere Roman witticism that attributed to Pius IX the following comment on Cardinal von Hohenlohe, "Cardinal von Hohenlohe has three *h*'s in his name, but he isn't worth even one of them." (In Italian, "not to be worth an *h*" means to be a dummy.)

Pietro Cardinal Gasparri told me that when he was Professor of Law at the Catholic Institute of Paris, he received notice of his elevation to archbishop and Apostolic Delegate to certain countries in Latin America. Gasparri replied immediately and asked to be relieved of the appointments for three reasons: first, because he was finishing his treatise *On Matrimony* and needed to consult books which would not be available to him in those far away places; second, because he had just begun his work among the Italian immigrants in Paris; and third, because he wanted to be able to see his old mother in Ussita at least once a year. He received no reply, and so came to Rome and asked to be received in audience by the Pope. As soon as he had entered the Papal chambers, the Holy Father said to him, "You're preparing a new book on law; with today's ships, we could send the whole Vatican Library along with you! You have begun working with the Italian immigrants in Paris; it won't be hard to find someone better than you for the job! Finally, you have an old mother in Italy; remember that you have an

older and more venerable mother, the Holy Church! Get yourself consecrated right away and leave *quam primum!*" The audience was then over. I told this story to Pope Paul VI, who commented, "At times, perhaps, one might have to order people around like that, but I'm no good at it."

I heard it said occasionally in the Pontifical Household that Leo XIII, especially in his last years, when he was over 90, impressed everyone on account of his fragile figure, which was transparent and without much flesh, so that he was called "the shadow of a shadow"; he almost appeared to be a vision when, lifted up on the *sedia gestatoria*, he was carried across St. Peter's Basilica and every now and then got up slowly on his feet and, evidently breathless at the effort and with trembling yet majestic gestures, imparted his benediction to the delirious multitudes.

It could be said that Leo XIII carried on occasionally in a theatrical manner. It was natural to him and suited the near century of life supported by his decrepit limbs.

Pius X

What can I say about Pius X? His election to the Papal throne had one great opponent, Giuseppe Cardinal Sarto, who continued to show his protest and pain at the election by the sad look on his face; this sad look became pain, grief, and a sorrowful drama when the World War of 1914-1918 broke out.

Msgr. Mella di Sant'Elia, his Privy Chamberlain at the time, told me that Pius X told him one day, "I too would go to war, but as a standard-bearer, and to make my standard I would use the altar linens from my altar. I get worried," he continued, "even when someone's finger bleeds from a pin-prick; imagine, then how much I and everyone else must bleed when we think of the victims on both sides, who are all my children."

Although fatherly, friendly, and ever giving the appearance of great humility, he did not, so I have been told, possess the gentleness of Pope John. On occasion, although rarely, he would become rather impatient, as when, briskly shoving aside the hand of a Master of Ceremonies who had distracted him by covering a page of the Missal from which he was reading, he said, brusquely, "Get that hand out of the way!" That very Master of Ceremonies, Msgr. Carlo Respighi, told me this: he later went on to become Prefect of Pontifical Ceremonies.

At times, when he rebuked people, he was very harsh, though without becoming violent. This was the case when he gave a severe reproof to one of those most holy laymen who, although with the best intentions and with the knowledge of having deserved well of the Church for past services rendered, dared, every now and then, to carry on as if it were he

who had the tiara on his head. Pope John told me how he was present once, hidden behind the cloak of his bishop Radini Tedeschi, at one of those heated reprimands. However, it all ended well, with the Pope saying to the layman, "And now give me a kiss."

Pope John, speaking to me of the canonizing of Pius X, said, "Let's hope that no idiot comes along and says that I too am a saint. It should be enough for him to know that I shake and feel ridiculous when someone calls me *Holy Father* or *Your Holiness*."

* * *

With this Appendix I have finished my stories about the Popes from Pius VII to the one, to use an out-of-date expression, now gloriously reigning.

I know full well that this booklet of mine makes no exceptional revelations.

Some times I have stuck to facts, but at other times my emotions have led me to make some comments.

A history book cannot provide a completely true account of things, if certain stories have been made up and introduced into the account, or if the narrative has been manipulated in any way, but there is no problem when one includes the testimony of honest people concerning matters which they saw with their own eyes and heard with their own ears. Such a service does not jeopardize the truth, and this is what I believe I have done.

Mario Cardinal Nasalli
Rocca di Corneliano
Formerly Privy Chamberlain to Pius XI and Pius XII, Master of the Pontifical Household to John XXIII and Paul VI, and Prefect of the Apostolic Palace to Paul VI

* * *

Convention Update

Members who will be staying overnight are reminded to report to McKay Hall, where we shall be accommodated; those coming just for the day should report to St. Robert Bellarmine Auditorium, where the general sessions will be held. The Masses and Vespers will be celebrated in the main Sacred Heart Chapel. The location for the Friday evening concert will be the Murphy Recital Hall.

Our member Fr. McCauley, S.J., will sing the Saturday afternoon Mass. The Association will have 100 copies of the booklet *Ordo Missae cum Populo* by the Leaflet Missal Company on hand to sell at cost. The Ordinary of the Pontifical Mass on Sunday afternoon will be sung to polyphonic music.

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 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.

Tentative Schedule for the Convention

Friday, May 31

LLA NATIONAL CONVENTION REGISTRATION FORM

Clip (or copy) and mail to the Vice-Chairman, Dr. Robert J. Edgeworth, 740 Carriage Way, Baton Rouge, LA 70808

Name _____

Address _____

City _____ State _____ Zip Code _____

Registration fee (\$15 per person if received before March 1, \$25 per person otherwise) \$ _____

I require room and board as follows:

Friday, May 31, Plan _____ \$ _____

Saturday, June 1, Plan _____ \$ _____

Sunday, June 2, Plan _____ \$ _____

Total enclosed (Make check payable to the LLA.) \$ _____

My roommate will be (Plans 1 and 3): _____

Find me a roommate (Plans 1 and 3). Please check here. _____

7:30 PM Concert of Sacred Music by the Schola of the local LLA Chapter in the Murphy Recital Hall.

Saturday, June 1

7-8:30 AM Breakfast

9-10 AM Opening Address by the Chairman, Dr. Lo Bello

10-11 AM Address by the Vice-Chairman, Dr. Edgeworth

11-12 noon Address by 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*

2:30-3:30 PM Panel Discussion on the Formation of Local Chapters of the LLA; all local chapter officers in attendance will participate

3:30-5:30 PM First Vespers of *Corpus Christi*, followed by a Solemn Latin 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 by 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 Gregorian Chant Workshop by Professors James White and Kari Windingstad of UCLA

12-1:30 PM Lunch

3-5 PM Second Vespers of *Corpus Christi* and Benediction of the Most Holy, with music by the St. Ann Choir followed by the Solemn Pontifical Mass celebrated by the Most Rev. John J. Ward, Auxiliary Bishop of Los Angeles, with music by the

St. Ann Choir of Stanford University

5:30-7 PM Supper

Additions and Corrections to the Latin Mass Directory

MINNESOTA

Archdiocese of St. Paul

The Latin Mass (1962 Missal) is now celebrated at St. Augustine's Church by Fr. Zweber every Sunday morning.

NEW JERSEY

Diocese of Trenton

St. Michael's Church
800 Ocean Avenue
Long Branch, NJ 07740
First Sunday of the month at 10 AM
Sung Mass

OHIO

Diocese of Toledo

St. Joseph Church
626 Locust Street
Toledo, OH 43604
Last Sunday of the month at 11 AM
1962 Missal
Celebrant: Fr. Ralph Reichert

VIRGINIA

Diocese of Arlington

Amend the entry for Christendom College to read as follows:
2102 Shenandoah Shores Road
Front Royal, VA 22630
Mondays and Wednesdays at 4:45 PM, Fridays at 7:30 PM
Sundays at either 9 AM or 10:30 AM
Missa in cantu with the regular participation of the Christendom College
Schola Gregoriana during the school year
Celebrant: Fr. Robert A. Skeris (LLA)

From The Local Chapters

BATON ROUGE

A meeting of the local chapter was held on Sunday, February 17, 1991 after the 9:30 AM Latin Mass at St. Agnes Church, in the meeting room near the cafeteria.

WASHINGTON D.C. - ARLINGTON

The chapter held meetings on March 17 and April 21 at St. Anselm's Abbey, 4501 South Dakota Avenue, N.E., Washington D.C. The meetings, in the Commons Room, convened at 1:30 PM and were followed by a Latin *Missa Cantata* in the Chapel at 4 PM.

Gaudeamus Igitur

Our learned member Dale K. Fewell has

supplied the Chairman with three additional stanzas of the poem *Gaudeamus Igitur*, which was discussed in the March, 1991 number of the Newsletter. He got his text from *Latinitatis Viva Pars Cantualis*, a song book published by Dr. Eichenseer's journal, *Vox Latina*, in 1986. Here is the complete text:

1.

*Gaudeamus igitur,
Iuvenes dum sumus;
Post iucundam iuventutem,
Post molestam senectutem
Nos habebit humus!*

2.

*Ubi sunt, qui ante nos
In mundo fuere?
Vadite ad superos,
Transite ad inferos,
Ubi iam fuere.*

3.

*Vita nostra brevis est,
Brevi finietur,
Venit mors velociter,
Rapit nos atrociter,
Nemini parceret.*

4.

*Vivat academia!
Vivant professores!
Vivat membrum quodlibet!
Vivant membra quaelibet!
Semper sint in flore!*

5.

*Vivant omnes virgines,
Faciles, formosae!
Vivant et mulieres,
Tenerae, amabiles,
Bona, laboriosae!*

6.

*Vivat et res publica!
Et qui illam regit!
Vivat nostra civitas!
Maecenatum caritas,
Quae nos hic protegit!*

7.

*Pereat tristitia!
Pereant osores!
Pereat Diabolus!
Quivis antisocius
Atque irrisores!*

The second stanza has three other forms:

2a.

*Ubi sunt, qui ante nos
in mundo fuere?
Abeas ad tumulos,
Si vis hos videre.*

2b.

*Ubi sunt, qui ante nos
In mundo fuere?
Abeas ad tumulos,
Quos si vis videre.*

2c.

*Ubi sunt, qui ante nos
In mundo fuere?
In caeli planitie sunt,
Charontis in cumbam scandite,
Ubi iam pridem fuere.*

The most famous music for this poem one can hear at the end of the Brahms Academic Festival Overture.

Hodgson's Latin-English Missal

LLA member Jim Hodgson has just published his edition of the Latin text of the Order of Mass as revised by Pope Paul VI; he has provided his own interlinear English translation, accent marks, vowel lengths, and Latin word list. There are 66 pages. The prices, which include shipping, are: 1-9 copies for \$6 each, 10-99 copies for \$4.75 each, and 100 or more copies for \$3.75 each. Those ordering 50 or more copies should indicate whether they want "Property of ———" marked on the back cover. Order from Aedes Hodgson, 506 A Street, S.E., Washington, D.C. 20003-1139; Jim's telephone number is 1-202-543-8174 except during the summer, when he can be reached at 1-906-493-5503. Those who attended the St. Paul Convention in 1989 will recall that Jim was one of the invited speakers there; he addressed us on "A New Method of Teaching Latin to Children".

From the Press

1. The article "Latin Liturgy Association Plans Day of Recollection" appeared in the March 7, 1991 issue of *The Wanderer*. It described the local convention of the LLA's New York City Chapter. (See page 2 above.)
2. Fr. Bernard McGarty, Editor, was the author of a piece "Abbot's funeral a rich experience" in the January 3, 1991 number of *The Times Review*, the weekly newspaper of the diocese of La Crosse; the article concerns the Latin Pontifical Requiem Mass celebrated in St. Patrick's Church, Sparta, Wisconsin, on December 20, 1990, for the late Abbot of Spring Bank Abbey, Joseph Van Grevenbroek, who had died on December 15. The celebrants included our members Abbot Blaise Fuez, the late Abbot's successor, and Abbot Bernard Kaul of Hauterive Abbey, Switzerland. Of the Cistercians of Spring Bank, Fr. McGarty wrote, "Their presence among us is an endowment greater than money." The liturgy at the Abbey is entirely in Latin.
3. "The Tridentine Tragedy" is the title of an article by Fr. William C. Van Breda, O. S.

A., in the March, 1991 issue of *The Homiletic and Pastoral Review*. Fr. Van Breda writes that both the old and the new forms of the Latin Mass were suppressed because the liturgists understood that if the faithful were given the choice between the vernacular liturgy and the Latin liturgy, a major part would prefer the Latin liturgy. He further says:

Every faithful Catholic understands only too well that the elimination of liturgical Latin, the transformation of their church edifice, the force exodus of the Communion of Saints and the disappearance of the traditional signs and symbols herald the establishment of a new doctrine and a new religion. . . It is rather remarkable, however, but not surprising, that the modern managers who often complain about the authoritarian style of the Holy See - which after all has to uphold the Sacred Tradition of dogma and morals - are rather imperious and intolerant regarding those of different views and certainly not inclined to discussion and dialogue.

4. Mr Albert Huntz has sent the Chairman a clipping from the December 3, 1990 number of *The Buffalo News* entitled "Masses in Latin return to WNY"; the article concerns the weekly Latin Masses (1962 Missal) at St. Vincent de Paul Church in Buffalo. The celebrant, Fr. Mende, Director of the Office of Worship, had never celebrated the old Latin Mass before, since he was only ordained in 1983. More than 300 souls attended the first celebration, among whom was a fallen-away churchgoer, who was quoted as saying:

I was brought up Catholic, and I went to Catholic schools. I thought maybe this would bring me back. There's a very special spirit, a sacredness about a Latin Mass. The other way is way too busy for me. It's more like a performance. With this Mass, I feel closer to God.

A doctor's wife was quoted as saying, "I am so sick of hearing people ad-lib the Mass. This Mass is just beautiful." Latin Mass booklets for the occasion were donated by the late Msgr. Fagowski, pastor of St. Augustine's Church in Depew, who had been saying the old rite of Mass as often as he was allowed, but who died the day before the regular weekly celebration was instituted.

5. The January-February, 1991 issue of *Una Voce* (Paris) has reported that according to the Center of Information of the Parisian Archdiocese, only three churches there offer the Latin Mass according to the New Rite on Sundays, and none offer it during

the week. There are five other Sunday Latin Masses according to the 1962 Missal, and eleven during the week. There are 570 Masses said every Sunday in Paris, and 1780 Masses said during weekdays.

6. The Chairman has written an article, in Latin, on the mathematical work of Albertus Magnus (1193-1280), the Mediaeval philosopher; the essay was published in the Latin language journal *Hermes Americanus* (Vol. VI., lib. III, IV, Dec., 1988, pp. 274-280). If you can read Latin and want a copy, write to the Chairman.

Newsworthy Items

1. Martin E. Morrison reports that the University Extension, University of California, Berkeley, CA 94720-0001 offers correspondence courses in both classical Latin and Greek.
2. Archbishop Weakland of Milwaukee allowed Fr. Richard C. Breitbach to sing the Latin Mass (1962 Missal) on Christmas Eve at St. John de Nepomuc Church; the *Ecclesia Dei* Coalition reports that several hundreds of people attend the weekly Latin Mass at the Cousins Center.
3. The Latin High Mass (1962 Missal) was sung by Fr. Frank Phillips at St. John Cantius Church in Chicago on Ash Wednesday.
4. The Roger Wagner Center for Choral Studies and the Office of Continuing Education at the California State University in Los Angeles is sponsoring a Gregorian Schola at the Abbey of St. Pierre de Solesmes, France, from June 27 through July 14. The instructors are Dom Jean Claire, Dr. Robert Fowells, and Professor Clement Morin. To see if there are places still available, call World Encounters, 333 Fourteenth Street, Santa Monica, CA 90403 at 1-213-393-8741.
5. The following video cassettes listed in the December, 1990 Newsletter on page 17 are still available at the prices indicated: 2, 5, 6, 7, 8, 9, 10, 12, 13-14.

* * *

John Henry Newman's *Idea of a University*

The continuation of an address
by the Chairman, the first part of
which appeared in the December, 1990,
issue of the *Newsletter*, pp. 18-20.

In our own times, the physicist Teller has called this free choice of subjects true academic freedom:

American education is strung out over too long a period. It is planned in too great detail. Academic freedom today means that the professors can do whatever

they like. Academic freedom in Europe meant that the students could study whatever they liked. I had the best of both worlds because I was a student in Europe and a professor here. I still believe that a greater freedom of choice in the subjects of education and an earlier completion of education would be helpful.¹²

The university, therefore, must provide for all the sciences, allow its student freedom to choose among them, and furthermore, avoid establishing programs of study that result in a superficial acquaintance with very many subjects and a knowledge of none. They must shun, Newman writes, the practical

error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not.¹³

He further declares:

I have not the least hesitation in giving the preference to that university which did nothing over that which exacted of its members an acquaintance with every science under the sun.¹⁴

It would be better

to recommend youths to do a little well, instead of throwing themselves upon a large field of study.¹⁵

Otherwise

they leave their place of education simply dissipated and relaxed by the multiplicity of subjects, which they have never really mastered, and so shallow as not even to know their shallowness. How much better, I say, is it for the active and thoughtful intellect, where such is to be found, to eschew the college and the university altogether than to submit to a drudgery so ignoble, a mockery so contemptuous!¹⁶

Only through the concentrated study required by the explication of a text, or the mastering of a foreign tongue, or the solving of mathematical problems is one led to the truth that however much we know, the most we can hope for is a state which Nicholas of Cusa called *docta ignorantia*, informed ignorance, scarcely different from that wisdom of Socrates, that he did not imagine he knew what in fact he did not know (*Apol.* 21 d 5). Without the humility that results from such wisely selected studies under competent instructors, who will be able to avoid those extravagances and eccentricities of character that brought Alexander Pope to the conclusion that "A little learning is a dangerous thing." It is true that the students are free to choose the courses they want, but let them not be led into temptation

by a profusion of offerings at the periphery of knowledge, often so designed as to be miniature examples of the counter-productive multiplicity we have just heard Newman condemn. Is it not better, for example, to read one novel of Dostoyevsky rather than selections from a paperback anthology containing various extracts from all sorts of authors, many of them insignificant? In history, is it not preferable to read the whole of Gibbon's *Decline and Fall*, rather than textbooks, the universal prevalence of which is a sign of degeneration? *Cervus ad fontes* (Psalm 41 (42), 1) is the motto of the University of Salamanca, and well might it be the motto for us all. To the sources!

One cannot leave this topic, however, without warning that it is necessary that the instructor not, in any case, expect, yea demand more of his student than is reasonable. How wretched is he whose instructor, like pharaoh, requires him to make bricks without straw. With the poor soul of the *Dies Irae*, "Quid sum miser tunc dicturus?" must the miserable thing ask, when the professor himself, however illustrious, can have made only the humblest contribution to the advancement of science. One would therefore do well to appreciate the observation of Samuel Johnson, who wrote ("Rambler," no. 121, Tuesday, May 14, 1751):

The greater part of students are not born with abilities to construct systems, or advance knowledge; nor can have any hope beyond that of becoming intelligent hearers in the school of art, of being able to comprehend what others discover, and to remember what others teach. Even those to whom Providence has allotted greater strength of understanding, can expect only to improve a single science. In every other part of learning, they must be content to follow opinions, which they are not able to examine; and, even in that which they claim as particularly their own, can seldom add more than some small particle of knowledge to the hereditary stock devolved to them from ancient times, the collective labour of a thousand intellects.

Of course, such observations as Newman made on the offerings of the university, on the freedom of choice of the students, and on the dangers of superficiality can be of no practical benefit in any given school if the instructors there do not have certain qualities, qualities which we will best be able to determine after considering the relationship of the different sciences one to the other.

II

When Pius II founded the University of Basel (1460), he wrote that man was able to achieve knowledge by a gift of God. (*Ex dono Dei mortalis homo adipisci valet scientiae*

margaritam, quae eum in infimo loco natum evehit ad sublimes.) Since the truths revealed in the various sciences are all part of this divine gift, the various branches are never in contradiction, but rather complement one another, one explaining what the others cannot. As Thomas Aquinas wrote in his "*Pange Lingua*": *Praestet fides supplementum sensuum defectui*. This harmony was to be a central teaching of the encyclical *Providentissimus Deus* (1893) of Leo XIII; cf. II D 5: "Truth cannot contradict truth." Newman provides a summary of his doctrine on the relationship of the various sciences professed in the university in the beginning of his ninth discourse, "Duties of the Church towards Knowledge":

I have accordingly laid down first, that all branches of knowledge are, at least implicitly, the subject matter of its (sc. the university's) teaching; that these branches are not isolated and independent one of another, but form together a whole or system; that they run into each other, and complete each other, and that, in proportion to our view of them as a whole, is the exactness and trustworthiness of the knowledge which they separately convey.¹⁷

Each science has its own subject matter and area of competence, from which it is not permitted to wander without causing mischief.

No science whatsoever, however comprehensive it may be, but will fall largely into error if it be constituted the sole exponent of all things in heaven and earth, and that, for the simple reason that it is encroaching on territory not its own, and undertaking problems which it has no instruments to solve.¹⁸

(Cf. Bacon, *De Augmentis* IV, 2: Let us "rest the sciences each in its proper place.") A most famous instance of an incursion of theology into physics is afforded by the proscription *donec corrigatur* of the *De Revolutionibus* of Copernicus. Another type of interference occurs when one science attempts to impose its peculiar method on another. For example, in his *Age of Reason*, Thomas Paine argues that theology should abandon its deductive method, based on revelation through certain texts and adopt the inductive method of modern science, based on facts observed in experiment; similarly, certain professors, colleagues of Galileo, held that the correct "way of arriving at the truth in astronomy was by theological reasoning on texts of Scripture"¹⁹ and even refused to look through his telescope. However, the Church did not reconsider its doctrine after the new facts of the Lisbon earthquake or the holocaust, nor is a point of physics established any longer, as it once could be, by citing a passage of Aristotle. Newman points out:

20 I observe then, that the elementary methods of reasoning and inquiring used in theology and physics are contrary the one to the other; each of them has a method of its own; and in this, I think, has lain the point of controversy between the two schools, viz., that neither of them has been quite content to remain on its own homestead, but that, whereas each has its own method, which is the best for its own science, each has considered it the best for all purposes whatsoever, and has at different times thought to impose it upon the other science, to the disparagement or rejection of that opposite method which legitimately belongs to it.²⁰

For example,

the history of the last three centuries is only one long course of attempts, on the part of the partisans of the Baconian philosophy, to get rid of the method proper to theology and to make it an experimental science.²¹

It is evident, then, that there are great dangers in confusing the boundaries and methods of the various sciences, and Newman assigns the name "philosophy" to that super-science which concerns the mutual relations, boundaries, and methods of the different branches of knowledge:

The comprehension of the bearings of

one science on another, and the use of each to each, and the location and limitation and adjustment and due appreciation of them all, one with another, this belongs, I conceive, to a sort of science distinct from all of them, and in some sense a science of sciences, which is my own conception of what is meant by philosophy, in the true sense of the word, and of a philosophical habit of mind, and which in these discourses I shall call by that name.²²

Continued next issue

Notes

12. Interview in August, 1979.
13. Newman, *op cit.*, p. 163.
14. *Ibid.*, p. 165.
15. *Ibid.*, p. 328.
16. *Ibid.*, pp. 168-169.
17. *Ibid.*, p. 221.
18. *Ibid.*, p. 166.
19. White, Andrew Dickson, *A History of the Warfare of Science with Theology in Christendom*, 2 vols., D. Appleton and Company, New York, 1896, vol. I, p. 131.
20. Newman, *op cit.*, p. 400.
21. *Ibid.*, p. 405.
22. *Ibid.*, pp. 87-88.

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