

# LATIN LITURGY ASSOCIATION

## Office of the Chairman

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

NEWSLETTER NO. 38  
SEPTEMBER, 1990

## Vice Chairman

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

## Secretary-Treasurer

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

## From the Chairman

### Honors for Professor Edgeworth

The Vice Chairman of the Association, Dr. Robert Edgeworth, has been promoted to the position of Full Professor at the Louisiana State University. He was also one of six members of the LSU faculty to receive a Manship Summer Fellowship, which paid for his research into the activities of the fourth century personality Quintus Aurelius Symmachus.

### Ritus Servandus for the Roman Missal (1962 Edition)

The Chairman once again brings to the attention of the members the indispensable booklet published by the Association, *General Rubrics of the 1962 Roman Missal*; this book, which has 30 pages, contains the English translation by our member Dennis Duveluis of the section *Ritus Servandus* which is to be religiously followed by priests celebrating under the Papal Indult. The Latin text of the Mass is included, combined with the rubrics so that no flipping of pages is necessary. This booklet is really a Missal, and the Chairman cannot emphasize enough how useful it has proven, so much so that the Latin Mass Society of England and Wales (*Una Voce*) has paid for the privilege of distributing the booklet to all its celebrants. The booklet is available from the Chairman for \$5. It would be the end of all mistakes if every priest had this in his hands.

## Articles By The Chairman On The ICEL English Translation Of The Mass And On The Value Of The Latin Mass

Members may order *The Mass in English and in Latin* (Downside Review, C1, 1983, 194-215) and *From East to West: On Certain ICEL Translations* (Communio, International Catholic Review, 8, Winter, 1981, 392-399) from the Chairman; a charge of \$1 per article will pay for xeroxing and postage. The former publication, in the review published in the 53rd newsletter of the English and Welsh Association for Latin Liturgy (pp. 3-4), was judged "to provide one of the best cases for the continuation of the Latin liturgy that has appeared in recent years".

## Notitiae

January, 1990 (No. 282): The Congregation for Divine Worship and the Discipline of the Sacraments has updated the norms for the concession of the title of Minor Basilica. In Part III, Section 3, it is stated, "In basilicas where Catholics from different countries and of different languages worship rather frequently, it would be advantageous if they learned how to sing together in Latin, according to a simple Gregorian melody, the *Credo* and the *Pater Noster*." This is the only mention of Latin. Further on there is a report on the preparation of the new *Antiphonarium Romanum*; the Benedictine Herve de Broc reports that the first volume, the *Liber Antiphonarius*, is still not ready, though it will be worth the long wait. The second volume, the *Liber Hymnarius*, came out in 1983.

## Latin Verses for Bishop Creighton

The following is the Latin epitaph of Mandell Creighton (1843-1901), the Anglican Bishop of London and most famous of the English historians of the Papacy (*History of the Papacy from the Great Schism to the Sack of Rome*), which the Chairman copied from his monument in St. Paul's Cathedral. Lord Acton thought Creighton was too easy on the Renaissance Popes, and it was in a letter to the Bishop that he wrote the famous line, "All power corrupts, and absolute power corrupts absolutely."

*Verbis Christi Sacrosanctis unice confisus,  
Adversos sibi, religioni saeculum  
Si quis alius conciliabat.  
Fructus longi certaminis senex tandem  
percipiens,  
PASTOR POETA HISTORICUS  
THEOLOGUS,  
Candore animi, suavitate morum, capacis  
ingenio insignis,  
In omni literarum genere versatus,  
Veri indagator intrepidus, sacrae historiae  
Nova scientiarum augmenta feliciter  
adhuc.*  
*NAVIS SOLITUDINEM TURBAE*

*FIDELIUM ET DIVINIS OFFICIIS  
RESTITUIT.*

This means:

Relying solely on the most holy words  
of Christ,  
He, if anyone could, won over his  
enemies to himself  
And our age to religion.  
Only when an old man did he finally  
make out  
The fruits of his long struggle.  
Shepherd, Poet, Historian, Theologian,  
Noble for the sincerity of his character,  
The pleasantness of his manners, and  
the breadth of his talent,  
A fearless investigator of the truth,  
He profitably applied the results of  
modern science to sacred history.  
He restored the deserted nave  
To the faithful and to divine worship.

## From the Local Chapters

### Baton Rouge

The chapter held its election meeting on Sunday, June 10, 1990, at St. Agnes Church Hall. The Chairman, G. Allen Kirkpatrick, and the Treasurer, Dr. Leonard Stanton, were re-elected. The following new officers were elected:

Vice        Mrs. William J. (Elizabeth) Doran  
Chairman: 704 South Foster Drive  
Baton Rouge, LA 70806-5995  
1-504-924-4284

Secretary: Mr. John Vella  
P.O.B. 21746  
Baton Rouge, LA 70893  
1-504-383-2774

The chapter then discussed how it might help its host parish, St. Agnes, in its current renovation drive. (The air-conditioning and lighting, not the sanctuary, are being renovated.)

### Los Angeles

Mr. Arthur Haight has resigned from the vice-chairmanship of the Los Angeles chapter.



## Additions and Corrections to the *Latin Mass Directory*

(The complete, updated Directory is available from the Chairman for \$5.)

### CALIFORNIA

#### Archdiocese of San Francisco

The Chairman has received the following note from Steve Repasky, Music Reference Librarian at the University of California at Berkeley, Organist and Choir Director at St. Patrick's Church in San Francisco. The Chairman erred in the June issue of the Newsletter when he announced that the Latin Mass there had been discontinued.

The Latin (Novus Ordo) Mass at St. Patrick Church, San Francisco, has *not* been interrupted. The Mass, however, is not sung but recited. The choir loft and organ were severely damaged in the earthquake. Because of this unfortunate situation, the choir was given a leave of absence. Scaffolding has been erected, and work has begun on the church interior, the front central tower, and the organ. Repairs to the vaulted ceiling will be completed by the end of this summer. The organ should be ready by Fall, at which time the choir will return.

In the future I will write a brief history of the Latin Mass at St. Patrick's Church. We are one of the few churches on the West Coast to have retained the Latin Liturgy.

### CONNECTICUT

#### Archdiocese of Hartford

The Latin Mass at Sacred Heart Church in New Haven is now celebrated every Sunday at 2 PM.

### HAWAII

#### Diocese of Honolulu

St. James Mission of St. Patrick Church  
Palolo Valley

Sunday at 10 AM

1962 Missal

Celebrant: Fr. Gerard J. Leicht, SS, CC.  
(1-808-247-7643)

### IOWA

#### Diocese of Davenport

The Latin Mass (1962 Missal) is now celebrated on the 1st and 3rd Sundays of the month at Sacred Heart Church in Ottumwa. The time has been changed to 11:30 AM.

### MASSACHUSETTS

#### Diocese of Worcester

Saint Ann's House  
Saint Benedict's Center  
State Route 110  
Still River, MA 01467

7:30 AM on Monday, Tuesday, Wednesday, and Thursday

8:00 AM on Friday and Saturday

10:00 AM on Sunday

1962 Missal

Saint Ann's House is just west of Saint Benedict's Priory; the driveway leading to it from State Route 110 is near a sales stand maintained by the nuns, where they sell eggs, flowers, and vegetables.

### MISSOURI

#### Archdiocese of St. Louis

The Latin Mass at St. Liborius Church has been cancelled due to the transfer of Fr. Rodis, who was the celebrant. On the first and third Sundays of the month, the Latin Mass at St. Agatha's Church is a High Mass; on the third Sunday, there is polyphonic music by the *Crux Ave* Singers.

### NEW YORK

#### Archdiocese of New York

The Latin Mass at Our Lady of Mount Carmel Church is now a High Mass.

### TEXAS

#### Diocese of Brownville

The Latin Mass at St. Martin de Porres Church in Velasco follows the 1970 Missal.

### UTAH

#### Diocese of Salt Lake City

St. Ann's Church

450 East 21st South Street

Salt Lake City, Utah 84105

First Sunday of the month at 1 PM

1962 Missal

Celebrant: Msgr. John J. Sullivan

### CANADA

#### SASKATCHEWAN

#### Diocese of Saskatoon

Church of Our Lady of Lourdes

Saskatoon

Sundays at 8:30 AM

1962 Missal

## Newsorthy Items

1. Mozart's *Missa Brevis in C (Die Spatzen Messe)* was performed at the Latin High Mass for Ascension Day at Our Lady of the Atonement Parish in San Antonio, Texas.
2. Mr. Patrick Flaherty, LLA Secretary in Chicago, is the acolyte at both the Latin Masses at St. John Kanty Church in Chicago, that according to the new rite at 11 AM, and that according to the old rite at 12:30 PM. Hundreds of people attend each of these two Masses. He reports that Fr. Patrick Brankin celebrated his first Latin Mass at 11 AM on Sunday, April 29, at St. John's; the Mass was by Marsh, and the choir sang *Panis Angelicus* by Franck and *O Sacrum Convivium* by Raimondi.

3. The June Newsletter was mailed out by bulk rate on Tuesday, May 29. It cost \$1562.07 to print and \$250 to mail. Members are reminded to inform the Chairman when they move; the Post Office will not forward your newsletters from your old address. Instead, they will throw them away. The Chairman dislikes receiving letters from angry members demanding to know why they have not been receiving their newsletters, when in fact they have moved and not bothered to tell him.
4. Auxiliary Bishop J. Richard Ham of St. Paul, who sang the Pontifical High Mass of Corpus Christi at our 1989 National Convention, has been hospitalized since last March following a traffic accident and several strokes.
5. An *Ecclesia Dei* Society for the promotion of the Old Rite of Mass has been formed in Australia under the chairmanship of Mr. G. Jattersall, 2 Ogilvie Street, East Hills, New South Wales, 2213. They have begun to organize regional meetings, conferences and annual general meetings. They say that at present there are 18 places where the Old Rite of Mass is regularly celebrated in Australia; in some places the Mass is said monthly, in others, weekly.
6. The Chairman has received an examination copy of the book *Le Chant Gregorien* by Denis Couan, President of the French Association for Latin Liturgy. This paperback book of 88 pages costs 56 French francs and is available from Editions Resiac, B. F. 6, F 53150 Montsurs, France. It has a preface by Dr. Viret, Professor of Musicology at the University of Strasbourg.
7. The "Mass for St. Dominic in C" by R.R. Terry was sung at the Latin Mass for Trinity Sunday at Our Lady of the Atonement Church in San Antonio, Texas. On Corpus Christi, the motet *Laudate Dominum* and the anthem *Ave Verum Corpus*, both by Mozart, were sung during the Procession of the Most Holy after Mass.
8. The time of the Latin High Mass at the Church of Saints Luca and Martina in Rome is Sunday at 11:30 AM. The Mass is sung by priests of the Fraternity of St. Peter.
9. The organizers of the Latin Mass in Pittsburgh celebrated the first anniversary of that Mass with a luncheon on Sunday, July 8, in the hall of St. Agnes Church. Before the luncheon, six priests and three hundred faithful attended the anniversary Latin Mass, offered for the intention of the Bishop.



10. The Chairman takes the opportunity to mention that one of our members, Fr. Paul Thunich, S.V.D., has served the cause of Latin for over nine decades. Fr. Thunich lives with the Divine Word Fathers on Waukegan Avenue in Techny, Illinois.
11. Professor Denis Crouan, President of the French Association for Latin Liturgy, has informed the Chairman that the subscriptions price for U.S. members of his organization is \$32 per year. This will pay for air mail delivery of his monthly newsbulletin, which is written in French. His address is 23, rue de la Glaciere, 67300 Shiltigheim, France.
12. The Apostolic Pro-Nuncio in the Netherlands, Msgr. A.J. Backis, celebrated the Latin Mass at the annual meeting of our colleagues of the Dutch Latin Liturgy Association on June 16, 1990 in the Church of St. Lambert in Hengelo. The choir sang the *Missa Pange Lingua* of Josquin Desprez. The Dutch Association is sponsoring a pilgrimage to the tomb of St. Willibrord, patron of the Dutch Catholics, in the abbey at Echternach, Luxembourg, on September 29-30. Mass and Vespers will be sung in Latin. The abbey is famous for its "Dancing Procession", held every year on the Tuesday after Pentecost; St. Willibrord is famous as the patron saint of epileptics.
13. On Sunday, July 8, at 9:30 AM, Fr. James Grubb celebrated the Latin Mass at St. Joseph's Church in What Cheer, Iowa (Diocese of Davenport) to commemorate the 125th anniversary of the founding of that town. This news was sent to us by our member Marian Fitch.

## From The Press

1. *The Lawrence Eagle-Tribune* of April 28 and *The Boston Pilot* of April 27 reported that between 800 and 1000 souls were present at the Latin Mass (1962 Missal) celebrated on Sunday, April 22, at Holy Trinity Church in Boston. Our member Mr. Richard Aquinas Chonak reports:

Our indult Mass in Boston has begun well, with an excellent celebration on Low Sunday at Holy Trinity (German) Parish. Msgr. Dennis Sheehan of the archdiocesan Office for Worship celebrated a Low Mass according to the 1958 Missal, while a newly-formed schola sang portions of the *Missa de angelis* and polyphonic settings of *Panis angelicus* and the *Regina Coeli*, under the leadership of parish music director George Krim. By my estimate, a near-capacity crowd of

525 was present for the ceremonies. (*The Boston Pilot* estimated an attendance of one thousand.) Msgr. Sheehan, formerly rector of the Pontifical College Josephinum, gave a homily on the peace Christ restored to man by His Resurrection. In spite of early rumors to the contrary, the Mass was said *ad orientem*, with Latin readings according to the old lectionary. After the Mass, many of the faithful remained in front of the church to express their gratitude to Msgr. Sheehan and to the parish administrator (and Cathedral rector) Fr. Peter Conley.

2. In the June 3, 1990 number of *The National Catholic Register*, the Archbishop of Bucharest, Ioan Robu, reveals that the Catholics in Romania are feuding over the language in which Mass should be celebrated; the Hungarians, who make up a majority of the Latin-Rite Church, demand that Mass be said in Hungarian, whereas the Romanians insist that Romanian be used. It has occurred to no one that if Latin were used, nobody could be offended, and all would be brought together in harmony.
3. In the May 21, 1990 issue of *America Oggi*, the Italian-American newspaper, it is reported that a German high school student has won first prize in the Latin contest held in Arpino, the home town of Cicero. 411 students from 14 countries participated; each was asked to translate and comment upon a passage from the writings of Cicero. Professor Scaevola (Lefty) Mariotti of the University of Rome was the chief judge. The Chairman's *paesano* Mr. Capobianco sent him this notice.
4. In the April 17, 1990 issue of the major Italian newspaper *Corriere della Sera*, there is an article by "G. Ga." on the activities of the Italian branch of the *Una Voce Association*. It says that the group has 200 members in Rome and six to seven thousand in Italy as a whole. Only ten priests in all Italy have received a *celebret* for the Old Rite of Mass; two of these are in Rome. The article ends by saying that Vatican II wanted to bury the Latin Chant.
5. Fr. Robert I. Bradley, S.J., is the author of the article "What Is the Traditional Liturgy of the Church — Today and Tomorrow?" in the April, 1990 issue of *Laywitness*, the magazine of *Catholics United for the Faith*.

Most of the article is given over to a discussion of the Pope's Apostolic Letter *Vigilimus Quintus*, written on the occasion of the twenty-fifth anniversary of the Constitution *Sacrosanctum Concilium* on the Sacred Liturgy. Because this letter makes no mention of the *motu proprio Ecclesia Dei*, Fr. Bradley argues that people should not expect much more to come out of the Indult of 1984. The new liturgy, he says, is the "traditional" liturgy and the "Mass of all time"; it is the authentic heir and representative of the immortal tradition of the Church. The old rites, he argues, were themselves reforms when they were introduced. The article has caused a sensation, and was the object of a blast from Michael Davies published in *The Remnant* shortly thereafter.

6. A photograph of the chief personalities of the *Una Voce* movement meeting with Cardinal Ratzinger in Rome on March 24 is on the front page of the May, 1990 issue of *Our Catholic Tradition*, their American bulletin. They continue to push a petition drive begging the Pope to establish a special diocese and bishop for Catholics who want to follow the 1962 Missal.
7. Two articles in the March-April 1990 issue of *Una Voce* (Paris) argue that the Roman Missal of Pope Paul VI introduced a new rite of Mass, not a continuation, albeit with modifications, of the traditional rite. The first article, by Simone Wallon, quotes Paul VI himself who, in his allocution of November 26, 1971, spoke of "the new rite of the Mass"; Wallon says that the changes go too far for the current Mass to be called a mere revision or reform of the rite it replaced. In the second article, Yves Gire rebukes Denis Crouan for writing in the August, 1989 number of the Newsletter of the French Association for the Promotion of the Latin Roman Liturgy that the changes made in 1969 were just the last in a long series of changes made over the centuries in the Roman Rite and that the Pauline Missal, in its Latin form, is just a restoration of the Mass and is just as legitimate as previous revisions were. Gire says that the Revised Rite of Mass in Latin is an illusion which exists nowhere except in one or two churches and monasteries. He also reproves Crouan for hinting that the Indult of 1984 is a temporary measure that will eventually be revoked. Finally, *Una Voce* notes that Alfons Cardinal Stickler, Prefect Emeritus of the Vatican Library, sang the Pontifical High Mass in Latin (1962



Missal) at Lourdes on February 10; it was mentioned that he marched in the procession wearing the *cappa magna*, which the Chairman last saw on Cardinal Cushing thirty years ago.

8. The May, 1990 number of *30 Days* contains the article "The Indult? Almost a Dead Letter" by Stefano Paci. Paci says that the West German bishops complained to the Pope last November that they did not want the seminary of St. Peter's Fraternity in Wigratzbad; officials of other bishops' conferences have told Rome that they do not want priests from that place in their countries. Paci reports that the American bishops decided in June, 1989, to implement the Indult and the *Ecclesia Dei* decree in as restrictive a way as possible. In Canada, there are ten places where the old rite of Mass is allowed; in Germany, there are twelve. In England, the old rite is allowed only occasionally, and never on Sunday, in two-thirds of the dioceses; in the other one-third, there is at least one monthly Sunday Mass. In the same issue of *30 Days*, there is an interview with the Apostolic Administrator of Minsk, where there is a great controversy over whether Mass should be celebrated in Byelorussian, Polish, or Lithuanian, since people of all three nationalities live there. Were it celebrated in Latin, which no one seems to have thought of, who could be offended?
9. The Latin language journal *Vox Latina* (Saarbrücken) reports in Volume 26, issue 99 (p. 93), that when Chancellor Kohl of West Germany was planning his last trip to Poland, he requested that the Mass he was going to attend in Annaberg be sung in German, but the Polish Prime Minister Mazowiecki vetoed the idea and insisted that the Mass be in Polish. If Mass were celebrated in Latin, which side would take offense?
10. According to a report from Dainius Juoienas, Choir Master in Vilnius, Lithuania, his Gregorian Schola is preparing to introduce the Latin High Mass every Sunday at 6:30 PM in the Chapel of St. Casimir in the cathedral. The report appeared in the June issue of the *Bulletin de l'Association pour la promotion de la Liturgie Romaine Latine*.
11. *The Remnant* reported on May 31, 1990, that Bishop Hanus of St. Cloud celebrated the Latin Mass in the Church of St. Nicholas in Belle River, Minnesota, on Sunday, May 13.
12. The May, 1990 number of *Christian Order* (London) has an article "The Tridentine Mass: The Need for Education, A Layman's View" by Edmund Waddlelove, where it is proposed that the old Latin Mass (1962) be regularly celebrated in English as well as in Latin. This, the author

suggests, would satisfy those who want English, order, and decorum all at once.

13. In the Summer, 1990 issue of *Holy Land Magazine*, Fr. Umberto Barato, OFM, the pastor of the Catholics on the Island of Rhodes, says that Mass there is always in Latin, though the readings are given in whatever language is spoken by the congregation. (Most of the Catholics are tourists.)
14. It is reported in the Spring, 1990 issue of *Voices*, newsletter of the society "Women for Faith and Family", that a Latin Mass was sung by Fr. Maurice B. McNamee, S.J., at Annunziata Parish in St. Louis, Missouri, on March 31, as part of a Lenten morning of recollection sponsored by the society; one hundred people attended.
15. The July, 1990 number of the *Homiletic and Pastoral Review* contains an article, "The Language that rose from the dead", about Latin. It is claimed that since Latin is not "alive" in the same sense as the vernacular languages, it is not decaying and dying as they are. The author, Fr. Randall Paine, writes in a style that is a bit inflated; had he been more austere, he could still have gotten his point across. (E.g., "But the golden tongue of Cicero was on its way out, and along with the Empire whose body was dismembered and put to seed for a new garden of nations, that ancient tongue was almost buried too.")
16. The July 2, 1990 issue of *The New York Times* carried a short article on page A3 about a riot in the Cathedral of Pontoise, France. On Sunday, July 1, it says, about eighty French "traditionalists" tried to take over the high altar at St. Maclou Cathedral so that their priest, Fr. Andre Barrere, could say the old Mass in Latin. A brawl broke out, the cathedral clergy were shoved aside, candles were thrown, and the protagonists punched one another. The police were called, but the brawl went on for more than an hour. Finally, a truce was established, and Fr. Barrere agreed to celebrate his Mass at a side altar. The whole episode makes Christianity look ridiculous, and only goes to show how quarrelsome priests and fanatical believers can reduce the Catholic religion to nonsense. Religious controversy is the offspring of arrogance and folly.
17. In an editorial in the Spring, 1990 issue of *Sacred Music*, Harold Hughesdon, Vice Chairman of the Minnesota Branch of the LLA, argues that a new book of ceremonies is needed to do the job that Fortescue did for the old missal.

\* \* \*

## Open Forum

**Martin E. Morrison**

136 Loma Verde Drive

San Lorenzo, California 94580-1782

June 30, 1990

Prof. Dr. Anthony J. LoBello  
Box 29, Dept. of Mathematics  
Allegheny College  
Meadville, PA 16335

Dear Prof. LoBello,

Here are two items that may be of interest for the *LLA Newsletter*.

(1) The state of Latin at the Vatican is not as desperate as some reports in the *LLA Newsletter* would seem to indicate. Within the past several months, I have had occasion to write, in Latin, to the Pontificia Commissio "Ecclesia Dei" and to the Congregatio de Cultu Divino et Disciplina Sacramentorum.

In the first case, I received a prompt note in reply, also in Latin, from the Commission's subsecretaries, who wrote a detailed reply of three paragraphs in very pleasing ecclesiastical Latin.

(2) Fr. Merrill Adamson and I, of the Community of Sts. Dominic and Francis and the Schola Gregoriana (San Francisco), are offering "An Introductory Course in Church Latin", in which fifteen students are enrolled. The course is being held in ten weekly 2½ hour sessions and is based upon Cora C. Scanlon and Charles L. Scanlon's *Latin Grammar: Grammar, Vocabularies, and Exercises in Preparation for the Reading of the Missal and Breviary* (Tan Books, 1944, 1976).

The students, who have for the most part not studied Latin previously, have varied interests that bring them to the course. Some wish to understand the words of the Chant and Liturgy, others wish to read classical authors such as Caesar and Livy or mediaeval authors such as St. Thomas Aquinas, still others are currently learning English as a second language and look to Latin to help them in their understanding of English.

Depending upon the interest, the course may be offered again, a second course based upon the Scanlons' *Second Latin: Grammar, Vocabularies, and Exercises in Preparation for the Reading of Philosophy, Theology, and Canon Law* may be offered, or study groups in classical or mediaeval Latin literature may be formed

Sincerely,  
Martin E. Morrison

## With Latin In The Service Of The Popes

By Antonio Cardinal Bacci

The Conclusion of the English Translation  
Made from the Italian Original by



the Chairman, Anthony Lo Bello, with permission of the Cardinal's Nephew, Professor Marsilio Bacci

### The Development of Latin into Its Classical, Patristic, Mediaeval and Modern Forms

I now conclude my observations on Latin with the ideas which I recently discussed in lectures in Florence, Montepulciano, Catania, Caserta, and Trieste.

The Roman tongue, that language which is perhaps the most logical, organic, and harmonious in the world, has twice received from Deity the historic mission to unite and cement nations together into a superior civilization and thereby become the vehicle of mutual communication and the bond of unity. This happened for the first time when the Roman legions, marching victorious to the extremities of the earth, created that empire of which Cicero said, *patrocinium orbis terrae, verius quam imperium poterat nominari* (*De Officiis*, II, 8), i.e., it could more truly be called the protection of the world, rather than an empire over the world, and which, according to Pliny the Elder, *tot populorum discordes ferasque linguas sermonis commercio contraxit* (*Historia Naturalis*, III, 6,2), i.e., drew together through the fellowship of language the rude and various tongues of so many peoples. In this way was formed that universal community of nations of different races, which assimilated in itself by that one language all that was great, beautiful and true which the ancient civilizations, especially the Greek, had produced.

The second time was when, after the thousand-year old empire of the city of Rome had been overthrown by the barbarian hordes and the deep corruption of paganism, the thought, learning, and language of Rome, now become Christian, was enriched and spread everywhere by the monks, bishops and missionaries which the Roman Pontiff was sending out along the old consular highways as unarmed messengers of truth to the Franks, the Britons, the Germans, the Batavians, the Frisians, and even to the unknown peoples of Slavonia, Scythia, and Tartary, so that one could say of Rome *quidquid non possidet armis, religione tenet* (Prosper of Aquitania, *Carmen de Ingratis* 41-44, in Migne, *Patrologia Latina* 51, 97), whatever she does not possess by arms, she rules by religion.

With words not entirely free of rhetoric, but nonetheless very true, a great humanist, Lorenzo Valla, comparing the Roman Empire to its language, wrote:

*De comparatione imperii sermonisque Romani hoc satis esse dixisse. Illud iam pridem, tamquam ingratum onus, gentes nationesque abiecerunt; hunc omni nectare suaviorem, omni serico splendidiorem, omni auro gem-*

*maque pretiosiore putaverunt. Magnum ergo latini sermonis sacramentum est, magnum profecto numen, quod apud peregrinos, apud barbaros, apud hostes, sancte ac religiose post tot saecula custoditur, ut non tam dolendum nobis Romanis, quam gaudendum sit atque ipso etiam orbe terrarum exaudiente glorandum. Amisimus Romam, amisimus regnum atque dominatum. . . verumtamen per hunc splendidiorem dominatum in magna adhuc orbis parte regnamus* (In sex libros elegantiarum, praefatio I).

Peoples and nations cast off the one as if it were a disagreeable burden, but the other they prized as sweeter than nectar, more splendid than silk, and more precious than gold or any other gem, and they jealously maintained it as if it were something divine that had come down from heaven. And it is certainly true that the Latin language is an uncanny thing: great indeed is its divine power, for foreigners, barbarians, and enemies alike have preserved it fully and religiously for so many centuries that we Romans should not mourn but rejoice before the whole world. We lost Rome, we lost the Empire, we lost power. . . but nevertheless, by means of the more splendid influence of this language we continue to rule over a good part of the earth.

Now who is responsible for this immortality and universality of the Latin language? Certainly most of all the Catholic Church which, making it its own, infused it, so to speak, with its own immortal, unifying and pacifying vitality, and used it to spread the Gospel, make all peoples brothers, and create a *Civitas christiana*.

In that great shipwreck of peoples, institutions, and civilizations that was the fall of the Roman Empire, as the genius and faith of the city were not entirely submerged, neither was its language. It is true that the emperors, the consuls, and the legionaries spoke no more, but above the immense ruins and raging deep, the Popes, bishops, and new apostles of the gentiles spoke aloud. The language of Latium, slowly transforming itself, continued to resound throughout the world and bring together new peoples, made brothers under the beneficial influence of Christianity.

### Christian Latin

The first examples of Christian Latin were quite modest and without any literary pretense. They were generally translations from the Greek, written up in a simple way, clear but rough, quite close to the *sermo rusticus* or common speech already in use among the people. Such were, for example, the ancient versions of the Gospels, the Acts of the Apostles

and the Letters of the Apostles, that is, the Letters of St. Paul, St. Peter, St. John, etc. But then there was felt the need to assimilate and to transfer into Christian thought whatever of beauty and literary perfection the language of Rome had produced in its great classical writers. That is, it was thought, and quite rightly, that art and literature could and should serve to illustrate and to propagate the precious religious and moral treasure which Christianity had brought to the earth.

The Apologists and Western Fathers, writing in Latin, provided a breath of new life for that ancient tongue which, with the decline of the Roman Empire, was itself deteriorating and becoming a bit barbarous; thus, in Tertullian, Cyprian, Minucius Felix, Ambrose, Jerome, Augustine and the two Popes Leo the Great and Gregory the Great, one found pages so beautiful and fresh that they compete with those of the authors of the Golden Age.

Later on, the Doctors of the Church and the Philosophers, especially the Scholastic Philosophers, created a Latin that was decadent as a literary form to be sure, with respect to syntax and vocabulary, but more nimble, more flexible, and closer to the new way of thinking, brought back to life with the yeast of the Gospel and made mature from long meditations in the cloisters. At the same time, the *Studia Urbis* or *Studiorum Universitates* which had arisen in the principal towns were speaking, writing and educating in Latin. In the churches, one prayed in Latin, and in the Councils and Synods one even legislated in Latin. In a word, the whole life of the Church unrolled, developed, and progressed as she continually expanded, ever using that language as a universal medium and noble instrument to unite peoples and create the new Christian community.

Right up to the beginning of what is called the modern epoch, there is a lack of Pontifical documents that encourage the study and cult of Latin, for the simple reason that in those times it was not a controversial matter and was admitted by all that Latin was not only the official language of the Church but also the common tongue of the learned of every nation; it was therefore sufficient for the Church and for the Popes to emphasize the importance of Latin merely by using it, by practical example. There was also a time when certain humanists thought they could supplant the vernacular languages, then rising and flourishing, with that one imperial language, Latin, which they wanted to make the single and universal language of the Holy Roman Empire.

### The Humanists

When Charles V was elected emperor, Romulus Amaseus, an elegant Latinist and uncompromising Ciceronian, in his famous Latin address, did not hesitate to affirm most solemnly that only the ancient language of



Rome was capable of expressing great thoughts, and that the vulgar, national languages were merely for the use of the mob. This was clearly an open and most grave exaggeration. But no less grave and dangerous is the exaggeration of those people today who would like to reduce the teaching of Latin in the schools to zero (or something close to zero), condemning it as a useless burden which should be replaced by more interesting subjects of a utilitarian sort, more appropriate for modern life and activity. Today, that is, some people are planning to make school elementary and technical, leveling the culture of the young not by lifting those on the bottom up, but by pushing those on the top down, producing thereby a ridiculous equality of brains which, by natural law, are not and never can be equal, but must be treated each according to its own capacity, not evened out to some mediocrity that extinguishes all desire to be the best and to live up to the highest standards.

The first group of whom I have just spoken, those who think like the humanist Romulus Amaseus, go against the sovereign requirements of the new peoples; in order to conserve intact the glorious trunk of Latin, they propose to lop off the shoots that spring from it, shoots which Dante, Shakespeare, Victor Hugo and Goethe have given us. The second group, on the other hand, in order to give greater life to and provide more room for development of these linguistic and literary shoots, want to dig out the deep roots whence these draw their life-blood. The former, in a word, were dreamers, who wanted to turn the clock back; the latter are superficial technicians who know no better than to prefer reinforced concrete to poetry, technology to thought, and machines to art, and who do not understand that without the classical languages, our culture would be an edifice constructed on quicksand, an improvisation that, taking no account of the past, would not be able to survive into the future.

The history of civilization, like that of culture, does not develop by leaps, without continuity; rather, it is like a series of blocks piled one upon the other. Woe is he who removes the first block, for the whole pile will then come crashing down into the abyss, an abyss that will lead to a new form of barbarism, albeit with a veneer of civilization.

### The Work and the Influence of the Church

The Church has always avoided both of the extremes of which I spoke above; she allows and favors the new national languages, but she wants, at the same time, to have a universal language for all, namely, her own official language, Latin, which no truly educated person can ignore, and which can serve as a bond of unity for her great international community.

If, as I have already pointed out, one can rarely find the call and exhortation to study

Latin in the Pontifical and Conciliar documents of old times, precisely because the need was not felt to do so, it is nevertheless true that the Church, and in particular the Popes, have always rendered good service in this respect.

Who, we may ask, saved whatever remains of Latin literature from universal barbarism and illiteracy if not the Church? When, at the time of the barbarian invasions, everything was sacked, destroyed, burned and forgotten, the Popes, the bishops, and the monks tried to save the masterpieces and precious documents of Roman and Christian literature.

While the gale winds were destroying everything that ancient civilization had imagined and constructed, the Popes, the bishops, and the abbots of both big and small monasteries were forming libraries where the ancient codices were jealously guarded and which the quiet and hard-working monks transcribed and often illustrated with precious miniatures. In this regard Leo XIII, in his Pontifical letter *Plane Quidem*, addressed to the Cardinal Vicar of Rome on May 20, 1885, correctly observed:

*Hoc summum beneficium Ecclesiae debetur, quod libros veteres poetarum, oratorum, historicorum latinis graecosque magnam partem ab interitu vindicavit. Et, quod nemo unus ignorat, quibus temporibus bonae litterae vel per incultum et neglegentiam iacerent, vel per armorum strepitum Europa tota conticescerent; in communibus monachorum ac presbyterorum domiciliis unum natae sunt ex tanta illa turba barbariaeque refugium.*

The Church performed this supreme service: she saved from destruction the great part of the old books of poets, orators and historians, both Latin and Greek. And furthermore, as everyone knows, while literature lay prostrate because of ignorance and neglect or indeed altogether ceased throughout Europe on account of the din of battle, it found its only refuge from this commotion and barbarism in the monasteries of the monks and the residences of the priests.

For this reason, the word *cleric* came to mean *literate*, because churchmen alone kept lit the flames of knowledge and art amidst the darkness round about them.

Not only was the ancient patrimony of Roman thought and literature saved, at least in great measure, but in the Church one continued to write in Latin. Even in the darkest period of the Middle Ages, the Roman Pontiffs published all their documents in Latin. There was thus formed at the Roman Curia a style of writing with its own special rules, the *Stilus Curiae Romanae*, which had so great an influence on all the chanceries of Europe and which was taken for a model by almost all the Latin

authors of the time. It was not a classical Latin; this new Latin, which flourished in the Middle Ages, diligently prized, more than purity of literary form, syntax, and vocabulary, the *cur-sus* (the flow of discourse), the *clausula* (the close of a period), and the rhythmic or metrical cadences.

The masters of the *ars dictandi* (the art of composition), who had their hub at the Roman Curia and whose patrons were the Popes, codified the subtle and accurate norms which had to be followed in Latin composition. These norms, which were supposed to be held secret, reached such a level of precision that one was able through them to distinguish forgeries from the authentic Pontifical documents truly written at the Roman Curia.

Once one gets beneath a surface which is, from a literary point of view, sometimes rough and harsh, the Roman Chancery prose of the Middle Ages, on account of the aforementioned norms or *dictamenta*, achieved a singular harmony and musicality. During the eleventh century, this Latin of the Chancery underwent a great development and revival, and it contributed not only to the rebirth of Latin letters and culture, but also to the formation of the various national languages, which at that time were everywhere in a state of germination. (See *Traduzione e poesia nella prosa di arte italiana dalla latinità medioevale* a G. Boccaccio by Alfredo Schiaffini, Genoa, 1934.)

Quite rightly did Augusto Conti write in his *History of Philosophy*, speaking of Thomas Aquinas, that his Latin, and indeed mediaeval Latin in general, was the womb of the new Romance languages, for it gave them that looseness and limpidity which distinguish them from the ancient classics.

### The Humanists and the Church

The rules on which the style of the Roman Curia and a great part of mediaeval Latin prose were modelled are discussed by Pietro Fedele in the preface of the volume of Francesco Di Capua, *Fonti ed esempi per lo studio dello Stilus Curiae Romanae mediaevale*, Loescher & Co., Roma, 1941, pp. III-VIII. Of fundamental importance in this subject is the work in three volumes by the same Francesco Di Capua, *Il ritmo prosaico nelle lettere dei papi e nei documenti della Cancelleria Romana dal IV al XIV secolo*, the Lateran University, Rome, 1937-1939.

When, at the end of the fourteenth and the beginning of the fifteenth century, there arose that artistic and literary movement that we are accustomed to call humanism, one no longer paid attention just to the subtle rules and periods of the ancient rhetoricians and the *magistri artis dictandi* (teachers of the art of composition) but aspired most of all to renew Latin letters according to the ancient classical models, giving them a new breath of life, so that Latin became classical once again, albeit enlivened with the thought of the new times.



Everyone knows how the Popes fully favored this humanistic movement and how some were themselves humanists, so that Rome became the center of this reflowering of Latin letters. Leo XIII wrote in his Pontifical letter *Plane quidem* of May 20, 1885:

*Neque praetereundum, quod ex Romanis Pontificibus Decessoribus Nostri plures numerantur clari scientia harum ingenuarum artium, quas qui tenent eruditi vocantur. Quo nomine permansura profecto memoria est Damasi, Leonis Gregoriotique Magnorum, Zachariae, Sylvestri II, Gregorii IX, Nicolai V, Leonis X, Eugenii IV. Et in tam longo Pontificum ordine vix reperiatur, cui non debeant litterae plurimum. Providentia enim munificentiaque illorum, cupidae litterarum iuventuti passim scholae et collegia constituta: bibliothecae alendis ingeniis paratae . . .*

Nor must it be overlooked that of our predecessors the Roman pontiffs, many are deemed illustrious in the knowledge of those noble arts the professors of which are called learned. In this number, surely of lasting memory are Damasus, Leo the Great, Gregory the Great, Zachary, Sylvester II, Gregory IX, Nicholas V, Leo X, and Eugene IV. And even in such a long list of Pontiffs, there is scarcely one to whom literature does not owe much. For by their foresight and generosity, schools and colleges were founded far and wide for young people eager to study literature, and libraries were prepared to sustain the learned.

As a result, even the *Stilus Curiae Romanae* was profoundly modified and transformed. Filippo Bonamici, the elegant Latin secretary of Clement XIV (1769-1774), wrote a book entitled *De claris pontificarum epistolarum scriptoribus* (*Noteworthy Composers of Pontifical Letters*) in which he not only listed the papal Latinists from St. Jerome's time to his own, but also indicated, with wisdom and the proper discernment, what the style of the Pontifical Latin Secretaries ought to be. They should, he said, avoid two extremes, each equally blameworthy. One extreme is that followed by people such as Aonio Paleario, Giulio Scaligero, and especially Pietro Cardinal Bembo, all of whom, on account of their love of classical Latin, expunged from their vocabularies all those new words which were necessary for the expression of the dogmas of the Christian religion, words which the Fathers and Doctors of the Church had wisely derived from the profane classical authors according to the laws of semasiology and semantics. (Bonamici wrote, on page 41 of his work mentioned above, "*Valde peccatum est ab iis, qui veterum Latinorum verba ita cupide atque intemperanter amplexi sunt, ut alia omnia fastidirent, atque illa etiam quae aut necessitas*

*asciverat, aut religio consecraverat.*" Surely they have erred who have so fanatically and excessively embraced the vocabulary of the old Latinists that they eschew all other words, even those required by necessity or adopted by the Church.) For example, they called the Holy Trinity *triforme numen*, the Virgin of Loreto was *dea laureana*, and the Pope they spoke of in the following way: *creatum fuisse Pontificem beneficio deorum immortalium, ac Iovis veluti personam gerere* (he who was made Pontiff through the favor of the immortal gods and who, so to speak, takes the place of Jove himself). On this subject, another elegant humanist, Antonio Mureto (1526-1585), correctly wrote:

*Ne illorum stultitiam imiteris, qui usque eo antiquitatis studiosi sunt, ut voces quoque christianae religionis proprias refugiant et in earum locum alias substituant, quarum nonnullae etiam impietatem olent; qui non fidem sed persuasionem; non sacramentum corporis dominici, sed sanctificum crustulum; non excommunicare, sed diris devovere, non Angelos, sed genios; non baptizare, sed ablucere dicunt, aliaque eodem modo depravant; qui, ut opinor, nisi sibi metuerent, etiam pro Christo Iovem Optimum Maximum dicerent. Est enim magis Ciceronianum. (Variarum Liber XV, I)*

Do not imitate the foolishness of those who are so fanatical about antiquity that they spurn even those words that are proper to the Christian religion and substitute others in their place, some of which smack of impiety. For example, they say not *faith*, but *persuasion*; not the *sacrament of the body of the Lord*, but the *sanctifying loaf*; not *excommunicate*, but *make over to the Furies*; not *Angels*, but *Guardian Spirits*; not *baptize*, but *cleanse*. Other words they distort in the same way. They would even, I think, if they did not fear for themselves, go so far as to call Christ *Jupiter, the Best and the Greatest*, for that would be more in the style of Cicero.

Another elegant humanist, Mariano Prathenio (1712-1786), has rendered a similar verdict in his *Commentarii de vita et studiis Hieronymi Lagomarsini*, on pages 151-152. Against the extremists there stands the golden classical and yet Christian Latin of Sadoletto and many others, such as Andrea Rapiccio, Bishop of Trieste, who flourished as an elegant poet in the beginning of the sixteenth century.

The other grave error to be avoided is that of those who, in the words of the aforementioned Filippo Bonamici, propose that the Latin of the Fathers and of the Roman Curia should abandon all classical elegance and accept

into its lexicon without discrimination every word coined in the time of bad Latin and even of the worst Latin, which policy would result in a barbarous and variegated hybrid that would be more to the disgrace than to the honor of the Church.

Of these people, thus writes the aforementioned Latin secretary of Clement XIV:

*Qui omni prophanorum contempta elegantia, ecclesiasticae, ut ipsi aiunt, scribi dicunt oportere, . . . si nulli pura sermonis, nulla numeri habita ratione, tertio quoque verbo ingerant filialem oboedientiam, paternum zelum, aliaque huiusmodi; si sacris e libris verba utcumque inferciant, et sensus quosdam afferant mutilos atque hiantes, eamque ob causam germanos se esse scriptores ecclesiasticos, ne illi egregie falluntur; et quam vereor, ne in hac ecclesiastici styli quasi latebra eorum delitescat inscitia. Fuga enim laboris, qui est in recte scribendo sane maximus, disertam (quod ait Cicero) neglegentiam reddidit imperitum; ut id non oportere disputent, quod propter ignaviam non libet. (Filippo Bonamici, op. cit., 43-44. These same ideas were expressed in elegant Latin by the famous humanist Giacomo Faccioli (d. 1769), the teacher of the outstanding lexicographer Egidio Forcellini. See *Iacobi Faccioli Orationes, Oratio III, p. 69 s., Typis Seminarii, Padua, 1774.*)*

Those who hold in contempt all the refinement of the profane authors say that they must write, as they put it, in the *ecclesiastical* style. If they care nothing for unadulterated language, if they do not pay attention to rhythm, if every third word in their bloated sentences is *filial* obedience, or paternal zeal, and other things like that, if they stuff their works with all sorts of words taken from the Bible and produce crippled and poorly constructed sentences, then their defense is (if it is not simply a matter of their haven grievously blundered) that they are true ecclesiastical writers, and under this pretext of Church Latin, I fear, there lurks gross ignorance. For they avoid hard work which is inevitable if you want to write properly, and this avoidance is the cause of the eloquent carelessness (as Cicero says) of these ignorant fellows, for they claim that what they, on account of their laziness, are incapable of doing is anyway unnecessary.

Under the aegis and patronage of the Roman Pontiffs, we have had a whole series of Latin writers who have made the language of Rome resound with renewed dignity in the docu-



ments of the Church; this they did by avoiding both traps, that is, the trap of repudiating those Latin words which Christianity has consecrated as absolutely necessary to express Catholic doctrine, and the trap of falling into slovenliness, barbarism, and the unpolished style of dilettantes.

### The Principles of the Church in Its Use of Latin

This seems to be the right place to set straight a matter which certain people handled incorrectly in the past. The matter is: What type of Latin is it that the Church proclaims as its official language and which in fact still is its official language in the liturgy, in its principal documents, in its Councils, in its Synods, and in the daily lectures at its major schools?

The Church accepts and favors with every means at its disposal ancient, classical Latin, which is the true literary language and of which there are the most noble traditions in the great Pontifical documents, that is, in the Encyclicals, the Consistorial Allocutions, and the Apostolic Letters. However, she does not want to ignore, let alone reject, that age-old Latin which the learned have been forming and transforming over the centuries as a result of new needs and the new developments in human thought inspired by the stimulus of Christianity. For the Church, Latin is not a dead language, but a live one; it is not merely an object of erudition and of study according to the great classical models, but is also an instrument of communication and a bond of unity. For this reason, she allows, in addition to Classical Latin, the Ecclesiastical Latin of the Fathers, the Doctors, and the liturgy, as well as that more nimble, more tractable, more flexible, and easier form that we are accustomed to call Scholastic Latin.

I shall therefore say that these criteria of universality, even in the matter of the Latin language, are the real reason why that language has never died in the life of the Church. If the Church, in fact, had closed itself up in the ivory tower of Ciceronian Latin and had excluded from her use that age-old Latin that took form later on in response to the needs of the new times, she would with difficulty have been able to maintain throughout the manifold range of her activities the living use of that language.

I believe, therefore, that here at last is the secret why, after so many centuries, the Church still keeps her official language alive, namely, she has embraced and continues to embrace Latin in all its manifold and glorious history, and, according to the different circumstances, needs, and stations of her people, she has used and continues to use this universal language in the form most appropriate to her purpose and to the level of education of the people whom she is addressing.

The Church is a great international, and

therefore supranational, society; her official language cannot therefore be that of a single nation but must have the genius of that universality that transcends every boundary and avoids and happily overcomes every possible rivalry for pre-eminence or prestige among the different peoples.

### A Constitution on Latin

In conformity with these traditions, the late Pontiff John XXIII published the Apostolic Constitution *Veterum Sapientia* in defense of Latin in general and especially to give a new impetus to the study of that language, particularly in the seminaries, ecclesiastical schools, and universities of the Catholic world.

The noble summons of the Pope was accorded a great and resounding reception such as usually greets a major historical event.

The need for this Constitution was felt especially by those who viewed with sadness the decline of Latin particularly in our Italy, the chief heir of the glories of Rome and of its harmonious, precise, and soundly constructed language which twice, as I have pointed out, has united and made brothers out of the world's peoples in a higher civilization, and which even today is not only the necessary and fundamental basis of our culture, but also the official and still living language of a great supranational society, the Catholic Church, which consists of 500,000,000 faithful spread throughout every extremity of the earth and speaking so many different languages.

I certainly do not want to claim, as I have said before, that the ancient language of Rome should be a new Esperanto to serve the common people; that would be to return to the fantastic dream of Romulus Amaseus. I intend instead to affirm that Latin, if studied in the same way that our humanists studied it, can once again be the vehicle of thought among the educated and a bond of unity among all peoples.

In the great Ecumenical Council, the ancient language of Latium has once again become the *unitatis mirabile vinculum* (the wonderful bond of unity). And mark this well; this one language, whose sounds have echoed under the vault built by Michelangelo for the great basilica, has not proven to be merely a spectacular symbol of the unity of the Church but has furthermore served to express, with that precision which the vulgar languages, on account of their constant evolution and transformation, cannot approach, those incontrovertible truths of Catholic dogma which the language of the Holy Fathers, the Councils, and the Roman Pontiffs has consecrated in unequivocal terms in accordance with a more than millennial tradition.

In this respect, a French scholar, G. Bardy, in his book *La question des langues dans l'Eglise ancienne*, rightly notes that one of the

principal reasons for the Great Schism between the East and the West was the two different languages they used, for after the fifth century, the Greeks no longer understood the Latins and the Latins no longer understood the Greeks, and even the famous German historian Anton Michel similarly observes. "The ignorance of the other's language (for language is the key to the spiritual life of a people) contributed, to a certain extent, to the Schism between the East and the West, whereas sharing a common tongue would have helped lessen or at least weaken the forces that were working for separation . . . The whole world of the Latin Fathers remained hidden from the Greeks . . . and the West was incapable of offering its works to the East." (See *Sprache und Schisma*, in *Festschrift Kardinal Faulhaber zum achtzigsten Geburtstag*, München, 1949, p. 68.)

In this way, neither side understood the other in the subtle discussions of dogma, and the Great Eastern Schism was the result.

Great prudence must be used in allowing other languages, especially in the liturgy, lest that of which Sallust complained once again be proven true, *Nos vera vocabula rerum amissimus* (*Catiline*, c. 52), we don't have the right words for these things any more, and equivocation, uncertainty, and quibbling fatally work their way into the most sacred and immutable matters.

### The Debate about Latin

The Apostolic Constitution *Veterum Sapientia* does not deal with Latin merely as the official language of the Church, but also exalts its importance as the foundation of culture and the instrument of education in our schools. The Constitution uses the following firm and wise words with respect to the efficacious formative power of Latin:

No one can call into question the quite special efficacy which the Latin language and, more generally, humanistic culture have in developing and forming the tender minds of the young. Latin, in fact, cultivates, ripens, and perfects the best powers of the spirit, it promotes agility of mind and adroitness in rendering judgment, it enlarges and consolidates young minds so that they learn how to come to grips with and evaluate things properly, and, finally, it teaches one to think and speak with consummate precision.

This solemn affirmation of the supreme ecclesiastical authority, accompanied as it was by sound provisions for the establishment of a school for the study of the best Latin to be inaugurated in Rome, appeared to some to be like a blast from one of those large-mouthed guns that are fired to disperse hail-storms, a blast fired against dense clouds that had, for several years, been spanning the horizon and



threatening to wipe out or at least upset the teaching of Latin; others, however, those who hate Latin because they are ignorant of it or have no more than a superficial knowledge of it, those to whom it brings back memories of yawning at their school desk, and especially people who loathe Latin because it is the language of the Church, these others have cried foul and have claimed that we are returning to the Middle Ages and are putting a useless burden on the backs of our children. All of these people are products of the transformation of modern culture accomplished by technology, machines, supersonic jets, and interplanetary voyages, things, they say, that are useful and not the mere dreams of poets.

Let me give an example. In the newspaper *l'Unità* of March 2, 1962, they dare to say that the Vatican, in issuing this new document, is trying to stage a comeback of "this cold, fossil of a language . . . which cannot contribute anything to the education of our youth". One need only point out that only a few months before, the famous Russian philosopher Borovskii, in a lecture delivered in polished Latin at the University of Leningrad, had recommended the promotion of the language of Rome, which he called the best teacher there is of arts and letters (*litterarum et artium optima magistra*) and a language that can make an incalculable contribution to the most weighty cause of a more liberal education of the people (*ad gravissimam illam causam liberalioris institutionis publicae*).

How do we explain this contrast between the learned Russian professor and the newspaper quoted above? It is quite simple; it is a lack of solid culture, or at least gross levity and superficiality that makes one call the language of Cicero, Vergil, Julius Caesar, and so many others a "cold language" that has nothing to teach our youth.

I would like, moreover, to mention here one aspect of Latin, or rather a reason for its importance, that appears to me to be of the greatest significance but which few nevertheless have examined in sufficient depth. The Latin language is not only the official language of the Church but is also the fundamental substratum of our civilization, a substratum upon which many wonderful things in the arts and sciences can be constructed, according to the culture and genius of the various nations, but which no people can do without. Let me explain. The vernacular languages of today reflect the particular genius of each people and often provide quite a contrast when compared one with the other; they are the mirror and the image of different nationalities and different civilizations in continual evolution. However, the ancient language and culture of Rome reflect the SYNTHESIS of different civilizations and combine them into a unity; into it there flows, as if into a marvelous melting-pot, the thought of the greatest

thinkers whom mankind has ever produced, along a route that takes us from the nations of the Orient, through Egypt and Greece, all the way to the shores of the Tiber. Along this route, their thought has been enriched by all the elements of the human soul and has reached such heights and universality that one should call it the thought not of one people but of the whole human race. It is the eternal and universal basis of humanism which is now the common inheritance of all peoples and which no single people can ignore.

Rome, having inherited the wisdom and art of Greece, used its genius to make them universal and adapt them for all minds, so that one can say, with Pius XI in his document *Officiorum omnium*, that in the designs of Divine Providence, Latin became a worthy instrument to perform that supernatural grafting of the divine onto the human which was brought about by Christianity. This grafting is represented architecturally by the arch, which was unknown to the Greeks but invented by the Romans, the arch between the divine and the human; Latin literature became such an arch, as Tertullian, alluding to the pagan authors of the classical age, pointed out: *O testimonium animae naturaliter christianae (Apologeticum XVII, 6)*, these writings are evidence that the human soul is by nature Christian.

In the aforementioned document *Officiorum omnium*, Pius XI spoke of Latin as

*Hoc . . . loquendi genus pressum, locuples, numerosum, maiestatis plenum et dignitatis, quod mire dixeris comparatum ad serviendum Romani Pontificatus gloriae, ad quem ipsa Imperii sedes tamquam hereditate pervenerit.*

This concise, rich, and melodious way of speaking, full of grandeur and merit, which was marvelously ready and waiting, you could say, to serve the glory of the Roman pontificate, to which the very seat of the empire devolved as if by inheritance.

No people, therefore, can be jealous of Rome, because Rome belongs to the whole world; no people can be jealous or envious of the Latin language, because she is, or rather ought to be, the language of all learned men.

#### The Reasons for the Decline in the Study of Latin

It is an undeniable fact that today the study of Latin is in sharp decline among us, and, in my opinion, there are two main reasons for this.

The first, which applies to everybody, is this: modern civilization is the civilization of the machine, the civilization of technology; whatever does not produce, that is, whatever is not useful and thus utilitarian, is therefore no longer of interest and is abandoned or at least

left to those few who still live in the stratosphere of literary ideals and who, to the present generation, appear to be no better than grave diggers who are trying to unload a useless burden, a corpse, on the backs of our youngsters.

But these criteria would lead to the banishment not only of Latin, but of all the eternal values of the human spirit. Civilization would flatten out, become materialistic, and lose its soul; reinforced concrete, as I have said, would be worth more than poetry, the motion picture industry more than Vergil, and the atomic bomb more than the dome of Michelangelo.

For this reason, perhaps, some people today do not dare to banish Latin entirely, but instead, with premeditated calculation, cautiously try to reduce the study of it in order later on slowly to suffocate it; this is surely a more insidious plan than the former one.

The second principal cause for the decay in the study of Latin is, in my opinion, the sterile emphasis on theory by certain zealous professors, who do not understand the proper place for their scholarship.

The ideas I am going to express on this point are inspired by the teachings and exhortations on the study of Latin by the Sovereign Pontiffs, and they especially and fully conform to what has been set forth in the Apostolic Constitution *Veterum Sapientia* of John XXIII and the *Motu Proprio* of the reigning Pontiff Paul VI, *Studia latinitatis*, wherein he implemented the constitution of his predecessor by founding at Rome an international Pontifical Institute, *Latinitas*. In the aforementioned *Motu Proprio*, after having recommended "a better knowledge of both ancient and recent Latin", it is set down that "the teaching of Latin should be accompanied and sustained by constant practice in writing Latin, so that the pupils not only arrive at a solid knowledge of the Latin tongue, but also learn how to write in it efficiently, purely, and with taste." By these words, it is clear, it is recommended that the practical and humanistic method of teaching Latin be employed, and not just that sterile theoretical method that reeks of erudition, which makes learning Latin an odious chore for the young.

Today, alas, in many schools, one teaches more theory and scholarship than Latin; that is to say, in the early grades one teaches just grammar, consisting ordinarily of the old stereotyped systems according to the formula *ex libris libri fiunt* (make new books out of old books), and in the higher grades and universities, a lot of philology, textual criticism, and aesthetics. These things are all very useful, and a good instructor can easily put on quite a show, while the pupils wearily doze off or stare at the ceiling.

The educational system in vogue today is



INSTRUCTIVE, but it is not CONSTRUCTIVE. One must remember and keep in mind that Latin is really not a SCIENCE, but a LANGUAGE. One must therefore learn not only to understand it but also to enjoy it, to write it, and to speak it; otherwise, one misses the very purpose of a language.

The teacher who limits himself to scholarship (even if quite vast) is like a fellow who dissects a corpse, all the while pointing out the precise function of each of the organs, or to a mechanic who dismantles an automobile, indicating as he goes along the purpose of each part; then it all ends, the corpse remaining a corpse and the machine remaining a heap of inert parts.

It is necessary to give movement and life to one's teaching, and this can be accomplished by adding Latin composition to what would otherwise be lifeless grammatical rules, requiring the students to express their thoughts, their feelings, and the things they see, hear, and taste in the ancient language of Rome.

Latin needs a renewal, not of its morphology and syntax, but in thought, in content, and consequently in a good deal of its lexicon, namely, in that part of it that must express all that is new in the thought and attitudes of modern life. Our humanists did this, and we shall have to do it as well if we want to promote the revival of this language, which is the root stock of our own national language, Italian, a language which we shall never be able to understand fully right down to its depths and in all its colorations if we are ignorant of Latin.

It is necessary, in conclusion, to return to the humanistic method of teaching Latin if we want the students to get interested in it, and if we want it to flourish once again in our schools.

At this point, I should like to quote the following important words of the poet Giacomo Zanella (1820—1888), which sound as if they were written today:

Once upon a time, it used to be the special boast of the Italians that they wrote Latin better than any other European people; indeed, many of our writers of the sixteenth century, such as Fracastoro, Vita, A. Flaminio, G. Casa, B. Castiglione, and Ludovico Ariosto himself were not far behind the authors of the Golden Age of Augustus . . . Foscolo was in contempt of the decree of the Cisalpine Republic, which tried to abolish the study of Latin in the schools . . . The way Latin is taught today will bring us to the same end that was feared and lamented by Foscolo. Since linguistics prevailed over aesthetics, and the minute analysis of a single word over the artistic observation of the thought, Latin in our schools has become an

empty waste of time; indeed, the young do not lose an hour to forget it all as soon as they get to the university.

The Ministers of Public Instruction, Ferdinando Martini in 1891 and Guido Baccelli on November 10, 1894 (both of them were not only Ministers of Public Instruction but also Latinists and humanists), issued admonitions in this regard that those in high places would do well to consider even today. The latter, Guido Baccelli, in a circular letter on the study of Latin in the schools, used these words:

The children will not learn to love that divine language, yea, they will learn to hate it, if there, in the school, they find the teacher all too ready to bore them and terrify them with the dryness and intricacy of grammatical rules.

This will happen all the more if those same teachers, he said, do not bring the subject to life by the living use of the language. The former Minister, Ferdinando Martini, gave his assent to a statement of the Commission for the Teaching of Latin that went like this:

In the grammar schools, grammar has cast its long shadow over the immortal flowers of ancient thought and covered them with a cloud. The youngster leaves school and throws his books away. Vergil, Horace, Livy, Tacitus! Every line in them, one could say, was a trap that hid a grammatical snare for him, cost him so much work, and brought on so much yawning.

After these stern warnings that we should return to the humanistic method of teaching Latin, warnings which have, in substance, been wisely repeated in the Apostolic Constitution *Veterum Sapientia*, I have nothing more to say except to recall the observation of the great Greek historian Plutarch, who wrote, "The minds of the young are not vases to fill but torches to set aflame!" What is needed therefore is not to stuff the brains of our children with sterile theoretical rules, but to light the torch of true Latinity.

### Conclusion

The patient reader, having arrived at this point, will have noticed, so he thinks, that this book consists of two different parts, the first of reminiscences of my time as Secretary of Letters *ad Principes*, and the second an impassioned defense of Latin in life and school.

Permit me to say that the lack of continuity is merely on the surface.

One can spend one's life in grand human enterprises; circumstances - and for this I give thanks to Providence - caused me to choose the simple and compelling road of service to the Latin language, faithfully accomplished at the side of great men who, through the language of Rome, taught and continue to teach

the truths that are a comfort and a hope for mankind.

For the rest, the articles I have written and the speeches I have delivered for the defense and increase of the Latin language are no more than a reflection and, I would say, an obligation of my position, forty years in duration, in the office of the Latin Secretariat of the Pope, where I drew up the most important Pontifical documents.

Anyone who has written in Latin for such a long period of time and on the gravest questions and problems that he is used to thinking in Latin (even through a Tuscan) would at the same time feel the duty to defend the glorious language of our ancestors, neglected today as it is and even the object of plots in our very midsts, we who are the most direct heirs of this noble cultural tradition.

\* \* \*

## At The Side Of The Popes

The Memoirs of Mario Cardinal Nasalli Rocca di Corneliano (1903-1988)

Translated by  
Anthony Lo Bello

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### Translator's Note

I have translated the title *Maggiordomo* (Latin: *Diaetarchus*) by *Major Domo*. This was the chief officer of the Papal Court; he was in charge of all the ceremonies, both public and private, at which the Pope appeared. After his term of office was complete, he became a Cardinal. The position was abolished by Pope Paul VI in 1968 by the *motu proprio Pontificalis Domus*.

I have translated *Maestro di Camera* (Latin: *Praefectus Cubiculi Secreti*) by *Master of the Chamber*. This was the man in charge of arranging all Papal audiences. The title was abolished in 1968, and its incumbent, Msgr. Nasalli Rocca, was given the new appellation *Prefetto di Palazzo* (Latin: *Praefectus Palatii Apostolici*), Prefect of the Papal Household; the new office embraces the duties of the old *Maggiordomo* and *Maestro di Camera*.

I have translated *Cameriere Segreto Partecipante* (Latin: *Cubicularius Intimus*) by *Privy Chamberlain*. For their number and their duties, see the old *Catholic Encyclopedia*, volume XIII, p. 153. In addition to what is stated there, they did all the things we see Msgr. Nasalli Rocca doing in the pages below. The *partecipante* has to do with the fact that in olden times, they were allowed to *participate* at the Pope's table, i.e., have supper with him. Pope Paul did away with the Privy Chamberlains in 1968.



I have translated *Elemosiniere Segreto* (Latin: *Eleemosynarius Secretus* or, as Cardinal Bacci preferred, *Magister largitionum*) by Privy Almoner. He supervised the Papal charities. The title was changed by Pope Paul to *Elemosiniere di Sua Santita* (Latin: *Eleemosynarius Sanctitatis Suae*), which means *Almoner of His Holiness*. At the same time, (1968), Pope Paul changed the titles of *Sacristan* (Latin: *Praefectus Sacrarum Apostolicarum*) and *Master of the Sacred Apostolic Palace* (Latin: *Magister Sacri Palatii Apostolici*) to *Vicar General of His Holiness for Vatican City* (Latin: *Vicarius Generalis Sanctitatis Suae pro Civitate Vaticana*) and *Theologian of the Pontifical Household* (Latin: *Pontificalis Domus Doctor Theologus*) respectively. For all these changes and more, read the above-mentioned *Motu Proprio*.

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## 1. Introduction

I have written here only a few of my reminiscences of the Popes whom I have served, Pius XI, Pius XII, John XXIII, and Paul VI; these are reminiscences which I have allowed to fall, naturally and simply, from my mind, my heart and my pen. However, I have not said everything; there are so many gaps in my account! History is the offspring of time, and not all times are far enough in the past for their offspring to receive publicity.

I make bold to say that whoever has been in the direct and personal service of a sovereign has, more than others, heard, observed and picked up things which, whether big or small, are certainly quite interesting. I wrote everything down during my years of service, for example, every single thing that Pius XI used to talk about when he took those long walks with me in the Vatican Gardens, not only his monologues, but also his comments, which, at times, were more like blows from a sledgehammer than expressions of affection.

Some will say that I relate too many facts, but facts, even the most simple, are the things that most often and most convincingly reveal the whole spirit of a man, and it is the spirit, is it not, which has always been the great actor in human history. In order to make St. Francis more comprehensible and attractive, the *Little Flowers* avail more than his meditations on humility and penance.

And let us not contemptuously call "trivia" that which is in reality the expression of a soul,

a witty remark by which a soul reveals itself, sometimes with a smile and sometimes with a sigh.

I would say that my observations are more than a chronicle, but less than a history. They are little jewels. They are not huge shop windows, but tiny slits, little loop-holes through which one can spot things that seem small, indeed, but which are still contributions to history.

Some may object that I occasionally introduce things that are irrelevant to the person or event that I am dealing with, as when I talk about my mother. Such things spring forth spontaneously from my heart, and I cannot suppress them.

At the end of my personal reminiscences, I have added an appendix; therein I have included things about the Popes of an age now long past, things which I either heard from people who were close to those Pontiffs, or from individuals who had preserved them as episodes from remote times, or things which I had stumbled upon as I fumbled about in some archive.

This book *At the Side of the Popes* is the second in a series of which the first was *Chaplain on Death Row*; I am now preparing the third, *In the Care of Souls*, which will deal not only with some of my pastoral experiences, particularly as a preacher of popular missions, but also with my ministry to the sick, written from the point of view that in every sick man there are two things sick, the body and the soul.

Greetings are exchanged in many ways, by hand, with a word, or by a postcard. How then shall I greet you, dear reader? I have not yet decided. But these memoirs are a way for me to take leave of you, written as they are in the twilight of my life.

May the Popes at whose side I stood, and the souls whom I tried to comfort, bless me!

## 2. Benedict XV

I came to Rome, or, more precisely, to the Roman Minor Seminary (which, until shortly before, had been called the Vatican Seminary) in October, 1917. My dear mother accompanied me to the Seminary to present me to the rector, Francesco Roberti, now a Cardinal, my dear mother, in whose life three things shone, her eyes, her faith, and her love for her children. Mothers dream all sorts of things for their children's future, but mine, wise as she was, could never have thought that her little Mario would one day be a Cardinal. What can one say about mothers? Their children can become princes, but mothers are and remain queens.

In those days, Benedict XV was Pope. A few days after I had entered the Seminary, my mother and I were received in audience by

the Holy Father. Our cousin, Msgr. Giovanni Battista Nasalli Rocca, Privy Almoner of His Holiness, for whom the Pope had a special predilection, accompanied us. When I think of it, I can see that Benedict XV soon took a special liking to me as well, so much so that one day he told me, "Grow up fast so you can come with me."

Benedict XV cut a poor figure physically; he limped along and stuttered a bit, and he was a tiny fellow, scarcely five feet, three inches tall, and his features were irregular; nevertheless, he was so imposing in soul that one could apply to him the famous words: The smallest piece of matter is at the service of the greatest spirit. What a spell he cast! John XXIII told me that of all the Popes he had known, beginning with Leo XIII, Benedict XV was the one that made the greatest impression on him.

I would like here to mention a personal reminiscence from the period when I was a seminarian.

Every year, in the pavilion called "The Chinese Hut", the Pope used to be present at a catechetical competition which he himself had established. He gave a big silver watch for first prize, a smaller one for second prize, and an even smaller one for third prize, but all three were precious. I, alas, was never one of the winners.

On one occasion, when he was telling us about the collection of donations on behalf of the children of Vienna who had been injured during the war, he said, "I had a sapphire of my mother's; she wore it all the time, but I'm selling it now for these children. My mother loved us, her children, so much, and, indeed, all children."

These meetings with the Pope used to take place in the Vatican Gardens, either in front of the Grotto of Lourdes, or in front of the Grotto of the Madonna della Guardia, and there, on our knees with the Pope on the icy ground, we used to recite an *Ave Maria*. On her feasts, and on Saturdays, the Pope used to intone three Aves. Later on in life, I would once again kneel before those grottoes and recite the *Ave Maria* with four of his successors.

He used to call us his "crows" in jest, and he often was present when we played. One time I fell down while running. The Pope broke out in laughter and gestured as if he were picking me up. His brother the Admiral was frequently at his side at these times; the Admiral was a paralytic, confined to a wheelchair which the Pope himself often pushed. When they met us during their daily stroll, they would accompany us for a little while. One day, the Pope saw our young prefect walking with his Breviary in his hand, and said, "When you take the boys out, play with them a bit; leave the Breviary at home."

Another time, he asked us what the commis-



sary had fed us for dinner. One of the smallest children replied, "Beans (*fagioli*). The Pope thought that he had said "Pheasants (*fagiani*)," and cried out in amazement, "Pheasants! Even the Pope doesn't eat pheasants!" When we corrected him and told him that it was beans, not pheasants, he said, "The Pope too eats beans, all the time."

One day he quizzed us on how one said pen-knife (*temperino*) in French. One boy stood up and said, "Pen-knife in French is *temperen*." "Oh no it isn't!" replied the Pope. "Now let me tell you something. When I was in the gymnasium, I flunked French, but even I know that pen-knife in French is *canif*." The seminarian who had said "*temperen*" became later on in life Apostolic Nuncio in France. What poetry and paternal tenderness there was in these meetings!

I have been told that in his dealings with the prelates of his entourage he behaved in a way that was truly moving. One day, he said to Msgr. Ranuzzi de' Bianchi, his Major Domo, "Monsignore, according to the way things are done here, you should still have to wait two more years before becoming a Cardinal, but I hear that your old mother isn't doing well, so I'll make you a Cardinal right away so that she can enjoy seeing her son in the purple." And that is exactly what happened. Had he waited two more years, that mother would have been dead.

A few years later, in January, 1922, the Pope died of bronchial pneumonia, which he had caught by passing in mid-winter through the *Sala Ducale* and the *Sala Regia* on the way to the Sistine Chapel to consecrate Msgr. Cremonesi, the new Privy Almoner, who was to succeed Msgr. Nasalli, newly promoted to the archbishopric of Bologna.

Thanks to Msgr. Caccia Dominioni, who was then Master of The Chamber, and to Msgr. Nasalli Rocca, I had the sad privilege to be present, at a corner of the room, at the death of Benedict XV. I remember his heavy breathing, punctuated by exclamations in Spanish (for many years, he had been Auditor of the Nunciature in Spain), by prayers, and by ejaculations. *Mater mea, fiducia mea!* were his last words; they were also the last words of Pope John as he lay dying. It is the ejaculation with which the Roman Seminary, even today, salutes its beautiful Madonna. I remember that bed room of the Pope, the next to last on the third floor, beside the one called the corner room; I remember the simplicity of the furniture and the sober furnishings, that iron bed, the wash basin, and the pitcher. Afterwards, I learned that the Pope never used hot water, even in the middle of winter.

### 3. PIUS XI

In the last week of December, 1935, I received the official notice whereby Pius XI, the successor of Benedict XV, appointed me

privy chamberlain. The official notice was handed to me in the apartment of the Master of the Chamber, Msgr. Camillo Caccia Dominioni, who, a few minutes before, had just received the official announcement of his own elevation to the College of Cardinals. The new cardinal himself handed me my notice of appointment.

### The Man and His Personality

Both in public and in private, Pius XI was ever an example of serene majesty. With regard to his characteristic solemnity, Msgr. Mella di Sant'Elia used to say that this Pope "even went to bed with the tiara on his head". He always had a look halfway between thoughtful and stern; to be more precise, I should say that his face betrayed his inbred austerity.

*Fides intrepida, terrena non metuit*; fearless, he did not tremble before the things of this world. Instead, he confronted them undauntedly face to face.

That look of his, more than merely scratching the surface of solid rock, could instead smash it to pieces. When the Holy Father was telling stories, making comments, suffering, and comforting, his look became quite friendly, although it nevertheless remained austere and serene.

It has been said that there was a bit of the *Rex tremendae majestatis* in him; that's for sure, and it was particularly felt and feared by anyone of his subordinates conscious of not having done something properly or even not perfectly.

Was it difficult to be near Pius XI? I wouldn't say so. I don't intend to be referring to any Pope in particular when I say that we must weigh not only the virtues but also the defects of all the sovereigns, all the leaders, whom we serve, but we must not hasten to call defects those things which at times may well be so, but which at other times may be, if I may use the phrase, mere imperfections in one's virtues. For example, pounding the table with one's fist, pounding though it is, is exactly what is needed at times to get things moving.

In Pius XI there was the unshakeable firmness of Gregory VII, the wisdom and learned well-roundedness of Benedict XIV, and the magnificence of Gregory the Great. If one looks at him as a whole, one can well understand some of the things that were said of him; one fellow said that he was the last of the Roman Emperors, while another said that he had a double vocation, to be Pope, but also to be Emperor.

With us, the prelates of his entourage, Pius XI was courteous, though a bit curt; nevertheless, there were times when he was especially considerate. On Easter and Christmas, he himself would cut a cake that had been

brought to his table and send a piece to each of us one at a time, approximately at the moment he thought we would be sitting down to dinner. Not generous with words or compliments, he was so on occasion with actions. When he learned, for example, that the father of one of his privy chamberlains had suffered a financial disaster through no fault of his own, he paid off almost the whole debt himself. He wished us well, and he liked to have us around. When someone said that five privy chamberlains were too many, he answered in a friendly but firm voice, "Keep your hands off our five wounds!"

Pius XI was an attentive and minute observer. One day, while he was taking a walk in the gardens at Castel Gandolfo, he asked me what wind I thought was blowing, and without waiting for my reply, said, "Look at the leaves on that tree, which are telling us something more than the moving branches are; it's a wind halfway between the *scirocco* and its opponent, the *tramontana*."

One day I introduced a group of Italian missionaries from China, where they had lived for many years. At a certain moment, without letting them hear it, he told me, "Look at their faces; they are *Chinese* faces. What do you expect? It goes with the territory; a little bit of the air, a little bit of the sun, a little bit of visual contact with the people where they live, . . . and also a little bit of mystery."

The Holy Father used to tell me that our interior is often manifested on our exterior; thus, our station in life, our noble blood, or our personality are easily figured out, and the higher our station or the more noble our blood, the more easily are they perceived. In this regard, he used to tell me the story of how, when he was still Prefect of the Vatican Library, he was waiting once in the antechamber of the Major Domo, when a tall woman came in all alone. Since the door was a little ajar, he was able to make out the following conversation between the Chamberlain who announced the woman's presence and the Major Domo.

"Excellency, there's a woman who wants to see you."

"Well, who is this woman?" the Major Domo inquired.

"I don't know," the Chamberlain replied, "but from the looks of her, she must be at least a queen."

And he wasn't wrong, because it was in fact Amelia, Queen of Portugal.

It's true that Pius XI operated with the assistance of others who were, moreover, always standing at attention and waiting for their marching orders, but it was always he alone who made the decisions.



He liked his orders to be carried out immediately; Pius XI expected his decrees to be obeyed at once. He was not pleased with delays. To have something done quickly was one of the requirements he set for his government, and it got to the point that even when someone promised to do something "right away", he would demand that it be done "even faster than right away."

One evening, I should say one night - it was 10 PM - the Pope was still at his desk when he summoned me and ordered me to go down at once to the apartment of Cardinal Pacelli, the Secretary of State, and find out if a document that the Pope had been expecting for some time was finally ready or not.

I went down to Cardinal Pacelli and reported what the Pope had said. The Cardinal was a little flustered and embarrassed and asked me to tell the Holy Father that he wouldn't be able to finish the document before the wee hours of the morning. I immediately reported to the Holy Father what the Cardinal had told me. The Pope, half smiling and half not smiling, told me to go back at once and tell the Cardinal that he, the Pope, wanted him to know that in some parts of the world the wee hours of the morning meant right after midnight, and that surely the Vatican was one of those places. In other words, he was given two hours to produce the document.

Pius XI never used the telephone and probably knew nothing about the progress that had been made with it. As a matter of fact, one day, after having asked me to contact someone who was outside of Rome, he asked me, when I returned with the answer after only a few minutes, "How did you manage to do it so quickly?" Pius XII, on the other hand, used the phone quite a bit, even to speak directly with his subordinates, who often replied, when they did not recognize the voice, "Who are you? Tell me who you are and then I'll answer." At 7 PM every evening, Pius XII, without exception, telephoned the Master of the Chamber or whoever was on duty for him that night. Whenever he was a few minutes late, or whenever he had someone else make the call, he always apologized; this happened to me several times when I held that job.

Pius XI always spoke frankly. One day, the architect of the Church of Saints Peter and Paul in the EUR section of Rome came with some other people to be received in audience. He showed the Pope the model of the church, which was to be topped by an enormous dome. The Pope just looked at it and told him, "No threat to Michelangelo!"

There once came for a private audience a general who was famous for his knowledge of military affairs and for his successes on the battlefield; he held the affairs of his country in his hand. The Pope was very kind to him, but thought it wise to quote to him the words of

Metastasio, *ma vaneggia il senno e l'arte, se amico il cielo non e*, wisdom and cunning are of no avail if Heaven is not your friend; the general then started to say that there was a hierarchy of certain values, and the Pope commented, "Yes, and there is also a hierarchy of obligations."

He assigned the highest value to protocol. To someone who was competent to give an opinion, but who had dared to say "Enough, Your Holiness, with all this protocol!", he replied, "Protocol is useful to keep in their place people who don't know their place."

He performed ceremonies beautifully. He was such a dignified figure! He had a wonderfully modulated and patriarchal voice. He pronounced prayers and liturgical passages as if he were announcing the subject of a meditation. He reigned even when he prayed. What about his personal piety? It had a little bit of the intimate, the simple, and the domestic about it, something that smacked of the love of God and of the piety of his mother. Some children came to see him one day, the last day before he retired to his private apartment to begin to die. He told them, without adding anything more, "I know an old priest, a tired laborer who has now come to the end of his life, who still recites every morning and evening the prayers that his mother taught him. That old priest and that tired laborer is the Pope who is now speaking to you." He made a big sign of the cross, and he was overcome with emotion. With that blessing, with those tears, and with that remembrance of his mother, he had to take his leave of those children and of life itself. It was his last audience.

Pius XI, right up to the day of his elevation to the Supreme Pontificate, was most exact in his adherence to schedule, from which he deviated not one minute, but when he became Pope, he could no longer keep it up. It often happened that on account of the great numbers of people that came to see him, many had to wait a long time, and to someone who brought it to the Pope's attention that he was falling behind schedule and the crowds were being kept waiting, he used to say, "Let those people consider meanwhile the privilege they will have of meeting the Vicar of Christ."

God help anyone who tried to make him hurry. One evening, Cardinal Pacelli, the Secretary of State, called me to give me a letter to bring to the Pope right away, with the request to get an answer immediately. I brought the letter and told the Holy Father that Cardinal Pacelli was in a hurry to have his reply. The Pope told me, "Put the letter on that table over there and leave it there." I repeated that the Secretary of State had given me the impression that he wanted the answer immediately. The Pope replied, "Tell the Lord Cardinal Secretary of State that We shall open the envelope tomorrow."

He never tolerated anyone who presumed to invade the territory assigned to someone else. When Cardinal Jorio, Secretary of the Congregation of the Sacraments, presented him with a request for an audience from the superior general of a religious order, the Holy Father replied, "I pay someone 5,000 lire a year to take care of things like that! Go to the Master of the Chamber."

Once a Cardinal, who had formerly been a sturdy fellow, but who had come down with arteriosclerosis by the time he was raised to the purple, told the Holy Father, with the immoderation that is somehow characteristic of that disease, "Holy Father, people complain that you pay no attention to what the Cardinals say." The Pope replied at once, "If we had listened to the Cardinals, you would not have been made a Cardinal!" And thereupon, with that cordiality that he somehow maintained through this episode, he put his arm around the fellow.

When Vincenzo Cardinal Vannutelli, Bishop of Palestrina, died, there came to an audience, along with some others, a peasant woman from Palestrina who, having managed to get close to the Holy Father, said, "Pope, our Cardinal is dead. Replace him with someone good." The Pope answered her solemnly, "All the Cardinals are good."

Once upon a time, a prelate interceded on behalf of an ecclesiastic who had committed serious irregularities and introduced his intercession with the words, "Holy Father, have pity on him." The Pope replied, "But he didn't have pity on the Church." He then immediately gave two orders which he demanded be carried out at once. The first order was that the ecclesiastic in question was to be sent far away from the Curia at once. The second order was that "without making a fuss about it" (those were his words), a way be found so that the fellow always would have something to eat.

One afternoon, while we were walking in the Vatican Gardens, I spotted on the ground in the middle of the path where we were strolling a letter addressed "To His Holiness" in block capitals on the envelope. I picked it up and handed it to the Holy Father, who immediately told me, "Put it back where you found it at once! That's not the way We like to receive Our mail."

God help anyone who asked him to render judgment on anyone or anything; he would change the subject or simply not respond. To a painter who had once asked his opinion about a painting which she was offering to him - it was a painting of the Madonna with the hair all over the place - he said, "It must have been windy on that day!"

## The Pontifical Antechamber

At that time, the Pontifical Antechamber was still called the Court. The author of these



pages spent almost forty years there and was even its head, so he believes that he knows its history well; he has himself seen and lived through many things, information has come to him from far and near, he has looked into the old archives, and he has met there true men of God. I shall limit my comments to those ecclesiastics who have made up the Antechamber since 1800.

First of all, there was the Servant of God Bishop Menocchio, the sacristan of Pius VII, who was the only one to stay in Rome at the Quirinal when that Pope was a prisoner. Napoleon used to say of him, "Whether you have a saint or a sorcerer in your entourage, it's best to have a good one." After him, under Leo XII, there was the confessor of the Pope (at that time, the confessor was part of the Pontifical Family) Saint Vincent Strambi. Under Pius VIII, there was the venerable Carlo Odescalchi, Papal Privy Chamberlain, who, after having served as Cardinal Vicar General of Rome, resigned the purple to become a Jesuit and street preacher; he died in the pulpit. Under Gregory XVI there was his Privy Chamberlain the Servant of God Monsignor Sisto Riario Sforza, Archbishop of Naples for thirty-five years but even before that, a saint. Then there was Msgr. Gaetano Bisleti, later on a Cardinal, but before that Privy Chamberlain and Master of the Antechamber to Leo XIII and Major Domo of Pius X; he used to pray twelve hours a day, and whether on his feet or on his knees, he always seemed in conversation with God. What can I say about Msgr. Ranuzzi de Bianchi, Master of the Chamber and Major Domo of Benedict XV? Among the few items found after his death were two hairshirts, visibly much used. To the Court of that period there belonged also Msgr. Vincenzo Tarozzi, Secretary for Latin Letters, whose cause for beatification has now reached its goal. He was a superb Latinist. Oh, Latin! A language surely dead, but never was something dead so much alive! It was in this language that Rome came to the attention of the world and was exalted in majesty and in which Peter, Cicero, and Julius Caesar all spoke.

After the retirement of Msgr. De Samper, Msgr. Caccia Dominioni became head of the Court; he kept the title of Master of the Chamber and assumed the duties of the Major Domo as well.

Msgr. Caccia Dominioni, who was later on Cardinal Protodeacon, was a fine Master of the Chamber. He was the Master of the Chamber who was in office both before and after the Conciliation of 1929. His experience, gentility, and good sense made him ideal for the office. Pius XI used to say that Msgr. Caccia Dominioni kept a bag of good sense with him that had enough in it for everybody, and when someone needed good advice, the Holy Father sent him to Cardinal Caccia.

Cardinal Caccia was the great friend of my

life; I owe him everything. He was the one who suggested to Pius XI that I be named a Privy Chamberlain. While he was helping me to put on my seminarian's cassock in October, 1917 (the ceremony of blessing the habit was to be performed by Msgr. Giovanni Battista Nasalli Rocca, who was at that time Almoner, in the chapel of his private apartment in the Vatican), Msgr. Caccia said to me, "One day, I shall be there when you celebrate your first Mass." And indeed, it was so.

I was his confessor during the last ten years of his life. Oh, the goodness of Cardinal Caccia! He was ready with "first aid" in every situation. It got to the point that his goodness was a torment for him; for example, he once telephoned me early in the morning to ask if it was okay for him to celebrate Mass that morning, even though he had failed to give something to a beggar whom he had passed by in the street the day before. Hail, my dear Cardinal Caccia! It was my dream to be as good as you, a dream that was never fulfilled.

There were good and capable laymen in the Papal apartments to do the household chores. Pius XI brought in, right at the beginning, old Sister Linda from his mother's house to do the cooking. When she became too old and retired, he invited some German friars to take her place, but the first time he met with them he said, "I want German punctuality and German peace and quiet, but I don't want any German cooking."

Pius XII was served by some German Sisters of the Holy Cross of Menzingen, whereas Pope John had the Sisters known as "Le Poverelle" of Bergamo.

The first woman to get into the Vatican, today she would be called a secular religious, entered in the time of the Dutchman Hadrian VI (1522-1523). In a colorless chronicle of the period, we read that she was "very old and very holy". But there is however another word for her, halfway between *burbero* (gruff) and *bisbetico* (cantankerous).

Pius XI always ate alone. Very rarely he invited to his table an old Polish prelate who had been his host in Poland when he was Apostolic Visitor.

Did any of the Popes smoke? Of the ones whom I knew, only Pius XI did, up to the time when he was Prefect of the Vatican Library. He would take a Tuscan cigar, break it in half, and smoke one half himself and give the other half to whoever was with him. Pius XII never touched a cigarette. An American woman once gave him a pack of good cigarettes for a present. The Pope immediately gave them to me. I thanked him, but said that I had only smoked one cigarette in all my life. "That's one more than I," he replied. Some Popes of earlier times, like Pius IX and Leo XIII, used to take snuff. Many times they used to receive

gifts of very expensive tobacco. Cardinal Consalvi, by selling two snuff-boxes that he had been given as presents (one, I believe, from Prince Metternich), was able to pay for the travertine facades of the Church of Saint Mary in Aquiro and the Church of the Consolation in Rome.

## Audiences and Conversations

How captivating Pius XI was in his meetings with people! Once a veteran was presented to him, a fellow whose body had been cut up by shrapnel from a bomb as he was advancing fearlessly toward the enemy. The Pope wanted him to tell what happened after he had been wounded, and, putting his hand on his head, said, "You were brave, but now you must be even braver."

Once I was present at the end of an audience granted to a bishop of the Eskimos. More than old, he was ancient, nearly one hundred. Very tall, thin, and nearly transparent, his two eyes seemed to be lost in space. The bishop spoke as follows to the Pope. "Holiness, give me some words of greeting from the Pope, from Rome, for my people, and let them also serve as your words of parting for me." The Pope, who had started to move along, stopped, turned his head, and as if he were emerging from the depths of thought, said, "Tell your people exactly what We tell Ourselves and tell you; tell them, *'Il faut être bon.'*" (One must be good.)

What was his manner of receiving people in audience? He never got up from the throne in his study; in the case of the Cardinal Dean he made a sort of exception and lifted himself a tiny bit from his seat, but the only time I ever saw him stand up all the way was when the Empress Zita of Austria came in. I would like to tell a story about that visit. When the Empress Zita came to Castel Gandolfo with her children, who were all small then, the Archduke Otto among them, the Pope told me, "Get someone to stay with the children while Her Majesty is with Us, and have him take them into Our Gardens." A little more than an hour later, he summoned me and asked if they had returned. I told him that the children had refused to budge for fear they would miss seeing the Pope. And the Holy Father, almost with a frown, said, "They can do both." There was a moment of silence, and then he continued his conversation with the Empress.

After the audience, I accompanied the Holy Father on his walk. He spoke to me at great length about the Empress and concluded as follows, "That sovereign has two crowns, one that is shaky, that of her Empire, and another that is solid, that of her eight children. She told me that Emperor Charles was penniless and even died without medicine." He then asked me if the Nasalli family of Piacenza had any connection with the Bourbons. I replied that yes, they did, that many of them had been at court, but that it had not been the Nasalli who



had assassinated the Empress's grandfather, Duke Charles III of Parma.

When one had a conversation with Pius XI, it was he who did the talking; he, the Pope, talked. If, while he was speaking, someone asked him anything, he stopped speaking, but would not reply. He did not care for dialogue. He used to speak a lot about the long time he spent in Milan; he told me that when he was a seminarian, he had often met Alessandro Manzoni in the Public Gardens, but that he never had any reason to approach him, much less to talk with him.

He said that he knew Saint John Bosco quite well, and he called him an inventor and author of many discoveries in the realm of the care of souls. He told me how, when he was a young priest, he had spent three days with him in Valdocco, in the vicinity of Turin, where they came to be on intimate terms with one another. Did Don Bosco prophesy to Pius XI that he would become Pope? One could say so, although in a general way; perhaps he even referred to the Roman Question, concerning which Pius IX had often consulted him. I never dared to ask the Holy Father about it. I can say this, though, that once when he was talking to me about St. John Bosco, I don't recall in what connection, the Holy Father told me, "The saints see the future easily, we say; I believe that they do see it, even the distant future, even that which we at the moment judge ridiculous." Did he mean to say by this that St. John Bosco had predicted to him that he would be Pope? I don't know.

He spoke most admirably of the poet Zanella. "If he hadn't been a priest," he said, "he would have held the first place among poets in the history of literature." He talked a lot about his trips to the Alps, pointing out among other things that the best time for climbing was between the first and the fifteenth of July, because right after then the weather begins to change a bit. He told me that when he used to go climbing, he lived off lumps of sugar, nothing more. Oh, how unforgettable were his stories of those ascents! He spoke slowly, but in a lively and descriptive manner, so that one could almost see and touch with one's hand the snow and the mountain-tops. One time he told me how he had rested a bit once in a valley surrounded by the highest ice-capped peaks, and commented, "Oh, what a council of giants! A truly natural and supernatural revelation! Snapshots of the majesty of God!" He often returned to the subject of the old women who acted as guides. One of them he saw again after he became Pope. She gave him a gold medal and said, "You are the gold medalist of our mountains."

He spoke not infrequently of the Conciliation with Italy and confided to me that one of the secrets in bringing the negotiations to a successful conclusion was to keep secrets; he

said, "A secret is like a net; if one stitch goes, the whole net is no good. So remember that if something should not be said, one should not even repeat it to oneself." One day, talking to me about Mussolini, he shook his head and said, "What an obstinate fellow!" About a year later, while I was visiting the *Regina Caeli* Prison, I had the opportunity to meet three secretaries of Mussolini who were among the prisoners. One of them told me that Mussolini, speaking of Pius XI, used to say, "The trouble is that the Pope and I are two obstinate peasants." However, Pius XI came from a family of industrialists who dealt in silk.

Talking to me at another time about the Conciliation, the Holy Father said, "I read in some book published in Germany that Giolitti had been opposed to the Conciliation because, he said, either Italy had to be the Pope's choir-boy, or the Pope had to be Italy's chaplain, as if there could be no middle ground." I took the liberty of noting that Giolitti's remarks were echoes of liberalism, and that there was also a trace of disappointment there that he was playing no part in an event of so great historical importance as was the Conciliation. The Holy Father then added, "Especially the latter reason, or rather, exclusively for the latter reason."

One day—it was either in 1937 or in 1938—Pius XI told me. "People reproach Us so for having called the Italian Prime Minister Mussolini the Man of Providence. At that time, when We used those words, he really did appear to Us to be the Man of Providence. We don't regret having said it. Today there is a state of war between us. Mussolini may well get his way now and then, but in the end, he will be one of those people of whom they say, 'He won the battle but lost the war.'"

Among the souls I took care of in the *Regina Caeli* Prison was the Prefect De Cesare, Mussolini's last secretary, who had been arrested with him at Villa Savoia. I prepared him there for his First Communion; he was by then over forty. Later on, he became the President of Catholic Action at Santa Maria in Aquiro. When he was dying of an incurable disease, he telephoned me and said, "Come at once. I have fifteen days to live, and I need my old prison chaplain." I went immediately. He told me, "I am quite content to die; come, help me in my last moments. Close my eyes; I shall see men no more, but only God."

Pius XI was one of those people who can climb onto a huge heap of ruins, spot some good that will come out of it, understand the meaning of the whole affair, and predict what will happen next. Once some people gave him a gift, a magnificent bust of Napoleon. After the presentation was over, I allowed myself to tell him, "Holiness, this is hardly an appropriate gift for a Pope, given that Napoleon threw two Popes into jail." (I was referring

here to Pius VI and Pius VII.) The Holy Father replied, "You're right about the confinement in which the Emperor put them, but it's also true that by means of the Concordat with the Holy See, he restored religion, which was then dying, to France. Let's put that bust in Our private apartment at Castel Gandolfo. Every once in a while, We'll take a look at it, although We are not sure that We shall be smiling every time We see it."

Speaking to me in general about men, he used to tell me that of their defects of character, which they often conceal most ably, the most egregious is ambition, particularly in cases that defy the imagination. He was therefore not surprised when I told him that I had found in the Secret Archives of the Vatican an autograph letter of Voltaire, written in terms of the utmost humility to Benedict XIV, requesting from that Pontiff a high Pontifical decoration.

A frequent topic of conversation was his mission as Apostolic Visitor and then Nuncio in Poland. He told me that he had once visited a Jewish cultural center on August 15 to make a speech, which he began as follows, "We come to visit you on the day on which the Catholic Church celebrates a great Jewess, Mary, daughter of David."

Still speaking of that time in Poland, he told me of having tried one day some cognac over 250 years old; he said, "It was historic, ages old, but it tasted of nothing!" The Prelate who was his host in Poland, whenever he noticed that he was tired and worried, used to offer him a glass of that famous Hungarian wine, Tokay, assuring him every time that it was "the best wine in the world". Need I point out that that Prelate was himself Hungarian?

Pius XI was not one to put any faith in unfavorable opinions and judgments made about people. I remember one time when someone had accused of being a nincompoop an old man from Milan who had, with all the necessary prudence, taken on the leadership of a difficult enterprise which, through no fault of his own, ended in disaster. The Pope retorted, "We men have the obligation to be good and honest, not the obligation to be prophets."

Though I cannot report every case, I cannot omit recording that the Pope, often speaking of men and affairs both in Italy and abroad, always diagnosed the situation perfectly; he was like a sculptor, an impressionist, and often a prophet.

Pius XI enjoyed playing with words, as when he repeated to a Most Excellent Bishop, who presumed to lecture him, these words of St. Paul, *Nos autem infirmi, vos autem fortes; vos nobiles, nos autem ignobiles*. (We are weak whereas you are strong; you are well-born, whereas We are low-born.)



Knowing that I was from Piacenza, he spoke to me about the historian, Canon Tononi, saying, "He was a bungler, to be sure, but still a great researcher." He spoke to me of Msgr. Scalabrini, Bishop of Piacenza, saying, "He was a brave man, competent and intelligent." He referred also to the Archbishop of Milan, Msgr. Di Calabiana - it was he who had said of the seminarian Achille Ratti, "He's an old man, though still a boy." - "That most worthy Archbishop was not made a Cardinal because he had accepted the Collar of the Annunciation from the King." 1870 was still very recent.

He liked to return to the subject of what he used to call the folklore of his Milanese period. He told me, for example, that he once went to help out the old pastor of the little village of Barni, a pastor who was truly both the father and the master of his people; this priest, immediately after Mass, without even taking off his vestments, would take a cup of coffee right at the entrance to the sacristy, and would alternate the verses of the Divine Praises with sips of coffee. Smiling, and with nostalgic sympathy, he recalled the long walks in the evening to Asso, where his old uncle was Provost, and how this uncle, a most worthy priest, used to get together after supper with neighboring priests and parishioners to play cards and often force his nephew, who didn't care for cards, to be his partner; one evening, the future Pope made a mistake playing his hand, so that they lost, which caused his old uncle to cry out, "I never had such an ignorant partner like Don Achille!"

He told how for some time in Milan he used to hear confessions behind the High Altar of the Duomo and that once, after he had given a harsh penance to someone who appears to have been a stock-broker, the fellow came back and told him, in the Milanese dialect, "Couldn't Your Reverence reconsider and give me a better deal on that penance?"

I was present one day when Msgr. Gatti (the name means *cat*) came to visit the Holy Father (whose family name was Ratti, which means *rat*). Msgr. Gatti asked permission to kiss his foot, and the Holy Father replied at once, in the Milanese dialect, "Go ahead; this will be the first time that a cat kisses the foot of a rat."

While I am mentioning these anecdotes, I should tell how he once said to me that he had gone to the home of a very old Milanese woman who was sick. She was quite business-like and frank, and when he asked her if she wanted to receive the Last Rites, she answered, in the Milanese dialect, "OK, provided you don't make a mess with that oil, and you had better tell me what's involved, since this is the first time that I'm dying."

His conversations were always interesting; he overwhelmed everyone in attendance. When he was Prefect of the Vatican Library,

he used to go every evening after supper to the apartment of Monsignor the Almoner, where Msgr. Caccia, Msgr. Mella di Sant'Elia, Msgr. Misciatelli and other prelates would also gather, and there they would talk late into the night. In this regard, the Holy Father once told me, "Those conversations were remarkable; I enjoy thinking about them even today." Very famous indeed were the conversations that Don Achille Ratti had in the various patrician households of Milan (the Borromini, Gallarati, Scotti, Caccia, Visconti, etc.), where he was not just a friend, but an adviser.

## Orator?

Was Pius XI a great speaker? I shouldn't say so. When he spoke, it was monotonously, though he frequently emphasized certain words; at times, however, he coined some memorable phrases and sentences. He was a lion shaking its mane. When one reads the discourses, however, one notices at once their beauty and geniality.

Eloquence is without doubt a great bonus for those who govern. Which of the four Popes whom I served was the best master of the spoken word? I shall not say, or rather I shall limit myself to saying that Pius XI was the most thundering, Pius XII had the best style, John XXIII was the most moving, and Paul VI most closely resembled the orator.

There was a certain eloquence, which I should call domestic, and which sometimes was present in a single sentence, as when, for example, Pius XI politely complained of how slowly some of his orders were being carried out, saying, "Rome is eternal, but the Vatican is sempiternal."

Another sentence of his, of a quite different kind, however, could be called a paradox, but through the simple sound of its words, it announced, revealed, and illustrated the majesty, the renown, the indestructibility (even if only in our memory) of some things in life: "Everything around us on earth is fleeting; they point to the inevitable dissolution that is the end of all of us. However, there are some things which, though otherwise mortal, have their own immortality in a way." I wonder what he was alluding to when he said this, to works of charity, perhaps, or art, or genius? By way of reply, I take refuge in poetry; there are certain inventions of man which, in essence, are nothing other than the breathing of the soul, and the soul is immortal even in its reflexes.

I recall another statement; this one though is a saying of Pius XII, who, when speaking to me of someone who was quite famous in history and whom I had criticized by noting, "Too bad he wasn't a believer," replied, "The human genius was never atheist."

Pius XI was brave both in his actions and in his language. He fumed with rage, but he never

trembled. His stalwartness was an additional virtue. I was witness to an example of this. I recall that when Hitler came to Rome in May, 1938, it was said that the Pope had left the city so as not to be present at one of the greatest desecrations in history. Whether that was really the case or not, it was entirely in the style of that Pontiff.

I know how things turned out, but this whole affair, for me, is covered by my oath of secrecy, so I cannot divulge the details. But I know why he left, and I can say that the reason why only adds to the already gigantic character of Achille Ratti!

When Hitler came, we left Rome for Castel Gandolfo. There were frequent public audiences, and by that time the Holy Father was only a shadow of his former self. He entered the hall for one of those public audiences and, leaning on my arm, made his way up to his throne. On that day, I was the only prelate near him. Usually he spoke sitting down, but on that day, he began to talk standing up, and burst out saying, "Today there is being lifted up in Rome a cross that is not the cross of Christ. He who eats the Pope will die from it."

He made a sign that the newspapers said could be taken either for a blessing or an excommunication, and his tone of voice was called "the Papal roar". I helped him back to his study and threw that white cape over him that the Trappist Fathers had given him. The Holy Father was more than dejected, and made his way slowly onto the arm-chair near his writing table. When I said to him, "Holy Father, these talks must be so tiring for you," he replied, "No, they do me good." Then he added, "Let's go for a walk in the gardens." I then closed two of the five windows in the study, but the Holy Father asked, "What are you doing there?" I said, "There's a draft." He replied, "No, open them all up. People will otherwise say that We are afraid of the air. Let them think that We like the wind and even storms." I added, "And even lightning." At that, the Holy Father gave me a disapproving look, which hit me like a thunderbolt.

Pius XI was very brave, but not violent, most decisive, but not thoughtless, fearless, but not headstrong, inflexible, but not insensitive, prophetic, but not audacious, reserved, but not forbidding, peaceful, but not phlegmatic, taciturn, but not unresponsive. Precisely because he was a thinker, he knew how indispensable prudence was, and he often repeated that prudence had to accompany every other virtue.

I was present one day when Pius XI was meeting with Commander Lolli, Vice Director of *L'Osservatore Romano*, to whom he was commenting on the publication of one of his speeches in that paper. The text in the paper was very warm and vibrant; it had to do with his relationship with the Italian Government, particularly with its head, Mussolini. The Pope



said, "We have read in the newspaper a speech supposedly by Us but which is not Ours." (The newspaper had watered down the speech before printing it.) The Holy Father continued, "We shall let it go this time, but be careful that in trying to be prudent, you do not become instead a coward."

It was the time when people used to talk a lot about racism, but the Holy Father didn't like the word *race*, and he lost no opportunity to make his opinion on the matter known. After Mussolini had given a speech in which that word appeared most frequently, the Holy Father told me, in a voice full of contempt, "People talk so much about *race* nowadays, but among the many races there are the human race, the equine race, etc. etc. How much better it would be if, in certain special cases, people used instead the terms *gens* or *stirps*. Even words have their dignity, which we should respect."

## Walks

Leo XIII used to retire to the Vatican Gardens accompanied by the Master of the Chamber, the Privy Chamberlain, and by an officer of the Noble Guard on horseback, and he would converse with whoever was in attendance. With respect to the officer, Marquis Calcagno, it is said that the Holy Father once asked him a question about agriculture which began with the words, "Tell me, you who own a bit of land, . . ." and that the Marquis, who, as everybody knew, had lost all his property because of bad administration, responded, "Yes, Your Holiness, I own one pot of geraniums, which is on my window-sill."

Pius X used to go for walks accompanied by one of his private secretaries, either Msgr. Bressan or Msgr. Pescini. At the end, he liked to be accompanied by the Privy Chamberlain as well. Cardinal Caccia, who, as Privy Chamberlain, often accompanied him, told me that the saintly Pontiff always sat down in a corner where today there is the Chapel of Our Lady of the Guard and, upon hearing the huffing and puffing of the train in the distance, used to say, "It makes me think of the train I used to take to come to Rome and then to go back to Venice. Oh, my dear Venice!" And as he spoke, tears would come to his eyes. Then he would get up and say, "Let's go, Monsignor. Let's go back home. alas not to my home in Venice."

Benedict XV was accompanied sometimes by his secretary, Msgr. Migone, who was also a Chamberlain, and sometimes by other Chamberlains. Pius XI was always accompanied by a Chamberlain. Pius XII was accompanied by a Chamberlain and an officer for a while, and afterwards only by his secretary, Msgr. Rossignani, who had a limp. At the end, he went out only with his private adjutant, the Cavalier Giovanni Stefanori. John XXIII would go out with the Privy Chamberlain and

occasionally with the author of these pages, who was then his Master of the Chamber. Often, though, he took along priests, bishops, and cardinals, his old friends, usually people from his Bergamo period.

When I began my service with Pius XI, I accompanied him for his walk, about midday, in the Vatican Gardens. While we were going down the elevator, the Pope asked me if I had closed the door of his room and taken the key along with me. I answered that I did not know that this was one of my duties. The Pope replied, "Oh well, it's always up to us old people to remember things like that." Then his Adjutant, Giovanni Malvestiti, a holy man but a bit rude, broke in to say, "Holiness, what do you expect from a youngster like this?"

Once the door was closed, the Holy Father always wanted me to give him the key. He returned it when it was time to get back into the room. I remember once that I put the key into the lock but was unable to turn it. The Pope stood by watching and said, jokingly, "It's obvious you can never be a thief."

As I well remember, how long were the walks we took in the gardens of the Vatican and at Castel Gandolfo! The Pope never got tired, and he walked a bit like a mountain climber and a bit like a soldier of the crack Bersagliere corps. When he started to fail, the Pope never got out of the automobile which, with him inside, with the windows up even in the middle of summer, slowly made the rounds of the usual routes that he had once covered on foot.

One day, while he was walking in a hilly and woody area of the Vatican Gardens, the Holy Father said, "Here we should put up a building to hold future conclaves." I don't know why the building was never put up. Perhaps it was because the new, grandiose picture gallery was also being planned, which was clearly going to cost a lot of money. It was at the time that the Holy Father told me that when they were preparing the conclave of 1914, Msgr. Camillo Caccia Dominioni said to him, "I know that you're making a study of past conclaves. Why don't you come and observe how the preparations for the present conclave are coming along?" The Holy Father added, "Just think that a few years after that conclave there was to be another of which We would bear all the consequences." Msgr. Caccia told me that scarcely had he been elected when Pius XI reappointed Pietro Cardinal Gasparri Secretary of State. To anyone who should ask him, Msgr. Caccia, why in the world he, the Pope, had, contrary to custom, confirmed the Cardinal in his old post, the Holy Father told him to answer, "There are a lot of concordats in the works, and Cardinal Gasparri is the principal actor in every case!"

The Pope told me something that I believe he told many other people as well, "It was

astonishing for Us to hear during the conclave from Cardinal Gasparri, 'Tomorrow you will be Pope. Choose the name Pius XI and give the Papal Blessing *Urbi et Orbi* from the porch overlooking St. Peter's Square.'"

During one walk that we took at sunset in the Vatican Gardens, the Holy Father stopped all of a sudden and began to stare at the dome of St. Peter's and continued to do so for quite a long time indeed. The Pope looked, but did not talk; every once in a while he would raise his head a bit and then lower it, as if he were accompanying the development of his thoughts by the movement of his head. Then, as if he had reached the conclusion of those thoughts, he said, "Where could we find another Michelangelo, or another Raphael? How many Michelangelos, how many Raphaels, are lacking only a chisel or a brush! There are not few geniuses in the world, but they often lack someone or something to discover them, or to point out to them their possibilities and how they should come into their own." As he was saying this, he had his hands clasped behind his back and his hat lowered over his eyes, as was his custom. He then continued to walk a bit further, but stopped again and said to me, "Look how beautiful the sunset is; that's completely unexpected, considering how terrible a day it's been. What more could you ask for, such unforeseen, unexpected pleasures from heaven!"

When Pius XI used to go walking, he always stopped to feed the fish in the pond, the chicks, and even the ants that he found on his way; we used to take little packages of bread crumbs with us. He always stopped for a long time to admire a parrot, right up until the day it died. It was said that some petty functionary had taught the parrot to make some insolent remarks whenever the Pope walked by, such as, "Raise our salary; we're starving!" For this reason, it appears that the police condemned the parrot to death.

He always wanted to know the reason why when anything strange was going on. Having noticed a cat that came every day at the same time to wait outside a certain window, looking up with its mouth open, he kept on making inquiries and sending out people to investigate until he was informed by one of the gardeners that at that same time every day, someone would throw some food for the cat out of that window.

When towards the end he went out in the automobile, immediately after the audiences, about 2 PM, without having eaten, the Holy Father every now and then would get drowsy. In this state he would often make statements like, "All the clocks are striking; in Milan there's a Clock Street (*Via delle Ore*). Up until We were sixty, it didn't seem to Us that time was passing, but after that it's been flying by." One day I heard him list, one after another, all



the Twelve Apostles; then, speaking of the Church Fathers, he said, "Who could be greater than Ambrose or Augustine? And what about St. Jerome? And oh, St. Paul, *pugil Christi*, the boxer of Christ." Even when half asleep, what solemnity of thought and word!

At Castel Gandolfo, when he was enjoying good health, every time he went out into the Gardens he entered the stables for a visit. He would pass by the milch-cows, all lined up in a row, who would wag their tails and graze him as he walked by without stopping, as if indifferent. One day he told me, "I wish there were some hens and bees in the Vatican Gardens, because my mother used to like them so." As he mentioned his mother, he pressed his lips together and broke down. It was one of the few times that I heard him refer to himself as *I* instead of *We*.

The Holy Father used to like to talk a lot about little things, for example, of a more than one hundred year old alarm clock which he had been using for more than sixty years, before which it had belonged to an old Milanese parish priest for at least a half century. The Holy Father was astounded to learn that the price of an egg had gone up to 60 centesimi; when he was young, the best eggs cost only 5 centesimi. He told me one day that a milch-cow in the cow-shed at Castel Gandolfo had produced 49 litres of milk on a recent day. He inquired one day of a fellow who was employed at the cow-shed if they were giving the local salt to the calves, and then, displaying a competence that was truly astonishing, he went on to discuss the different kinds of animal feed. He was an expert in everything!

None of the Popes whom I served regularly used a cane when he went walking. Pope John alone, once in a great while, used an extremely heavy solid ivory cane which some missionary sisters had once given to Pius XII. I permitted myself to tell him, "Holiness, that cane is wearing your arm out." The Pope replied, "Well, in that case, you take it, and give me yours." We switched, and now that Papal cane is the prize specimen in my collection of 73 walking-sticks. Towards the end, Pius XI used a cane, but quite rarely, and almost stealthily, when his legs were weak, in order to get himself from one room to another in his private apartment.

The Popes of the Middle Ages and the Renaissance, for example, Leo X Medici and Julius II Della Rovere, went down to St. Peter's seated in the *Sedia Gestatoria*; when they went out into the streets and squares of Italy and Europe, they did so on foot or on horseback, holding a scepter in their hand. Some of these scepters can still be seen in the Museum of the Sistine Chapel. How were these scepters made? They were heavy and impressive walking sticks covered with gold, embroidery, and velvet. We still have walking sticks, but their gold, embroidery and velvet now decorate and make more gorgeous

(even if it is invisible) the most ancient scepter of the Popes, their heart!

## His Death

It was the morning of All Souls Day. Going down to the Gardens, the Holy Father quickly pointed out the splendid chrysanthemums to me and commented, "Even flowers, the most beautiful things in creation, remind us of death. Death! For the young it is a voice from far away, and the old try not to think about it. We are ready to face death now, and all of us, whether willing or unwilling, are marching in her direction. Remember that on the day you begin to fear death, you will become a modest being. *Mors, mors, ubi est victoria tua?* Death, death, where is thy victory? As if to tell us that if death is a victory, it is we who should be the victors."

One time Pius XI all of a sudden said, "We constantly pray to God that We might die without lingering, or, as the old timers say, fast. We regret the inconvenience that would cause, but it would avoid so many greater problems." The Lord, however, did not grant this request of his. His last illness was long, and lasted almost two years. It began during the Spiritual Exercises with the blockage of a vein in his leg brought on by a blood clot. The Holy Father was taking care of it by himself until Msgr. Confalonieri, with the greatest difficulty, succeeded in getting him to agree to call a doctor. Those of us who were present at those Spiritual Exercises knew that the Pope had stopped coming because we no longer heard that constant clearing of the throat that was his habit, even though the preacher, the Jesuit Fr. Magni, whenever he passed before the door of the sacristy in which the Pope, in order not to be seen, always sat, still made the customary genuflection. The disease progressed slowly until it reduced the Pope's person to a shadow of his former self. What a mess it made of him! But his will and genius survived; he was ever so composed, dignified, solemn, and brave, as if he were lifting himself out of the ruins of his own body to conquer death. The Pope didn't want it to be known that he was sick because he was convinced that it would be immediately said that everything that he was doing was being done by a sick Pope. Msgr. Carlo Toraldo understood this when, seeing the Pope after he had been sick for several months, he told him, "Holy Father, I find you looking better." The Pope replied, "Better is the enemy of good. There's nothing wrong with me."

He died on a Friday. On the previous Sunday morning he was still insisting on receiving people; among these was to be Msgr. Borgoncini Duca, the Nuncio to Italy. I knocked on the door and entered (the Pope wanted people to knock and then enter without further ado); I found the Pope with his face as red as fire. His head was in his hands, and he was panting.

I went out and said to Msgr. Confalonieri, "The Pope is sick. He can't receive visitors." "I know that," replied Msgr. Confalonieri, "but you try to tell him that. He's been up all night preparing his talk for the tenth anniversary of the Conciliation." The Pope insisted on leaving his apartment and on being carried on a little *sedia gestatoria* to meet those children of whom I have already spoken. Upon returning, he got out of the *sedia*, one hand on his cane and the other on my shoulder. Then, back in his room, he got into his bed, whence he never emerged. Every day, at 5 PM, he wanted us ("his monsignors", as he called us) to come to his room to recite the Rosary, which he himself intoned.

On one of the last days of his life, the famous Milanese cardiologist Professor Cesabianchi was summoned; we introduced him always as Mr. Bianchi.

The Holy Father, as soon as he saw him, after exchanging the usual pleasantries, said, "Doctor, keep Us alive until next Sunday, the tenth anniversary of the Lateran Pacts, when We, in Our Vatican Basilica, will be meeting the bishops of Italy - may no one of them be absent! - to whom We shall have to say things that it is Our duty to say." (At that time, the Concordat was going through a rough period, and the problems were not caused by the Holy See.) He then added, "If you can do it . . . if you can do it . . . ; if not, We'll have to have patience." He then went on at once, "Tell us how long it took you to come from Milan. Is there a lot of fog there?" In this way, Pius XI passed in thought from his own approaching death to the train from Milan to Rome, and from thence to the Milanese fog, and all this just a few hours before shaking hands, with that same calmness, dignity, and tranquility, with death itself!

Two days before he died, Msgr. De Romanis, his Sacristan, came to visit him. When the Holy Father saw him, he said, "We go to confession on Friday, but today is Wednesday." Then he smiled and said, "Oh, We get the idea. All right, let's make Our confession." He had received Communion and Extreme Unction in the morning from Msgr. Confalonieri who, like Msgr. Venini, was his remarkable and devoted secretary. The Holy Father, after the rosary was completed (no one knows why he himself ordered that it be recited early), fell asleep, a sleep from which he never awoke. At 4 AM on Friday morning, Msgr. Confalonieri called me on the phone and said, "Come quickly; the Pope is dying." Around the Pope at that moment there were certain prelates and two members of the Noble Guard (one of them was my brother, Carlo, who lived with me near the papal apartment), as was customary in those days when the Pope entered upon his death agony. We, "his monsignors", took care of the prayers for the dying, because his confessor, Fr. Alisiardi, S.J., had been in the hos-



pital for over a month. For this reason, the Pope had told Msgr. Confalonieri, "If I get sick and the Confessor is not available, call the Sacristan." After a few moments, Cardinal Pacelli, the Secretary of State and Camerlengo of the Holy Church, came into the room; he left at once to give the order that the Cardinals, the city of Rome, and the whole world be advised that the Pope was dying. One could see that the Pope was getting worse by the minute, so I went out to call Cardinal Pacelli back right away. He told me that he had to do something urgent, but I told him, "Your Eminence, hurry up." He came back, knelt down, took the Pope's hand, and kissed it, and thus, with the kiss of him who was to be his successor, the Holy Father died. A little while later, I asked Cardinal Pacelli to excuse me for having been so blunt, and he answered, "If it hadn't been for your 'Hurry up', I should never have seen the Pope die."

The last moments of Pius XI were punctuated by three long and deep breaths; his eyes remained fixed on the painting of the crucified Christ in front of him.

In St. Peter's they were setting up the usual trappings to receive the Pope on Sunday, February 10. The Pope indeed went down to St. Peter's, but carried on a bier rather than in the *sedia gestatoria*; he was greeted not by the *Tu es Petrus*, but by an impassioned *Miserere*, not by the silver trumpets, but by the moans of the people.

## My Studies and Researches

Given that while Pius XI was sick, I had some spare time on my hands, Msgr. Tardini asked me to help out in the Secretariat of State. I worked there on and off for a little while, first in the Second Section and later in the First. When the new Pope Pius XII was elected, I was in charge of the group that prepared the replies to the numerous messages that came in to greet the Pontiff, and because those rooms where we worked belonged to the Second Section, I was jokingly called *capo della Secunda Secundae*, the man in charge of congratulations at the Second Section.

During the time I was working in the First Section, I came across the papers of Cardinal Consalvi, and I got the idea of publishing the original texts of the memoirs of the Cardinal which he had written himself, he, the great Secretary of State of Pius VII, who had been snatched from the side of the Pope and imprisoned by Napoleon Bonaparte. Msgr. Tardini not only approved, but said that the new Holy Father Pius XII would be pleased, because Consalvi had been his predecessor as Secretary of State. At the end of my most pleasant work on this project, I received an autograph letter from the Holy Father. He wrote, among other things, "There could scarcely come to Us a more agreeable testimony of your filial devotion, nor could a more useful service be

rendered to the Apostolic See than this, your study out of the Archives. We thank you for a gift that is particularly precious."

I then started on another project at the invitation of Msgr. Tardini, an investigation into the preparation of the encyclical *Rerum Novarum*. When I was satisfied that I had done my best, I handed it to Msgr. Tardini. After about fifteen days, he told me, "You know, I read your manuscript. It's pretty bad." As a result, my work lies in the archives of the old First Section. It lies in a sort of coma whence it will never arise. While I was writing it, I got help, especially in researching through the documents, from Alcide De Gasperi, who was then working in the Vatican Library. One day, De Gasperi, who was by then Prime Minister of Italy, asked me what ever had happened to that manuscript of mine. I replied, "I got an F." He answered back, "Then I got an F too."

To honor the memory of Pius XI, at the suggestion of the Secretariat of State, I wrote a book of comparative law entitled *Concordantiae Concordatorum Pii XI (A Concordance of the Concordats of Pius XI)*, a work which I dedicated to him.

*Continued next issue*

\* \* \*

## Notitiae

No. 283 (February, 1990): This issue contains a decree of the Supreme Tribunal of the Apostolic Signatura concerning the case of Mr. Joseph A. Waltering, who denounced the Archbishop of Cincinnati to Rome for violating Canon Law in the way he was going about the remodeling of the Church of Saints Stephen and Julie Billiart in Hamilton, Ohio, under the pretext of liturgical renewal. Both the Congregation for Divine Worship and the Discipline of the Sacraments and the Supreme Tribunal of the Apostolic Signatura upheld the Archbishop.

## Addition to the Latin Mass Directory OHIO

### Archdiocese of Cincinnati

Holy Family Church  
140 South Findlay Street  
(at East Fifth Street)  
Dayton, Ohio 45403  
1-513-253-1109  
Two Sundays a month at 1 PM  
Usually a High Mass  
Celebrant: Fr. Benedict Wolf  
1962 Missal

## Last Minute Additions

1. A correspondent has informed the Chairman that one of the Chicago parishes that closed on June 30 was Assumption Church, a Croatian parish at 6005 S. Marshfield Avenue, where the old rite of Mass in Latin was celebrated daily at 7:30 AM and

Sundays at 8:30 and 10:30 AM by the administrator, who was the pastor emeritus, Fr. Michael J. Cepon. This is supposed to have gone on for twenty years, under Cardinals Cody and Bernardin, but the LLA had never heard of it.

2. Mr. John C. Yanek, a member of the Association, writes that on Friday, May 18, a Latin Requiem Mass (1962 Missal) was celebrated for his father in the Church of St. Matthias in the Ridgewood section of Queens (Diocese of Brooklyn). The celebrant was the pastor, Msgr. Joseph Konrad.
3. Members will notice below, on page 20, the advertisement for the 1991 *Ordo* prepared by our member B. J. Clavet, Vice-Chairman of the San Diego Chapter. This *Ordo* is for the 1962 Missal. The differences over previous Latin Missals are 1) The Credo is no longer prescribed in Masses for Doctors of the Church, 2) Only three octaves are recognized, those of Christmas, Easter, and Pentecost, 3) The dates of a few feasts have been changed, e.g., St. Joseph the Worker, fixed at May 1, St. John Vianney, from August 9 to August 8, and 4) A few feasts were eliminated, namely, the Finding of the Holy Cross (May 3), the Finding of the Body of St. Stephen (August 3), and St. John before the Latin Gate (May 6).
4. Our member Fr. Vincent Rigdon has been appointed pastor of St. Francis De Sales Church in Benedict, Maryland, where he is celebrating the Latin Mass for a congregation of a little less than fifty.
5. The Latin language journal *Vox Latina*, published at the University of Saarbruecken in Germany, has just put out its 100th issue. On pages 215-225, there is a collection of official Church documents promoting the study of Latin, sc., the Apostolic Letters *Officiorum Omnium* and *Unigenitus Dei Filius* of Pius XI, the *Motu proprio Latinarum Litterarum* of Pius XI, the allocation *Magis Quam* and that of September 22, 1956 of Pius XII, the Apostolic Letter *Mediator Dei* of Pius XII, and the letter *Latinam Excolere Linguam* of the Sacred Congregation of Seminaries and Universities. Following this article, there is an essay by Professor Barth of Bonn on the reasons why the Catholic Church should restore the use of Latin. The Professor argues as follows: The Latin liturgy is needed more than ever before in this age of refugees, immigration, and tourism; the Church is becoming a Tower of Babel. Those who say that the Catholics cannot follow and understand the Latin Mass underestimate their intelligence and forget the hand-missals of former times. The Latin language binds us together with the Catholics of the last two millennia and reminds us that our religion is not something recently devised. Latin is



the surest bulwark against the introduction of the profane into sacred rites. The Latin language is indivisibly connected with the Gregorian Chant and the formulas of Catholic theology and philosophy. The Muslims, who use one sacred language, Arabic, in all their prayers everywhere in the world, know the value of this treasure which the Catholic Church is now spurning.

Members of the LLA who read Latin and who would like xerox copies of these articles may obtain them from the Chairman for \$2.00.

6. The Chairman has prepared a tape which he sends out to people who inquire how to pronounce the Latin of the Mass. On side A, the Chairman recites the Order of Mass as it is found in the Roman Missal of 1962; on side B, he recites the Order of Mass, with all four canons, as it is found in the Missal of 1970. The pronunciation is the Roman pronunciation recommended by Pope Pius X. If you want a copy, send \$5 to the Chairman. This tape is an exception to the generalization made by Pope Pius IX to John Henry Newman over a hundred years ago, that when Englishmen and Americans pronounce Latin, it cannot be understood.
7. Members who want to buy the current Roman Missal and Breviary in Latin should write to the Libreria Editrice Vaticana, Citta del Vaticano, 00120 Roma, Italy. After you have chosen what editions you want, they will send you a bill; when you pay it, they will send you the books. Members who want to buy the current *Graduale Romanum*, *Liber Hymnarius*, and other Solesmes publications should write to the Abbey's American agents,

The Paraclete Press, P.O. Box 1568, Hilltop Plaza, Route 6A, Orleans, MA 02653; they will send you the latest catalogue. To buy the Vulgate, write to the American Bible Society, 1865 Broadway, New York City, New York 10023 and ask for their "Scholarly Scripture Resources" catalogue. To buy the New Vulgate, write to the Libreria Editrice Vaticana at the address given above. To buy the old liturgical books, see the advertisements that appear in this Newsletter.

8. The arrangements for the 1991 LLA Convention are not yet at the stage where the Chairman thinks it correct to publish them in the Newsletter; we shall regretfully wait until the December issue. More than the usual number of people have delayed in answering their mail, and by adopting the policy of Quintus Fabius Maximus they have impeded the progress of the national officers in drawing up the schedule.
9. Jill Robbel of The Consumer Affairs Unit, 124 Ford Building, 117 University Avenue, St. Paul, MN 55155 (1-612-296-3353) has once again written to announce that she has washed her hands of The Twin Gables Affair. Mr. Kenneth Schotl, the owner of Twin Gables, is no longer in business, and has written to Miss Robbel to complain that he has been outrageously hounded by customers requesting value for their dollar. He said in his handwritten note that he had been sincerely trying to fulfill his commitments but that he can no longer bend backwards and is now washing his hands of dealing with the Chairman. The Chairman has heard nothing from or about the County Attorney since what was reported in the last newsletter.

**LLA**

**Office of the Chairman  
Prof. Dr. Anthony Lo Bello  
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Allegheny College  
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