

WAR-TIME ANALECTA

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OR THE ORDER, the war years ended at the General Chapter in Rome in September, 1946. Electors and delegates from all the Provinces assembled to attend the translation of the relics of St. Dominic, to elect a new Master General, and to provide wise legislation for the coming years. One who was present has written of it:

"It was like being in a big happy family; and what struck everyone present was surely the genuinely friendly atmosphere that pervaded the whole assembly. Without any strain or affected cordiality there was manifest a sincere spirit of unity. All the Provinces were represented and among them most of the belligerent nations. Such a gathering, met together after the world war, presents an excellent model of what UNO should surely strive to be. Here were all the nations and tongues, yet united in things that really mattered—doing their best to speak a common language, brothers of one and the same religious family, a kind of miniature of the universal church."¹

During the long years of war that preceded this chapter, while the Western democracies were out of communication with those nations on the Rome-Berlin axis, or conquered by it, Dominican life went on. The activity in Rome was undiminished; although the Angelicum, the great Dominican International Studium, had fewer students and a less pentecostal enrollment than before. By various means—diplomatic channels, the underground, and radio—news of the provinces arrived in Rome. This was included in the *Analecta*, the Order's official news bulletin and documentary channel, which continued publishing, though in a less regular schedule than before. With the peace, these issues, saved up in Rome during the war, were dispatched to the provinces out of communication with the Eternal City. And all of the brethren again had a view of how the rest of the Order had carried on. Herewith are synopsized the most interesting and most striking bits of news of that period.²

¹ Bernard Delany, O.P. *Blackfriars*, Vol. 28. n. 322. Jan. 1947. p. 4.

² Taken for the most part from *Analecta Ordinis Fratrum Praedicatorum* Vol. XXV-Vol XXVII. Anno 49 Fasc. I-Anno 54 Fasc. III. Jan. 1941-June 1946.

THE MASTER GENERAL

During the war years, the Master General, Fr. Martin S. Gillet, was busy with the affairs of the Order under the strained circumstances. Occupied with administrative duties, he took time out also to address eight Encyclical letters to the Order. One concerned the state of the Order just as the war fell on it, a second the death of Cardinal Pius Boggiani, a third the death of Fr. Bernard Kuhlmann, his German speaking socius; and four were long letters of lasting interest to the Order. These latter dealt with the *Study of St. Thomas* in our time, with *Dominican Preaching* in the present time, with *Dominican Spirituality*, and with the *Devotion and Renewed Apostolate of the Rosary*. These last four letters were prepared in English by the members of St. Joseph's Province. A final encyclical letter convoked the General Elective Chapter.

In addition, the Master General addressed a warm letter to the Vicar General of the Society of Jesus on the death of their Superior General, Fr. Wladimir Ledochowski, in which Fr. Gillet paid his deep respect to the saintly memory of the Jesuit General; and professed for the whole Order the great friendship which had always existed between the Dominicans and Jesuits. Fr. Gillet cited the ordinations of several General Chapters which fostered and encouraged this friendship.

The Vicar General of the Jesuits answered this letter, acknowledging the letter of the Master General, and affirming, on his part, the friendship of the Society for the Dominicans, citing the ordinations of past Jesuit General Chapters which indicated this.

The Master General in this period drew up and promulgated four laws governing the entire order. In one he regulated the foundation of small houses by any province. He set out also in another a completely new *statutum* governing the office and duties of the Postulator of Causes for the Order and for each Province. This became necessary because of the great number of causes for beatification and sanctification which the Postulator of the Order had been called on to handle. He declared, also, the true meaning of No. 741 of the Constitutions of the Order concerning the program in preaching to be undergone by young priests immediately after they have been qualified for the ministry. And in response to a decree from the Sacred Congregation of Seminaries and Universities, Fr. Gillet erected in the Order a unit of the newly founded Pontifical Society for Priestly Vocations.

Among the more notable acts of this period, the Master General, on February 2, 1943, solemnly consecrated the Order of Preachers to

the Immaculate Heart of Mary at a special ceremony held at Santa Sabina in Rome. Surrounded by the members of his curia and the community of the convent at Santa Sabina, Fr. Gillet used the formula of consecration composed by Pope Pius XII, in a solemn service that took place after Compline before the Blessed Sacrament exposed.

In addition to his work in the Order, Fr. Gillet, during the war period, wrote and published two books: one *St. Dominic*, not a scientific work on the life of the saint but rather a portrait of the heart and inner spirit of the Father of the Order; and the other *The Mission of St. Catherine*, which treats especially of the Dominican vocation of the saint of Siena. The first has already been published in an Italian as well as in a French edition.

In September, 1946, after his retirement from the Generalship on the election of Fr. Emmanuel Suarez, O.P., the new Master General, Fr. Gillet was chosen by the Holy Father to be titular Archbishop of Nicea. He was consecrated on November 12, the feast of St. Martin, 1946, in the Basilica of Santa Sabina.

THE SAINTS

The process through which the cause of a servant of God must pass before he is canonized and placed before the Order as a member who has triumphantly succeeded is a long and laborious one. During the war years many causes were introduced into this process by the Postulator General of the Order, many old causes were advanced materially toward ultimate canonization, and two of them reached the triumphant end.

The glory of the Order was increased with the canonization on November 19, 1944, of Margaret, the Princess of Hungary, in an equipollent and private canonization. St. Margaret, a Blessed of the Order almost from the time of St. Dominic, became the 16th Dominican saint. Celebrations in Rome and in Hungary welcomed this newest member of the list of the saints; and biographies, artworks, and bibliographies, were prepared for the public. As part of the civil celebrations, the Hungarian Government declared a stamp issue in honor of the saint. Her Office is now being composed.

During the war also, the Holy Father promised the canonization, after the war, of Blessed Louis Marie Grignion de Montfort, the eighteenth century French secular priest who was "second only to St. Dominic as an apostle of the Rosary," and who wrote the world famous classic: *True Devotion to the Blessed Virgin*. Recent news dispatches from Rome place this canonization as scheduled for July

20, 1947. Blessed de Montfort will be the first Dominican tertiary priest to be canonized and will be the 17th Dominican saint.

Additional honors were given our saints. On December 16, 1941, the Holy Father named St. Albert the Great the heavenly patron of the study of the natural sciences. This was done at the request of scientific groups, universities, and colleges all over the world.

St. Catherine of Siena was named the Primary patron of Italy with St. Francis of Assisi, and the secondary patron of Italian women charged with the care of the sick. This latter patronage was granted in an address to a congress of Italian nurses who had come to an audience with the Holy Father. Commemoration of the choice of St. Albert and St. Catherine as primary patrons has been incorporated in two changes in their lessons in the Dominican Breviary, as authorized by the Sacred Congregation of Rites.

Among Dominican Blesseds who have been proposed for canonization and whose processes are under way are: Blessed Martin de Porres, Blessed Imelda Lambertini, Blessed Pope Innocent V, for whom the Order hopes also a declaration of Doctor of the Church, and Blessed Pope Gregory XI.

Fifteen causes have been introduced or forwarded toward beatification. Among them number two groups of martyrs; the 1300 martyrs of Tonkin, and Fr. Raphael Captier and his 12 companions who were murdered in Paris by Communists on May 25, 1871. Two Dominican Archbishop Confessors, John Volpi and Pius Albert de Corona are also included in the list, as is Fr. Hyacinth Cormier, the 76th Master General of the Order.

Of peculiar interest is the servant of God, Marie Clotilda Napoleon. She was born on March 2, 1843, the daughter of Victor Emmanuel, Duke of Savoy, later King of Sardinia and second King of Italy, and his wife Marie Adelaide, Archduchess of Austria. When she was fifteen years old she became engaged to Jerome Bonaparte, first cousin to Napoleon III, Emperor of France, and married him before her sixteenth birthday.

With her husband she moved to the Imperial court at Paris, and raised three children. Against a background of extravagant court life, she lived a life of intense virtue, of religious spirit, and of charity to the poor. After the revolution in 1871 she fled to Switzerland, and in the next year was received in the secular Third Order, taking the name Mary Catherine of the Sacred Heart, the name she used from that time on in signing her letters. Here her life was one of continued penance, humility, liberality and true nobility. She offered her life to

God for the safety of the Holy Father; and prayed often, as had St. Catherine centuries before her, that God would choose her as a victim for the sins of others.

In 1878, her brother, King Humbert I of Italy, invited her to move to Italy and gave her a home at Montecatini. In this castle she continued her life of holiness, taking private vows of religion, and living as much as possible for others.

As a reward for her prayers, God granted the conversion of her husband on his deathbed. Shortly afterwards, in June 25, 1911, fortified by the Sacraments, she died.

The investigation of her life began soon afterwards, and the collection of information, miracles, and the like was undertaken in Turin, Paris, and Fribourg during 1936-1939. Her cause has undergone the various preliminary steps, although during the war it was suspended. Recently it was taken up again by the Postulator of the Order.

HONORS

A sidelight to the historic Consistory of February, 1946, is the choice by the Holy Father of three Dominican Basilicas as titular Churches for three of the new Cardinals. Cardinal Ruffini was assigned Santa Sabina; Cardinal Micara was assigned Santa Maria sopra Minerva; and Cardinal Glennon of St. Louis was given the basilica of San Clemente. After Cardinal Glennon's untimely death, San Clemente was assigned to Cardinal de Jong.

In the war period, Dominicans were assigned as consultants to various Pontifical Congregations and Commissions. Among these are: To the Congregation of Rites: Fr. Kaeppli; to the Congregation de propaganda Fide: Fr. Montoto; to the Biblical Commission: Frs. Abel and Callan of St. Joseph's Province, and Fr. Allo (who later died).

THE DEAD

The years 1941-1946 brought many deaths among the brethren. The list of war dead has not yet been compiled, nor the circumstances of these deaths set forth. Dominicans who have died in German and Soviet Concentration camps, however, will be found to have reflected the tenacity of the Order to the Church, to the good of souls, and to the truth. Some Dominicans lost their lives in air-raids and bombings; some in combat, others as chaplains. And, with the passage of time, brethren at home, working in classrooms, in pulpits, and at writing

desks have been called to finish their worldly tasks, have heard the *Salve Regina*, and have gone to the company of Dominic and the Saints.

The memories of seventeen friars who had excelled in their Dominican lives and their apostolic activity were especially preserved in the *Analecta* of this period. Among them were many known to Americans.

The most illustrious son of Dominic to slip the bonds of this life was Cardinal Thomas Pius Boggiani, Chancellor of the Roman Catholic Church, who died on February 26, 1942. Cardinal Boggiani was born in Piedmont in 1863, and made his studies in various convents of the Order in Italy and Austria. He was ordained priest in 1886, and received the lectorate the following year. Immediately on the completion of his studies he was sent to the mission of his province in Constantinople. He returned in a few years, however, and was elected prior in several convents of the Order. Chosen Regent of Studies in studia in Italy and Austria, he distinguished himself by a love of St. Thomas and the scholastic method, a love which he maintained until his death. He was appointed pastor in the diocese of Genoa and during this pastorate was appointed to the faculty of the diocesan seminary as a professor of theology and law. Shortly afterwards, Pope Pius X chose him to make a visitation of 23 Italian seminaries, as a preliminary to a reform, a difficult task which he accomplished with distinction. In 1908 he was appointed Bishop of Adria; and then in 1912 was chosen by the Holy See for a perilous mission as Apostolic Delegate to Mexico, and was raised to Archbishop. On his return to Italy he was made Bishop of Genoa, and on December 4, 1916, was raised to the Cardinalate. He was later chosen by Pope Pius XI to be the Papal Legate to the Eucharistic Congress in Bologna. In February, 1933, on the death of the Dominican Cardinal Frühwirth, he was appointed Chancellor of the Church, and assigned one of the suburbicarian sees. In November, 1941, he celebrated his 25th anniversary as a Cardinal, and then, almost immediately after this joyous occasion, was stricken fatally ill and died in February, 1942.

Soon after the death of Cardinal Boggiani, the Order lost Fr. Bernard Kuhlmann who died on April 9, 1942. He was a son of the Holland Province, and was an eminent canon lawyer. The German-speaking socius of Frs. De Paredes and Gillet, Fr. Kuhlmann was well known in Rome and throughout the Order. His canon law talents were given to the Order in the preparation of the new edition of the

Constitutions in which he played a large and influential part.

Among English speaking Dominicans, the Order lost Fr. Vincent McNabb of the English Province on June 17, 1943. Well known to Americans, this aged (84) and holy priest was noted for his scriptural studies, his ideas on radical social reform, his part in the Distributist and back to the land movement, and his preaching. His life, judged eccentric by some, was measured only by his devotion to the Dominican ideal. The writing, in books and articles, which came from his pen was prodigious.

And within a few short weeks of this writing, the English Province suffered another great loss in the death of Fr. Hugh Pope, in Edinburgh, on Nov. 23, 1946. Fr. Pope, 77 years old, a scripture scholar of the first rank, a master in Patristics, was at once learned and holy. Fervent in preaching and assiduous in his study, he was a pillar of the intellectual and apostolic life of his province. His greatest talents were expended in training young Dominicans in the studia of his province. Much in demand for outdoor preaching, his favorite, and retreats, as well as for occasional sermons, his passing leaves a void in English-speaking Dominican life.

A son of the Irish Province, Fr. Louis Nolan passed away in Malta on April 23, 1944. Fr. Nolan spent much of his Dominican life in Rome. He was prior of San Clemente for many years, and during this period was responsible, by the munificence of Cardinal William O'Connell of Boston, for the restoration of this historic basilica. He was made a consultor to the Sacred Congregation of Religious, and for many years served as a member of the Commission for the approval of new institutes. He was the author of the official translation of the section of the Code of Canon Law which deals with religious, the only official translation of any part of the code ever made. As a member of the Commission he drew up a *schema* for the construction of constitutions of new institutes which is still used to great advantage. Given many honors and responsibilities in his life, as a member of the Curia of the Master General, he was a visitor, Master in Theology, Prior of the Angelicum, and Syndic of the Order. Toward the end of his life he was appointed Provincial of the Province of Malta, in which office he died.

Among Dominicans of the continent, the best known to Americans was Fr. Henry Benedict Merkelbach of the Belgian Province who died on July 25, 1942. Fr. Merkelbach, whose life was full of work for the glory of the Church and the Order, is the author of *Theologia Moralis* in three volumes, and *Mariologia*. This last is now the best and standard work on the subject.

THE LITURGY

Of all the news that has come from Rome with the close of the war, the most interesting, from the point of view of daily practice, is the list of changes in the Missal and Breviary of the Order approved during the war.

The most radical changes concern the liturgy of the Blessed Virgin. The feast of the Immaculate Heart of Mary has been granted to the Order. Decreed by Pope Pius XII in 1944, it was granted to the Order in July, 1945. The feast is celebrated on the Octave Day of the Assumption of the Blessed Virgin, August 22. It has a dignity Totum Duplex second class. Until the proper Mass and Office of this feast is promulgated in the Order, Dominicans will use those of the feast of the Most Pure Heart of Mary (Saturday after the feast of the Sacred Heart). The feast of the Most Pure Heart of Mary has been suppressed.

A liturgical usage of many centuries, the memory of the Blessed Virgin made in Lauds and Vespers on each Sunday of the year when the office was of the day (except for some special cases), has been revoked in a decree of December 19, 1945. An explanation of this change and others was given in a subsequent issue of the *Analecta*.³

This memory, although it dates from 1553, is not found in the primitive rite and usage of the Order. In 1303 the General Chapter decreed that a memory of the Blessed Virgin be made on every day, as had been done from the beginning in the case of a memory of St. Dominic. Subsequent Chapters reaffirmed this ordination concerning the daily memory (1304-1308). In the succeeding 200 years, however, various Chapters added daily memories of St. Peter, St. Thomas, St. Vincent and St. Catherine. As a reaction, the Chapter of 1551 abrogated all these memories, including those of St. Dominic and the Blessed Virgin. Two years later, the Chapter of 1553 restored the memory of the Blessed Virgin, but on Sundays only.

But the mode of the restoration, i.e., a memory in Lauds and second Vespers of Sunday, was not in accord with current or modern liturgical usage. Firstly, because the day especially dedicated to the Blessed Mother is Saturday and not Sunday; and the Dominican Office makes a memory of the Blessed Virgin on any Saturday on which it does not have the Office of the Blessed Virgin unless the feast is a Duplex or greater; secondly, it is an innovation for a memory to be made in Lauds and second Vespers of a feast, and not

³ *Analecta Anno 54. Fasc. I-II-III.*

in first Vespers; and thirdly, it is odd and unheard of to make a memory throughout the whole liturgical year without change or variety, and especially to make it kneeling during Paschal time.

Finally, the rubric in the Ceremonial according to which the prayer of the Blessed Virgin: *Deus qui de beatæ* (in Advent) and of all saints: *A cunctis* (during the rest of the year) are said in the Sunday Mass when the memory is made in the Office, rests on no rubric in the Missal, and therefore lacks authority. These prayers, therefore, will be said according to the rubrics already in the Missal which govern their use for special seasons of the year.⁴

The removal of a versicle: *V. Tuam ipsius animam doloris gladius pertransibit. R. Ut revelentur ex multis cordibus cogitationes* from three places in the breviary: as the versicle before Lauds in the feast of the Compassion and of the Seven Dolours of the Blessed Virgin, and as the versicle in None of the feast of the Compassion, has resulted in several minor changes in these offices. For the versicle before Lauds the versicle after the hymn of Vespers in each office has been substituted. And for the versicle in None in the feast of the Compassion, and also (in order to save repetition) for the versicle after the hymn in Lauds of the same feast, the versicle following the hymn in Lauds of the feast of the Seven Dolours is used. These changes were demanded because of the conclusions of Père Lagrange and the best Scripture scholars that, in the Gospel from which they are taken (Luke 2; 35), the words in the response to the versicle are not related to the words in the versicle but to those in the previous verse (Luke 2; 34).

By a special rescript also, the Mass *Salve Sancte Radix*, the Rosary Mass, may be said by Dominicans in non-Dominican churches when the votive Mass of the Blessed Virgin is allowed there.

The Rosary Sunday Toties Quoties indulgences may be gained by Dominican Sisters and ladies living in the convent with them, in their own chapel.

A proper Preface of St. Thomas has been authorized and promulgated. Additions have been made to the Breviary lessons of St. Albert the Great and St. Catherine of Siena, commemorating their choice by the Holy Father as Patron of the Natural Sciences, and as co-patron of Italy. Furthermore, the proper first lessons now read in 13 feasts have been changed in order to allow the current scripture to be read.

⁴ *Rubricæ Generales Missarum*. No. X. *Missale S.O.P.* Rome, 1933, p. 37.

In addition, the memories of octaves of three lessons have been suppressed during the octave. This affects the memories of St. Stephen, St. John, and the Holy Innocents which were made during the Christmas Octave. Special disposition has been made, also, in the case of a conflict of a solemn octave and a Sunday, relative to the use of the *Alleluias*, the *Quicumque*, and the memory of the Cross.

All of these changes have been incorporated into the Ordo.