

How Annibale Bugnini was able to trick the CONSILIUM and Pope Saint Paul VI:

penance, precisely!⁹⁷ On the flipside, though, there is a noteworthy new composition which is not only irreproachable but even admirably opportune: the new common preface I. For this, homage is due to its author, a monk of Hautecombe,⁹⁸ who kept to combining, with an uncommonly sure hand, the most meaningful sentences of Saint Paul, all the while respecting the *cursus*.⁹⁹

After all of this, it's not much surprise if, because of its unbelievable weaknesses, the pathetic creature we produced¹⁰⁰ was to provoke laughter or indignation—so much so that it makes one forget any number of excellent elements it nevertheless contains, and that it would be a shame not to salvage as so many scattered pearls in the revision that will inevitably be called for.

To finish with this sad tale, I shall point out what subterfuge Bugnini used to obtain what was closest to his heart, or, I should say, what the men who have to be called his handlers managed to pass through him.¹⁰¹

On several occasions, whether the scuttling of the liturgy of the dead or even that incredible enterprise to expurgate the Psalms for use in the Divine Office,¹⁰² Bugnini ran into an opposition that was not only massive but also, one might say, close to unanimous. In such cases, he didn't hesitate to say: "But the Pope wills it!" After that, of course, there was no question of discussing the matter any further.

Yet, one day when he had made use of that argument I had a lunch

97. For the principles guiding the changes in the penitential collects, see Lauren Pristas, "Post-Vatican II Revision of the Lenten Collects," in *Ever Directed to the Lord: The Love of God in the Liturgy of the Eucharist Past, Present, and Hoped For*, ed. Uwe Michael Lang (London: T&T Clark, 2007), 62–89. Louis Bouyer expressed himself on some of these aspects of the liturgical reforms in *Métier*, 81–95.

98. This monk was Dom Antoine Dumas (1915–1999, see Botte, *From Silence*, 151).

"Close to unanimous!" Truly remarkable words by Father Louis Bouyer!

The Voice of the Church at Prayer: Reflections on Liturgy and Language (San Francisco: Ignatius Press, 2012), 86–89 and 114–115.

100. Bouyer writes *l'avorton que nous produisimes*, which might be more starkly rendered: "the abortus we brought forth."

101. Who were these men whom Bouyer calls Bugnini's *commanditaires*? They do not appear to be members of the Consilium since it unanimously opposed some of the reforms Bugnini pushed through. Bugnini denied allegations that he belonged to Freemasonry in a letter to the Editor, *Homiletic and Pastoral Review* 80 (May 1980): 4–6, quoted in his *Reform*, 92–93.

appointment with my friend Msgr. Del Gallo, who as privy Chamberlain had a flat right above the papal apartments at the time.¹⁰³ As I was coming back down—after the siesta, of course—and came out of the lift onto the Cortile San Damaso,¹⁰⁴ Bugnini in person was emerging from the staircase on his way in from the Bronze Gate. At the sight of me, he didn't just turn pale: he was visibly aghast. I straightaway understood that, knowing me to be *notus pontifici*,¹⁰⁵ he supposed I had just been with the pope. But in my innocence I simply could not guess why he would be so terrorized at the idea that I might have had an interview with the pope regarding our affairs.

I would be given the answer, though weeks later, by Paul VI himself. As he was discussing our famous work with me, work which he had finally ratified without being much more satisfied with it than I was, he said to me: "Now why did you do [x] in the reform?" At this point, I must confess that I no longer recall specifically which of the details I have already mentioned was bothering him.¹⁰⁶ Naturally, I answered: "Why, simply because Bugnini had assured us that you absolutely wished it." His reaction was instantaneous: "Can this be? He told me himself that you were unanimous on this!"¹⁰⁷

102. The following psalms were eventually expurgated from the Divine Office: 57/58; 82/83; 108/109. Other Psalms were censored by a verse or two: 62/63:10–12; 109/110:6; 136/137:7–9. Several council Fathers had asked for the imprecatory, or cursing, psalms to be expurgated during the November 1962 debates on the text that would become *Sacrosanctum Concilium*: E. Ruffini led the charge (see AS I/II, 329), followed by: A. Bacci; J. Corboy; F. Melendro (advocating jettisoning half the Psalms); Garcia Martinez; Vielmo (in a written addition after the speeches); Fernandez, OP; Capozzi (in writing); Descuffi (in writing); Molin (in writing); Reiterer (ibid., 409–561). Cardinal Wysinski gave an impassioned and eloquent defense of the integral Psalter to a storm of applause (ibid., 394); those Fathers representing the canonical and monastic congregations defended the integrity of the Psalter (J. Prou, OSB, ibid., 446; J. Androver of the Canons regular, ibid., 496; B. Reetz, OSB [Beuron], ibid., 559); A. Guano also defended it (ibid., 458).

103. Luigi Del Gallo, Marquis of Roccagiovine (1922–2011), ordained a priest in 1950; Domestic Prelate of His Holiness, 1960–1983; Bishop of Camplum from 1983.

104. The Cortile San Damaso is a courtyard in the middle of the papal palace.

105. This phrase, from John 18:15, describes the disciple who was known to the high priest and went into his court, leaving St. Peter outside to deny knowing Christ. It can also be translated as "someone known to the pope," its first meaning here, though Bouyer intends the reader to make the biblical connection as well.

106. According to students of Bouyer's, who heard the anecdote from him, the expurgated cursing Psalms were the issue.

107. Msgr. Jacques Masson, who had occasion to hear this anecdote from Louis Bouyer in Rome, gives it in a fuller form in his own Memoirs. The chronology does not seem to match but the gist is the same. Jacques Masson, "Monseigneur Lefebvre? On le poussa au schisme!" 8: "La messe, 'punctum dolens'" Hermas, entry posted 1 October 2009, <http://www.hermas.info/article-36681786.html> (accessed 8 February 2010).