

2018

A Record of My Writing Career at the College of the Holy Cross

Vincent A. Lapomarda S.J.
College of the Holy Cross

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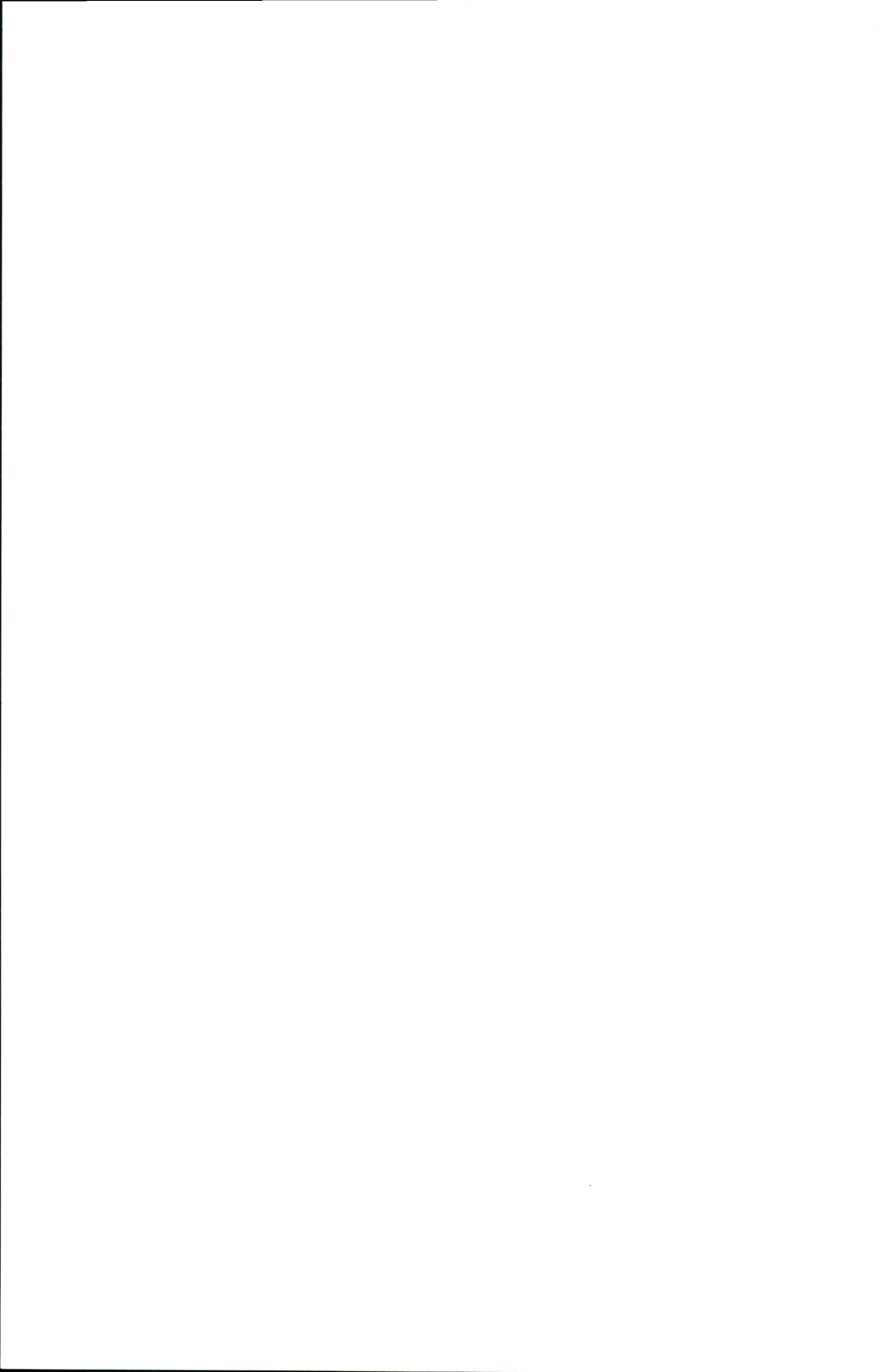
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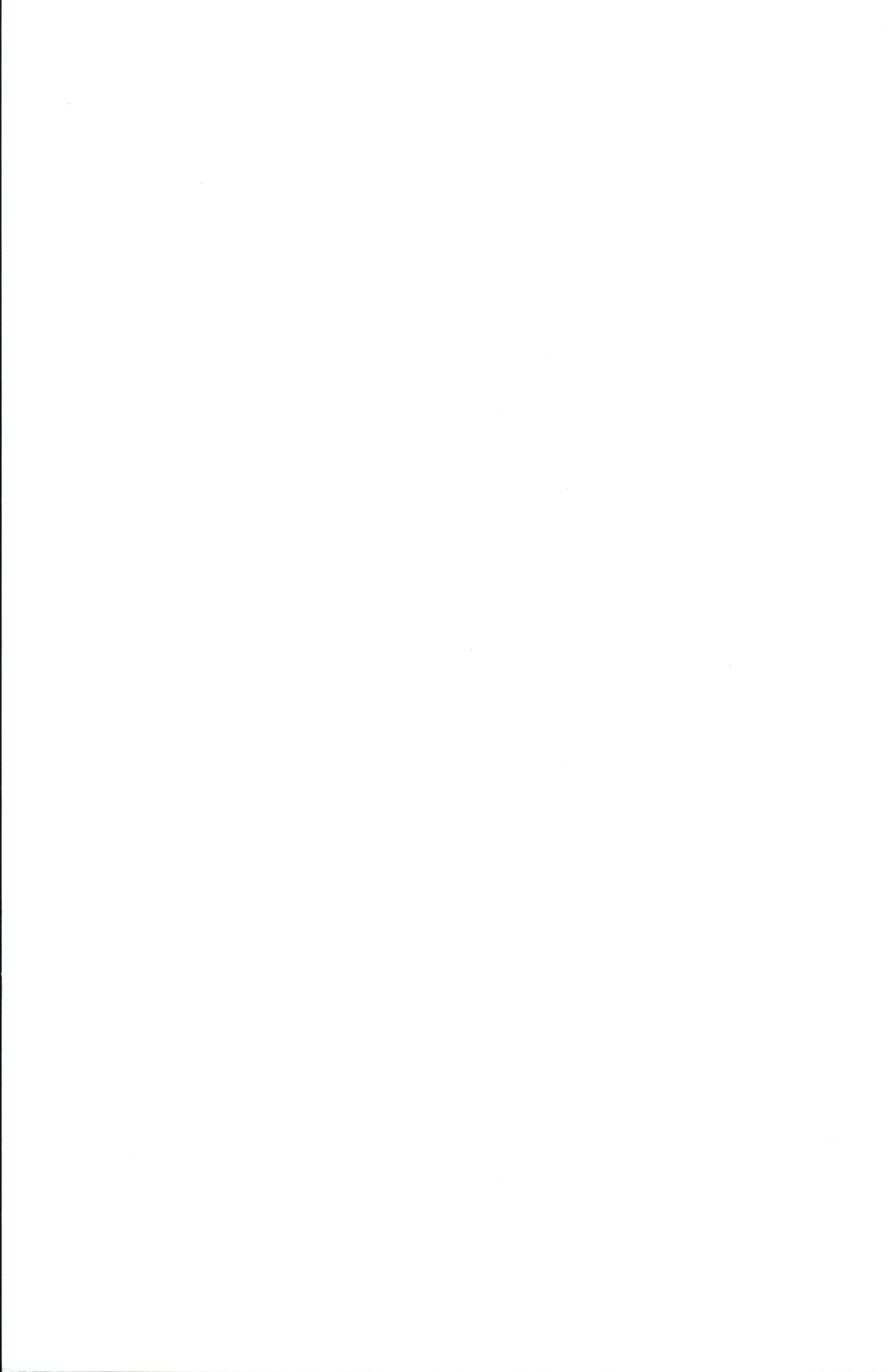
A Record of
MY WRITING CAREER
AT THE COLLEGE OF THE HOLY CROSS

WORCESTER, MASSACHUSETTS | 2018



VINCENT A. LAPOMARDA







***A RECORD OF
MY WRITING CAREER AT
THE COLLEGE OF
THE HOLY CROSS***

**Worcester, Massachusetts
2018**

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DEDICATION:

IN GRATITUDE TO

CHARLES B. CONNOLLY,

FAITHFUL FRIEND AND JESUIT.

In peace sons bury fathers, but war violates the order of nature, and fathers bury sons.

—Herodotus (c. 484–425/413 B. C.), Ancient Greek Historian

“History is philosophy teaching by examples.”

—Thucydides (460-395 B. C.), *The History of the Peloponnesian War*

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*“Not to know what happened before you were born
is to be a child forever. For what is the time of a man,
except it be interwoven with the memory of ancient
things of a superior age?”*

—Marcus Tullius Cicero (106-43 B. C.)

*“The men who make history
have not time to write it.”*

—Prince Klemens von Metternich (1773-1859)



Foreword:

During a half century in academia, the record of one's teaching, scholarship, and service tends to accumulate. While one can point to a number of different courses and seminars and to the different positions held in a particular department as well as within the college itself, these courses and positions are not as enduring as the written word "*Verba volant, scripta manent,*" to quote the ancient Latin saying.

Clearly, it would be helpful to bring the titles of all these publications together in some comprehensible way so that the whole, or as much of it as possible, will be available as a record of how one historian has gone about searching for the sources, evaluating these sources, and writing his own histories. Having been in the Jesuit Order for at least sixty-five years, with 2014 marking my fiftieth year as a priest, this year 2018 appears to be as much of an opportune moment as any to publish a second edition of my bibliography which originally appeared in a first edition in 2004, especially since this year marks the start of my fiftieth year at the College of the Holy Cross.

While the main focus of this bibliography is my years as a college professor, it does not exclude unpublished writings from graduate schools or published articles before such a career began. In this respect, some manuscripts which were prepared as unpublished theses and even an occasional paper are

listed. Apart from these, the concentration is for the most part mainly on the published writings during my college teaching career.

One contribution from the past that does not appear are the notes that I had prepared on a daily basis of the news about what was going on at the Second Vatican Council during the 1960s. In the isolation that was characteristic of my generation studying theology, this provided fodder for conversation since the notes summarized what one derived from the daily newspapers and elsewhere.

That the bibliography is somewhat unique in that it has a number of works that surprisingly are published in foreign languages. Among these are those in French, especially because of the Jesuits who ran *Projet*. This was also true of those published in *La Civiltà Cattolica*, not to overlook those published in Hungarian and Polish.

Since such a work, like many human efforts, often depends on the help of others, I wish to express my gratitude to the following at the College of the Holy Cross: Austin M. Barselau, Dianne M. Brissette, David M. Copple, Patrick W. Gemme, Jennifer Gilmore, Mary J. Moran, Joseph R. Pomeroy, Kenneth A. Scott, and Daniel Whitehurst of Information Technology Services; William Reiser of the Department of Religious Studies who formatted the work; Thomas Parsons, Sharon Matys, and Henry Roy of Graphic Arts; and Patricia A. Christensen who served as Coordinator of the Jesuit Community in addition to Dolores McDermott, Rhonda Cormier, and Karen Brosnahan.

At the same time, I include others. Mary E. Hayes who caught one of my letters in *The Detroit Free Press* (February 27, 2001) when I was surprisingly unaware of its publication; my nephew Pasquale Lapomarda III; Janez Percic, a Visiting International Jesuit Scholar; Lawrence A. Burke, the late Archbishop of Kingston, Jamaica. To him I am indebted for the audience with Pope St. John Paul II on October 28, 1982. In this connection, I am also grateful to the unknown Vatican photographer who took the picture at the end of book just as I am grateful to John J. Donohue who took the picture of me that appears on the cover, and to John Buckingham of the Holy Cross Audio-Visual Department for the portrait of myself that is placed at the opening of this book. To the above, I would add Antonino Lo Nardo, an expert from Palermo, Italy; on the history of the Jesuits.

Moreover, I would be remiss if I did not mention, in addition to Charles B. Connolly who brought me to Holy Cross on January 2, 1969, five other Jesuits. In alphabetical order they are: James Leo Burke (1901-1988), Edwin J. Crowley (1916-1995), Francis J. Gilday (1908-1998), Thomas F. Grogan (1912-1974), and James E. Powers (1915-1997). Burke sent me to doctoral studies in history, Crowley encouraged me to pursue graduate work at Boston University, Gilday helped to save my life when I very ill at Boston College High School, Grogan inspired me to go on in history, and Powers planted the seed of my love for history at Cheverus High School.

While persons who have served in the military can claim loyalty to God and the United States as their

contribution, those of us who have written about the history of their church and nation can likewise do so, especially in the case of those who have taught generations of students in our Jesuit schools and colleges. That some like the present author was able to do so not only in teaching but also in writing underscores a development in our civilization that is often overlooked.

Finally, this author was fortunate to accomplish what is recorded here at a time when the Jesuit Order was making, in the words of Notre Dame's John T. McGreevy, author of *American Jesuits and the World* (2016), "*modern Catholicism global.*" This author is not so presumptuous as to claim such an honor for himself. But, the writings recorded here are an example of what Jesuits can accomplish in the shaping of civilization through the keys of religion and culture. Far more has been accomplished by such Jesuits as Avery R. Dulles (1918-2008), Robert F. Drinan (1920-2007), and Robert F. Taft (b. 1932). Certainly, these three Jesuits have played a major role in making American Catholicism "global".

Vincent A. Lapomarda, S. J.
College of the Holy Cross
February 28, 2018

“The first law of history is to dread uttering a falsehood; the next is not to fear stating the truth; lastly, the historian’s writings should be open to no suspicion of partiality or animosity.”

—Pope Leo XIII (1810-1903)

“The main thing is to make history, not to write it.”

—Count Otto von Bismarck (1815-1898)

A. Books:

The Jesuit Heritage in New England, (The Jesuits of Holy Cross College, Inc., 1977), pp. xii, 321 [This edition of the book can be found in at least 110 libraries around the world.] --- Reviewed by Don King, *The Maine Sunday Telegram*, September 25, 1977; J. C. J. in the [Boston] *Post-Gazette*, January 27, 1978; Robert D. Cross in *The Journal of American History*, 64, No. 4 (March 1978), 1135-1136; Francis X. Curran in *The Catholic Historical Review*, 65, No. 1 (January 1979), 114; Arthur F. Liebscher in *The American Historical Review*, 84, No. 2 (April 1979), 534-535; *Maine Historical Society Quarterly*, 19 (1979), 182-184; Philip C. Kiley, in *Mid-America*, 62, No. 3 (October 1980), 188-189; and by Ernest C. Helmreich, in *Maine History*, vol. 19: No. 3 (Winter 1980), 182-184.

The Knights of Columbus in Massachusetts (Needham: Massachusetts State Council Knights of Columbus, 1982), pp. xvi, 158 --- Reviewed by George E. Ryan, "The Catholic Gentlemen of the Bay State," in *The [Boston] Pilot*, October 8, 1982; and by James M. O'Toole, in *The Catholic Historical Review*, 81, No. 2 (April 1985), 312-313.

Jesuit Province of New England: The Expanding Years, written by James Leo Burke and edited by Vincent A. Lapomarda (Boston: The New

England Province of the Society of Jesus, 1986), 382 pp.

The Jesuits and the Third Reich (Lewiston, NY: The Edwin Mellen Press, 1989), pp. xii, 376 [This edition of this book can be found in at least 220 libraries around the world.] Reviewed by Robert A. Graham, in *America*, 161, No. 6 (September 16, 1989), 149 ff., and in *Archivum Historicum Societatis Iesu*, 69, No. 137 (Jan. - Jun. 2000), 179-183 [This *second* review by Graham was found in his desk after his death and was given special attention by the editors of the *Archivum*. In this classical 5-page review, Graham wrote the following (p. 179): “We take note of nearly 40 pages of bibliography from all imaginable sources, and also, a list of 83 Jesuits of many nations killed by the Nazis, and 43 who died in concentration camps, with an additional 26 who died in captivity, or as a result of their captivity.”] Other reviewers include Donald J. Dietrich, *The Catholic Historical Review*, 76, No. 1 (January 1990), 140-142; Michael McGarry, *Encounter*, 51 (Winter 10), 93; Edward Krause, *First Things* (November 1990), one of the better reviews; Eric C. Rust, *The Journal of Church and State*, 33, No. 1 (Winter 1991), 138-139; and the *Holy Cross Magazine*, v. 40 (#1), “Book Notes.” The book was translated into Italian by Dr. Antonino Lo Nardo, *I Gesuiti e il Terzo Reich* (2008) with an advertisement of the latter published in the *Archivum Historicum S. I.* on p. 539 of the issue published for July-December of 2008, volume 77. Enrico Casale, “I Gesuiti Giusti,” *Popoli* (January 2010), 50-52, is a review of the Righteous based on the Italian edition. The appendix (in the 2nd edition of 2005) on at least 150

Jesuits who were victims of the Nazis was used by Rockhurst University to dedicate a three by five (feet) bronze plaque on April 12, 2007, as recorded in the diocesan newspaper, *The Catholic Key* (April 20, 2007), and the community newspaper of Kansas City, Missouri, *The Olathe Sun* (April 25, 2007). And, in *The Pius War* (2004) edited by, Joseph Bottum and others, there is an analysis (pp. 200-201) of this book on *The Jesuits and the Third Reich* by William Doyno, Jr.

The Knights of Columbus in Massachusetts (2nd edition; Norwood: Massachusetts State Council Knights of Columbus, 1992), xviii, 202 pp. --- Reviewed in the [Boston] *Post-Gazette*, "Mass. Knights of Columbus Publishes History," January 1, 1993.

The Order of Alhambra Its History and Its Memorials (Baltimore: The International Order of Alhambra, 1994), pp. xii, 106 --- Reviewed by George E. Ryan, "A Belated 'Salaam' to Alhambra" *The [Boston] Pilot*, February 3, 1995.

The Boston Mayor Who Became Truman's Secretary of Labor: Maurice J. Tobin and the Democratic Party (New York: Peter Lang Publishing, Inc., 1995), xvi, 342 pp. [This edition of this book can be found in at least 55 libraries around the world.] It was reviewed by George E. Ryan, "His Just Desserts -- At Last," *The [Boston] Pilot*, September 1, 1995; and by William P. Marchione, in *The New England Quarterly*, 69, No. 3 (September

1996), 509-511, where the reviewer declares: "Clearly Tobin was a key figure in the history of Boston and the nation. Lapomarda's biography does an admirable job of delineating Tobin's impressive public career."

Charles Nolcini: The Life and Music of an Italian American in the Age of Jackson (Worcester: Vincent A. Lapomarda, 1997), xii, 100 pp. --- Reviewed by William David Barry, *Maine History*, 41, No. 1 (Spring 2002), 88 ff. According to Barry of the Maine Historical Society (p. 89): "This carefully documented and well-researched short biography is an important contribution to our growing understanding of the humanist tradition in Maine and New England."

The Catholic Church in the Land of the Holy Cross: A History of the Diocese of Portland, Maine (Strasbourg, France: Éditions du Signe, 2003), 160 pp. --- Reviewed by Juliana L'Heureux in *The Church World (Supplement)*, September 25, 2003; by Judy Harrison in *The Bangor Daily News*, December 13, 2003; and by Debra Campbell, *Catholic Historical Review*, 91 (2005), 201.

The Jesuits in the United States: The Italian Heritage (Worcester: The Jesuits of Holy Cross College, Inc., 2004), pp. x, 180. Listed in *The National Jesuit News*, 33, No. 6 (June 2004), 14; *The AIHA Newsletter*, 37, Numbers 3 & 4 (Fall 2004), 14' and on *Amazon.com*. Reviewed by Peter R. D'Agostino in *The Catholic Historical Review*, 90,

No. 3 (July 2004), 573-574; by *Theology Digest*, 51, No. 4 (Winter 2004), 373; and by Francesco C. Cesareo, *Archivum Historicum Societatis Iesu*, 149 (2006), 231-234.

The Order of Alhambra Its History and Its Memorials (Centennial Edition; Baltimore: The International Order of Alhambra, 2004), pp. xiv, 126.

The Knights of Columbus in Massachusetts (3rd edition; Norwood: Massachusetts State Council Knights of Columbus, 2004), pp. xiv, 230.

A Bibliography of the Published Writings of Vincent A. Lapomarda (2004), pp. x, 46. This is an early edition of the bibliography that was privately published some years ago.

The Jesuits and the Third Reich (2nd edition; Lewiston, NY: The Edwin Mellen Press, 2005), pp. xiv, 458. For more on this study, see George M. Anderson's "Jesuits in Jail, Ignatius to the Present," *Studies in the Spirituality of Jesuits*, vol. 27: No. 4 (September 1995); James W. Bernauer's "The Holocaust and the Search for Forgiveness," *Studies in the Spirituality of Jesuits*, vol 36: No 2 (Summer 2004); and William Doyno's bibliography in *The Pius Wars* [mentioned above]. In connection with this second edition, it should be noted that a bronze plaque was dedicated at the Finucane Jesuit Center of Rockhurst Jesuit University in Kansas City, Missouri, on April 12,

2007, based on this study. It was funded by Eliot Berkeley, a Rockhurst Regent, and his wife, Marcia. Later, relative to this work on the Jesuits and the Third Reich, Libi Astaire wrote on November 24, 2017, *In A Feud For The Ages: A History of The Jews and The Church -- Part VII: The Church and the Holocaust*: “Jesuit historian Vincent A. Lapomarda writes in *The Jesuits and the Third Reich*, “To condemn Pius for not seizing every opportunity to protest the crimes against the Jews overlooks the fact that he could not even save his own priests. What is amazing is that the Catholic Church under the Pope’s leadership did far more to help Jews than any other international agency or person...” Of the second edition of *The Jesuits and the Third Reich*, *America Magazine* said: “Readers of Father Lapomarda’s excellent book, rich in notes and bibliography, can understand better the dimensions of a drama that struck one small, if representative, group of servants of the church before and during World War II.” Recently, Bernauer, writing in the *Journal of Jesuit Studies*, 5 (2018), 224-255, declared in footnote 27 “For a pan-European viewpoint on Jesuit activities during the Nazi years, see Vincent Lapomarda, *The Jesuits and the Third Reich*, 2nd edition (Lewiston, NY: Edwin Mellen Press, 2005).”

A Century of Judges of Italian Descent in Massachusetts (2005), pp. x, 23. Reviewed in *The Worcester Sunday Telegram* by Albert B. Southwick’s column, “On the News: Professor Tracts Ascent of State’s Italian Americans,” October 30, 2005, C3. In Southwick’s words: “Rev. Lapomarda never mentions

the Mafia or the Cosa Nostra, but his intent is plain: Italian-Americans can be proud of what they and their colleagues have done in maintaining and defending the rule of law for the last century.” The booklet, which serves as a good introduction is also cited in “Book Notes” of the *Holy Cross Magazine*, 41 (No. 2: Spring 2007), 37.

A Half Century of Mayors of Italian Descent in Massachusetts (2006), pp. x, 47. Reviewed with companion booklet above in “Book Notes” of the *Holy Cross Magazine*, 41 (No. 2: Spring 2007), 37.

I Gesuiti e il Terzo Reich (trans. By Antonino Lo Nardo; IlMioLibro, 2008), pp. xii, 492. This is a translation of *The Jesuits and the Third Reich* by a distinguished Italian scholar.

New England Jesuits Oral History Program: Fr. Vincent A. Lapomarda, S. J. (v. 113; Weston, MA, 2009), pp. 75. Also, the title is listed in *A Celebration of Faculty Scholarship* on May 10, 2011 at the College of the Holy Cross.

A History of the Italians in the State of Maine (The Edwin Mellen Press, 2010), pp. x, 234. Reviewed in “Book Notes” of *Holy Cross Magazine*, vol. 44, no. 4 (2010). Professor John Paul Russo of the University of Miami wrote about this work in *Italian Americana*, vol. 29, No. 1 (2011), 13-14 in these words: “a comprehensive volume with fascinating information in every chapter and stories about such remarkable places

as Etna, Palermo, Rome, Sorrento, and Verona—all towns in Maine.” William David Barry in *Maine History*, vol. 47, No. 2 (July 2013) , 285-286, also reviewed it and said of it: “This book is a must for all Maine public and college libraries.” Also, the title was listed in *A Celebration of Faculty Scholarship* on May 10, 2011, at the College of the Holy Cross (books published by Lapomarda in subsequent years were likewise placed on exhibit in the same annual event). Dominic L. Candeloro of the Casa Italia Library saw it as “a model state history of an ethnic group.”

The Order of Alhambra Its History and Its Memorials (Centennial Edition; Baltimore: The International Order of Alhambra, 2011), pp.vi, 140. Listed in the *Holy Cross Magazine*, (Summer 2012), 21. This is a record of at least 200 Historical memorials dedicated by the International Order of Alhambra in North America.

Portraits of One Hundred Catholic Women of Maine (The Edwin Mellen Press, 2012), pp xii, 178. Listed under “Book Notes” in *Holy Cross Magazine*, 46: 4 (Fall 2012), 17, and under “New & Noteworthy,” in *JESUITS*, Fall/Winter 2012, 17. There is a short review by J. J. Kenneally in *The Catholic Historical Review*, 98 (2013), No. 4. 842-843. In introducing the book, Richard J. Malone, the Bishop of Portland, wrote: “It is a study that will enrich the knowledge of anyone interested in how these women have contributed to the development of culture as well as to

religion in the Pine Tree State.”

The Catholic Bishops of Europe and the Nazi Persecutions of Catholics and Jews The Edwin Mellen Press, 2012), pp. x, 310. The publisher placed an ad for this book in the prestigious *TIMES LITERARY SUPPLEMENT* in its issue of September 14 and November 2 of 2012. The *Holy Cross Magazine*, 47: 1 (Winter 2013), 15, has a book note on this study. It was reviewed in *America Magazine*, “Tortured History,” May 6, 2013, by Jerome Donnelly, p. 28; in *The Catholic Historical Review* by Kevin P. Spicer, vol. xcix, No. 3 (July 2013), 578-579, and my “Letter to the Editor,” and his reply in the same volume, 817 ff. ; and *New Oxford Review*, March 2014, vol. lxxxi, Number 2, “Heroes or Villains,” by William Doino, Jr., who had mentioned it in *First Things*, December 29, 2012, “Yad Vashem Honors Cardinal Who Fought for Jewish Lives.” William Doino, Jr., a contributing Editor of *Inside the Vatican*, said of this work: “One thing stands out in Fr. Lapomarda’s valuable study is his command of the available evidence, including recent findings, from primary sources, specialized literature,, and personal testimonies.” In the case of Edward J. Kealey, a retired Holy Cross professor of history, said of the work: “I think the book is significant for its astonishing breath, for its critical commentary, and for its positive contribution to the continuing debate about the role of Pope Pius XII in the Holocaust.” And, another retired Holy Cross professor, Alice L. Laffey, said of the work: “The author seeks to recover ‘the facts,’ the particulars that

nuance and challenge, facile global judgments.”

The Italians in Worcester County, Massachusetts (2015), pp. x, 296. Advertised in *The Catholic Free Press*, August 7, 2015; and reviewed by Albert B. Southwick in *The Worcester Telegram and Gazette*, on September 10, 2015; and mentioned by Maura Sullivan Hill in *The Holy Cross Magazine* (Summer, vol. 50, No. 3), and in the *Jesuit Province News*. Of this study, Southwick, historian and columnist for *The Worcester Telegram and Gazette* declared: “Rev. Lapomarda has written extensively over the years about the Italian experience and this volume is the fruit of a lifetime of research.” The book was also given a review by John Paul Russo in *Italian Americana* in the Winter 2016 edition, p. 118. And, Deborah F. DiBisceglia Eastman, Milford Town Library’s Curran Collection Librarian, replied in these words on August 13, 2015: “ I have received your new book, *The Italians in Worcester County Massachusetts*, for the library’s collection, and am thrilled with everything about it. The cover is so striking, and the contents amazing. What an immense amount of research and attention to detail went into the work.” On November 26, 2015, the Law firm of Fusaro, Altomare, and Emilio proudly called attention to the book with these words “Law firm Featured in Book on Italian Heritage in Worcester County.”

100 Heroic Jesuits of the Second World War (2015), pp. x, 160. This book was reviewed by Maura Sullivan Hill in the *Holy Cross Magazine*, v. 50, No. 3

(Summer 2016) and in the *Jesuit Province News*. In a letter to the author, Carlo Maria Viganò, the Papal Nuncio to the United States, on November 6, 2015, wrote: that the book was “a wonderful testimony to the valiant efforts of the Society of Jesus on behalf of the Jewish people and a timely work during 2015, the 50th Anniversary of *Nostra Aetate*.” Jesuit scholar Robert F. Taft wrote on January 18, 2016: “I just finished reading your wonderful book on the heroic Jesuits of World War II. A great piece of historical research, and I was fascinated by how many of them I knew personally.”

Anthony F. Ciampi (1816-1893): The Jesuit Who Saved the College of the Holy Cross (2017), pp. xiv, 181. Mentioned was made of the book in the Jesuit province newsletter shortly after the publication of the book in July of 2017. It was followed by a review, “New Book About the Jesuit Who Saved Holy Cross,” by Maura Sullivan Hill in the fall issue of *Holy Cross Magazine*, 51 (No. 4), p. 23.

Sebastian Râle (1652-1724): In Commemoration of his Martyrdom (2017), pp. x, 87. Reviewed as “New Book from Fr. Lapomarda,” in the *Newsletter of the Jesuit Provinces of Maryland & USA Northeast* (November 17, 2017), and as a “New Book explores the life of Father Sebastian Râle” in *Harvest under Local News* (March/April 2018), 30. Of this study, Bishop Robert P. Deeley of Portland wrote of the martyr, on November 27, 2017: “There is much controversy surrounding his life but that is true of many of the

saints, particularly those who died advocating for the poor.” And, the Canadian author, Jean-Louis Grosmaire, wrote on November 30, 2017: “This book is a bright synthesis on what has been written on different sides and opinions about this Companion of God, this man who gave everything, and more, his life. It is more than a synthesis, it is a commemoration, a communion, an essential book to understand this uncommon priest.” In addition to Sebastian Râle, among the other prominent Jesuits of the Pine Tree State in its early history, one can single out Gabriel Druillettes (1610-16810) who is known as *The Apostle of Maine*.

A Record of My Writing Career at the College of the Holy Cross (2018), xi, 52. This work is autobiographical.

B. Scholarly Articles:

Records of the American Catholic Historical Society of Philadelphia, 80 (December 1969), 228-235: “Bibliography of the Writings of William Leo Lucey, S. J. (1903-1969).”

The New England Quarterly, 43 (September 1970), 355-381: “Maurice Joseph Tobin: The Decline of Bossism in Boston.”

Mid-America, 53 (July 1971), 160-169: “Orestes Augustus Brownson: A 19th Century View of the Blacks in American Society” [reprinted in Joseph M.

White's edition, *The Heritage of American Catholicism* (Garland Publishing, 1988)].

Essex Institute Historical Collections, 108 (April 1972), 135-152: "A New Deal Democrat in Boston: Maurice J. Tobin and the Policies of Franklin D. Roosevelt."

The Agora, 2 (Spring 1973), 46-60: "A Study of the Politics of Frustration: Truman's Secretary of Labor and the Fight to Repeal the Taft-Hartley Law."

The American Benedictine Review, 24 (March 1973), 59-73, published."Maurice Joseph Tobin and the Boston Jewish Community: The Movement for the State of Israel, 1926-1948."

Journal of Church and State, 15 (Spring 1973), 205-222: "A Jesuit Runs for Congress: The Rev. Robert F. Drinan, S. J., and His 1970 Campaign" [reprinted in Joseph M. White's edition, *The Heritage of American Catholicism* (Garland Publishing, 1988)].

A Festschrift in Honor of The Reverend Joseph M.-F. Marique, S. J. edited by Patrick T. Brannan (Worcester, 1975), pp. 7-30 [This book can be found in at least 75 libraries worldwide.] : "Joseph Marie-Felix Marique: Jesuit Pioneer in the Christian Perpetuation of the Classics."

Journal of Church and State, 23, No. 2 (Spring

1981), 241-258: "The Jesuits and the Holocaust."

The American Benedictine Review, 32 (December 1981), 387-398: "Maurice Joseph Tobin and the American Jewish Community: The Preservation of the State of Israel, 1948-1953."

Essex Institute Historical Collections, 126 (April 1990), 91-109: "The Jesuit Missions of Colonial New England" (A revision of a paper delivered before the American Society of Ethnohistory, Charleston, South Carolina, November 7, 1986). This is cited as one of three important sources in the internet article on the "*Mission des Loupes*," also known as the ancient village of Koes established by Sebastian Rôle during the seventeenth century in the area of what is now Newbury, Vermont, before it was destroyed by a force from Massachusetts on June 14, 1704, in retaliation for the raid on Deerfield, Massachusetts by the Native Americans from the St. Francis Mission in Canada. The other two sources are Thomas M. Charland's *Les Abenakis des Odanak* (1964) and P. – André Sevigny's *Les Abenakis: Habitat et migrations, 17e et 18e siecles* (1976).

The American Benedictine Review, 41 (June 1990), 192-208: "A Catholic in a Puritan Society."

C. Articles in Foreign Languages:

Projet, 59 (November 1971), 1121-1123: "Le

voyage du Président Nixon en Chine et l'opinion publique américaine.”

Projet, 61 (Janvier 1972), 40-51: “*Crise de la politique étrangère des Etats-Unis.*”

Projet, 64 (Avril 1972), 480-484: “*Les Résultats du Voyage de M. Nixon en Chine.*”

Projet, 67 (Juil.-Aout 1972), 870-875: “*Nixon à Moscou: point de vue d'un américain.*”

Projet, 71 (Janvier 1973) 87-92: “*Qu'y a-t-il derrière la victoire de Nixon?* “

Projet, 81 (Janvier 1974), 106-110: “*La présidence Nixon: une crise de confiance.*” These articles in *Projet* remind the author that he was a student in the summer of 1959 as a Coe Fellow in American Studies at Boston College and was fortunate to have studied American Constitutional Law under Arthur E. Bestor one of the leading experts in the field and among the first to call for the impeachment of President Richard M. Nixon.

Projet, 91 (Janvier 1975), 104-108): “*Les Etats-Unis après Nixon.*”

Projet, 99 (Novembre 1975), 1094-1098: “*Le président Ford: un an de politique étrangère.*”

Projet, 107 (Juil.-Aout 1976), 809-818: “*Aux origines de la révolution américaine.*”

“*A Holokauszt Katolikus Hösei,*” pp. 277-281, in the edition by Máté Hidvégi, *Boldog Salkaházi Sára* (2006) [This is an updated translation in Hungarian of “Five Heroic Catholics of the Holocaust.,” published in the *Annals of Saint Anthony’s Shrine*, 16: 1 (1987), 47-55].

La Civiltà Cattolica, 143: 2 (2 Maggio 1992), 237-247: “Un cattolico americano e il quinto centenario della scoperta dell’America.”

La Civiltà Cattolica, 148: 2 (3 Maggio 1997), 245-258: “La Presidenza Clinton e La Religione.”

Zycie Duchowe, Jesien, nr 24/2000 s. 72-77: “Adam Sztark, S. J.

(1907-1942)” [also in *Inside the Vatican* (May 2000), 52-53, and in Polish on the worldwide web].

Diccionario Histórico de La Compañia de Jesús (4 volumes; Rome & Madrid, 2001): *Fourteen biographies:*

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84."

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June 1983: "Council Histories: John Boyle
O'Reilly Council, No. 86."

The [Massachusetts State Council K of C] Bulletin:
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January, 1984: "Council Histories: Holyoke
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Eugene F. Marshall Council, No. 103."

The [Massachusetts State Council K of C] Bulletin:
December 1984: Council Histories: Wakefield
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The [Massachusetts State Council K of C] Bulletin:
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February 1985: "Council Histories: Arlington
Council, No. 109."

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Council, No. 110."

The [Massachusetts State Council K of C] Bulletin:
April 1985: "Council Histories: Columbus
Council, No. 116."

The [Massachusetts State Council K of C] Bulletin:
May 1985: "Council Histories: Redberry
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The [Massachusetts State Council K of C] Bulletin:
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The [Massachusetts State Council K of C] Bulletin:
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The [Massachusetts State Council K of C] Bulletin:
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The [Massachusetts State Council K of C] Bulletin:
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Galvin Council No. 133."

The [Massachusetts State Council K of C] Bulletin:
April 1986: "Council Histories: Robert Fulton
Council, No. 134."

The [Massachusetts State Council K of C] Bulletin:
May 1986: "Council Histories: Medford Council,
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The [Massachusetts State Council K of C] Bulletin:
June 1986: "Council Histories: Waltham
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historic discovery of America].

J. Addresses (Published):

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Years Ago" [Address given over Worcester radio
on 25th Anniversary of the Founding of the United
Nation].

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The Church World, April 3, 1980, 22-23: "Bishop Healy's Legacy to Maine Catholics" [Address Delivered at Holy Cross College, March 16, 1980].

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The Alhambran, 44 (April 2000), 12-14: “The dedication of the plaque proclaiming, on July 25, 1999, the Cathedral-Basilica of St. Augustine a national Catholic historical site].

“*Sebastian Rôle*,” [This homily was delivered at Saint Sebastian’s Church in Madison, Maine, on August 23, 1999, and was later published in Father Lapomarda’s study, *Sebastian Rôle (1652-1724): In Commemoration of His Martyrdom* (2017), pp. 42-51].

The Alhambran, 48 (Winter 2004), 8-9, 12: “Francisco Garces: Pioneer of Catholicism in Nevada” [Address at the unveiling of the plaque proclaiming, on July 13, 2003, the Cathedral of the Guardian Angel in Las Vegas, Nevada, a Catholic historical site].

The Alhambran (April 2006), 28: “Bardstown: Pioneering Diocese of the American West,” [Address at the unveiling of the plaque proclaiming, on July 16, 2005, the Basilica of St. Joseph Proto-Cathedral in Bardstown, Kentucky, a Catholic historical site].

The Alhambran (September/October 2007), 22, “Montreal: The 350th Anniversary (1657-2007) of the Arrival of the Sulpicians” [Address at the unveiling of the plaque commemorating, on July 14, 2007, in *La Basilique de Notre- Dame de Montréal* the Sulpician Anniversary].

The Alhambran (July/August 2008, 22, “Committee on Historical Memorials.”

The Alhambran (July / October 2009), 22. “St. Mary’s University: Unveiling the Plaque” [Address at the unveiling of the plaque proclaiming on July 11, 2009, St. Mary’s University a Catholic historical site].

The Alhambran (Jul/Aug, Sep/Oct, 2011), 20 “The Orchard Lake Schools” [Address at the unveiling of the plaque proclaiming on July 10, 2011, the Orchard Lake Schools in Orchard Lake, Michigan, a Catholic historical site].

K. Miscellaneous Writings:

An article on Dante published in the edition of *Studia* in 1955, a publication of the division of Boston College at Shadowbrook in Lenox, Massachusetts.

An article published in *Patterns*, a publication of the division of Boston College in Weston, Massachusetts, in 1958 on politics, religion, and social reform.

Translation of Maurizio Flick’s and Zoltán Alszeghy’s *Il Creatore, L’Inizio della Salvezza* (Libri Fiorentino, 1959) [privately printed in 1964].

The Holy Cross Quarterly, 4 (Spring-Summer 1971),

46-49 "Priests and Politics: Two Valid Approaches."

The Holy Cross Quarterly, 5 (March 1973), 4-13:
"Worcester Families."

Crosscurrents, 3, No. 4 (May 1, 1978), 9-12 "Charles Batchelor: Edison's Chief Partner." [Lapomarda was awarded a Bachelor Faculty Fellowship for the fall of 1969 and the fall of 1970].

The Crusader, October 6, 1978: "'Kingmaker' Cardinal to Meet Again" [Interview by Catherine Carstens].

Crosscurrents, 5, No. 2 (May 11, 1979), 14-16
"Crusading Ambassadors of Christ."

The Alhambran, January-February 1980:
"Alcarve No. 73" [Picture by V. A. Lapomarda].

SJ News, February 1980, 2: "Having his Cake"
[Picture by V. A. Lapomarda].

Annals of Saint Anthony's Shrine, 15, No. 5
(1985), 37-43: "The Sesquicentennial of St. John's
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The Worcester Gazette, April 25, 1985: "April:
Cruellest Month or Busiest?" [Op-Ed, p. 15].

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15-21: "*Mulieres Fortissimae* in Colonial

Massachusetts.”

America, 155 (December 27, 1986), 424-427: “Some Reflections on Catholics and the Holocaust” [reprinted as a supplement to the *Catholic League Newsletter*, vol. 14, No. 2. This article was also reprinted in “A Dedication Honoring Fr. Jakob Raile, S. J., 1894-1949” which was held on April 10, 2016 at Boston College’s Center for Christian-Jewish Learning. Among the items included in program was a letter from the Hungarian Jesuit who was an associate of Father Raile, Rev. Joseph Zrinyi, S.J.who affirmed the accuracy of Father Lapomarda’s article in *America*].

Annals of Saint Anthony’s Shrine, 16: 1 (1987), 47-55: “Five Heroic Catholics of the Holocaust.” [an updated version of this was published in an article in Hungarian, “A Holokauszt Katolikus Hösei,” pp. 277-281, in the edition by Máté Hidvégi, *Boldog Salkaházi Sára* (2006)].

The Church World,₂ May 21, 1987: “Al Salib: The Order of the Alhambra Comes to Maine” [reprinted in *The Alhambran*,₂ vol. 33, No. 4 (July-August 1987)].

America, 156, No. 24 (June 20-27, 1987), 495-496: “Should a Priest Serve on a Jury?”

“St. Joan of Arc Church: A National Catholic Historical Site,” Las Vegas, Nevada, July 29,

1987 [address privately printed].

The [Boston] Pilot, November 13, 1987: "The Case of Ann Glover: Witch or Martyr."

Annals of St. Anthony's Shrine, 16, No. 2 (1988), 13-18: "The Cardinal of the Persecuted Jews."

The Alhambran, September / October 1988: "Historical Memorials."

Annals of St. Anthony's Shrine, 16, No. 3 (1989), 15-22 "Catholic Colleges in New England."

Crossroads, November / December 1990, 10: "Hiatt Holocaust Collection Offers Researchers a rich Resource."

The Fenwick Review, May 1994, 16: "Catholics and the Holocaust."

The Church World, June 8, 1995, 14-15: "The Roots of Catholicism in Scarborough, Maine."

The Church World, October 19, 1995: "Former St. Peter's Pastor Honored by Alhambra."

The [Boston] Pilot, October 27, 1995: "Friend and Founder of the Society of Jesus, *Richard Cardinal Cushing*."

Memorial Mass for Prof. Joseph J. Holmes, in the

Campus Chapel of St. Joseph's at the College of the Holy Cross, on Thursday, November 6, 1997 [privately printed].

Bay State Knightline, Dec. Jan. 1997-1998: "The 1997 Knights of Columbus Convention in Montreal."

The Church World, April 23, 1998: "Commentary: Father McBrien's article fails to reflect an appreciation of the context of the times."

The Church World, August 12, 1999: "The 275th Anniversary of the Martyrdom of Father Sebastian Rasle."

"Twelve Objections to the Beatification of Pius XII," *Inside the Vatican*, October 1999, 7-8 [see Kathleen A. Shaw, "Scholars Reject Criticism of World War II Pope," *The Worcester Telegram*, October 5, 1999]. This was a talk given to the International Order of Alhambra in Orlando Florida on July 24, 1999.

St. Patrick: An Icon for the Third Millennium (Homily, March 14, 2000) [privately printed].

The Order of Alhambra, July 29, 2001: "Unveiling the Plaque Proclaiming Xavier University in Cincinnati, Ohio, a Catholic Historical Site" [privately printed].

The Alhambran, 48, No. 3 (Fall 2003), 13: "An Alert

on Historical Memorials.

A number of conversations or interviews going back to February of the year 2013 by Rodrigo Craveiro, Brazilian journalist for the *Correio Braziliense*, the largest newspaper in Brazil's capital on issues relevant to history and religion, and continuing down through 2016 for a total of about twenty conversations or interviews over a span of those years.

Appendix A: Websites

Catholics and the Holocaust (1996). This is the major website on the Holocaust.

The Major Persecutions of the Catholic Church in the Twentieth Century (1999).

The Cause of Sebastian Râle, 1652-1724 (1999) [Text can be found in *The Church World (Supplement)*, September 25, 2003].

Crusader Council Knights of Columbus (1999).

Al Salib Carava, No. 274, Order of Alhambra (2000).

Famous Catholic Women (2000).

Italian Americans (2000).

The Lapomarda Coat of Arms (2000.)

Pius XII (Eugenio Pacelli (1876-1958): The Pope Who Saved Jews from the Nazis (2000).

Horses in History (2000).

Oral & Written Testimonies: Lithuania and the

Holocaust (2001).

The Jesuit Cardinals (2001). It can be noted here that the author had met a number of Jesuit Cardinals in the course of his career. They were Augustin Bea (1881-1968), Paolo Dezza (1901-1999), Avery Dulles (1918-2008), Jan Chrysostom Korec (1924-2015), Adam Kozłowiecki (1911-2010), Carlo Maria Martini (1927-2012), and Pablo Muñoz Vaga (1903-1994), not to mention prominent canonized saints like Pope John Paul II (10/28/82) and Mother Theresa (5/21/76).

The College of the Holy Cross website on the Holocaust, entitled *The Jacob Hiatt Collection of Holocaust Materials* (1997-2008) has three articles by Lapomarda dealing with the Holocaust: "Catholics and the Holocaust;" "Catholic Martyrs of the Holocaust;" and "*Pope Pius XII & the Holocaust.*"

The Righteous Among the Nations: There are Fifteen Jesuits so recognized. They are Roger Braun (1910-1981) -- France; Pierre Chaillet (1900-1972),- France; Pietro Boetto (1871-1946) – Italy; Raffaele de Chantuz Cubbe (1904-1983) – Italy; Jean-Baptiste De Coster (1896-1968) -- Belgium; Jean Fleury (1905-1982) -- France; Emile Gessler (1891-1958) -- Belgium; John B. Janssens (1889-1964) -- Belgium; Alphonse Lambrette (1884-1970) -- Belgium; Iannis Marangos (1901-1989) – Greece; Emile Planckaert (1906-2006) – Jacob Raile (1894-1949) -- Hungary; Henri Revol (1904-1992) – France; Adam

Sztark (1907-1942) –Poland; Poland; (1906 -1945) -- Belgium. Individual biographies of these heroic Jesuits can be found in Vincent A. Lapomarda's study, 100 Heroic Jesuits of the Second World War (2015).

Appendix B: Unpublished Addresses & Writings

“The Problem of History in Contemporary Thought” (Submitted in partial fulfillment of the degree of Master of Arts in Philosophy at the Graduate School of Boston College, 1958, under the direction of Paul T. Lucey).

“Orestes A. Brownson: A Study in Religion and Politics in America” (Submitted in partial fulfillment of the Master of Arts in History at the Graduate School of Boston College, 1962).

“An Interpretation of American Religious History: *Helmut Richard Niebuhr: 1894-1962*” (Submitted for History S-261, a Seminar, *Intellectual History of the United States*, Harvard University, Summer 1963, under the direction of Professor Henry F. May).

“A Study of Religion and Society in America: The Catholic World, 1880-1900” (Submitted for History Seminar 263 on *American Social History* at Harvard University, Summer 1964, under the direction of Associate Professor Milton Berman).

“*A Protestant View of Religion and Culture*” (Submitted in partial fulfillment for the Licentiate in Theology to the Weston School of Theology at the Graduate School of Boston College, 1965).

“A Study of Religion and American Society: The Religious Views of Abraham Lincoln” (Submitted for ST TH 806 *American*

Church History at Boston University (1965-66) under the direction of Professor Earl Kent Brown.

“James Knox Polk and the Origins of the Mexican War” (Submitted for History 441: *History of American Foreign Relations*, Boston University, 1965-66).

“A Study of Twentieth Century Europe: Benito Mussolini and the Italian Intellectuals” (Submitted for History 322: *Recent and Contemporary History of Europe* under the direction of Professor Frank G. Weber at Boston University in 1966).

“Maurice Joseph Tobin: A Boston Democrat” (Paper delivered at the Spring Conference of The American Catholic Historical Association, Villanova University, April 7, 1973).

“Crusading Ambassadors of Christ,” [Delivered on the Fiftieth Anniversary of Crusader Council, No. 2706, Knights of Columbus, in St. Joseph’s Chapel, College of the Holy Cross, April 7, 1979].

“James Augustine Healy (1830-1900). and the Society of Jesus” [Delivered on March 16, 1980, at the College of the Holy Cross, in conjunction with the 150th anniversary of his birth].

“On Being A Catholic Gentleman” [This address was delivered on March 28, 1980, at the Holy Hour of Recollection for the Knights of Columbus at the College of the Holy Cross].

“The Legacy of the Jesuits in the Kennebec River Valley,” [This address was delivered on May 3, 1980, at the dedication of the Memorial of the Mission of the Assumption in the area of Augusta in the State of Maine].

“Edmund K. Cheney, Jesuit Jubilarian,” [This address was delivered at the jubilee celebration of Father Cheney as a Jesuit on June 22, 1980].

“Welcome” (Remarks delivered at the Dedication of the Pope’s Memorial, Boston Common, Sunday, June 28, 1981).

“1782 Benedict Joseph Fenwick 1846,” [This talk was given at the dedication of the plaque at St. Aloysius Church in Leonardtown, Maryland, honoring Bishop Fenwick on November 27, 1982].

“The Challenge of Relevance,” [This is an address that was given on December 5, 1982, at the Annual Breakfast of Crusader Council, No. 2706, at the College of the Holy Cross].

“A Memoir of My Trip to the Soviet Union” (from April 16 to 25, 1983).

“The Jesuit Missions of Western Maine,” [On October 9, 1983, this talk was delivered at St. Joseph’s Church in Farmington, Maine, at the dedication of a plaque commemorating the old Jesuit Missions in that region].

“The 150th Anniversary of St. John’s Church in Worcester, Massachusetts,” [This address was given at the dedication of a plaque by the International Order of Alhambra on July 7, 1984, in commemorating the historic milestone of St. John’s].

St. Leo College, August 8, 1985: “The Religious and Cultural Contribution of Saint Leo.”

“Where was the site of the Mission of the Assumption?” [Address before the Mayflower Society of the State of Maine, November 15, 1986].

“450th Anniversary of the Society of Jesus” [Homily to the Jesuit Community at the College of the Holy Cross, April 22, 1991].

“Thanksgiving” [Homily for Thanksgiving 1991].

“The Old Indian Mission on the Connecticut River” [Homily at the dedication of the historical plaque for Our Lady of Perpetual Help Church, Bradford, Vermont, September 26, 1992].

Talk to the Massachusetts Knights of Columbus on History at State Convention (May 1993, Burlington).

St. Joseph's Mission Church, Carrolltown, Pennsylvania, June 5, 1993 [Dedication of a Historical Memorial blessed by the local bishop in honor of Demetrius Augustine Gallitzin (1740-1840), who was the pastor of the mission and was known as "The Apostle of the Alleghenies"].

The University of St. Michael's College, Toronto, Ontario, Canada, August 7, 1993 [Dedication of Historical Memorial].

"Recent Issues on Catholics and the Holocaust" (A talk given at Our Lady of Mt. Carmel, Worcester, Massachusetts, March 15, 2000).

"The Catholic Women of Maine," an essay prepared in 2002 for an encyclopedia to be published by Notre Dame University Press on the Catholic Women of the United States.

The Order of Alhambra, Guardian Angel Cathedral, Las Vegas, Nevada, July 13, 2003: "Francisco Garcés: Pioneer of Catholicism in Nevada" [Dedication of Historical Memorial]. Published in *The Alhambran*, 48: No. 4 (Winter 2004), 8-9 and 12.

“Rev. Edmund K. Cheney, S. J., (1910-2003)” [Eulogy delivered on November 14, 2003, in the Chapel of the Holy Spirit, Campion Center, 319 Concord Road, Weston, Massachusetts 02493].

“The Blessings of Dying in the Society of Jesus” (A Homily delivered to the Jesuit Community, March 16, 2004) [See “PROPHECIES & REVELATIONS ABOUT THE JESUITS” published by William Armstrong in 1973].

“The 75th Anniversary of Crusader Council, No. 2706, Knights of Columbus” (Address delivered at the Jubilee Dinner on Saturday, March 27, 2004).

“Why Pope Pius XII should be Beatified” (a lecture given under the sponsorship of the Pedro Arrupe Center and the Lions Club International in Palermo, Italy, and delivered in Italian, on May 13, 2011).

Appendix C: Some of the Sources

The Alhambran, quarterly publication of the International Order of Alhambra.

America, the national Jesuit magazine.

The Baystate Knightline, the quarterly newspaper of the State Council of the Massachusetts Knights of Columbus.

The Bulletin, the monthly of the Massachusetts State Council of the Knights of Columbus.

The Catholic Free Press, the weekly newspaper of the Diocese of Worcester, Massachusetts.

The Church World, the weekly newspaper of the Diocese of Portland, Maine.

Crosscurrents, a publication of the College of the Holy Cross.

Italian Americana, a journal that is devoted to the Italian American experience.

Maine History, publication of the Maine Historical Society.

The Pilot, the weekly newspaper of the Archdiocese of Boston.

Post-Gazette, a weekly Italian-American newspaper published in Boston by Phyllis F. Donnaruma.

Projet, the publication of the French Jesuits on social issues.

SJNEWS, defunct monthly newspaper of the New England Province of the Society of Jesus.

Appendix D: Views of the Author

For a sketch of the author by a visiting professor, see Wallace Fowlie's *Aubade: A Teacher's Notebook* (1983), chapter 13, "Room 520, Loyola Hall, College of the Holy Cross, 1982-83," pp. 140-147.

Interviewed about the Jesuits and the Holocaust in the video, *The Cross and the Star: Jews, Christians, and the Holocaust* (First Run Features directed by John J. Michalczyk, 1992).

"*L'Ora Italiana*" (Video interview of the author by Joan D'Argenis produced in February of 2000 by the Italian American Cultural Center of Our Lady of Mt. Carmel Church, Worcester, Massachusetts, on WCCA-TV on various issues of interest to Italian Americans).

The subject of a biographical record in the fifty-fifth edition of *Who's Who in America* (2001).

"Fr. Vincent A. Lapomarda, S.J.," *New England Jesuit Oral History Program*, 113 (Fall 2009), 1-75. One observation of the author that is detailed in this history is by Lionel P. Honoré (1934-2006), a native of New Orleans and a contemporary Jesuit who also taught at Holy Cross. Close to me and my family, he described me (pp. 56-57) as *thoroughly* papal, *thoroughly* Italian, and *thoroughly*

American.

For an appreciation of the author, James W. Keyes, a former student see “A Lesson from Father Lapomarda,” in the article by Tom Nugent, “‘Thank Heavens’ for 7-Eleven’s Jim Keyes ‘77!’,” *Holy Cross Magazine*, 37: 1 (Winter 2003). Keyes writes: “I took a history course from Father Lapomarda (Rev. Vincent A. Lapomarda, S.J., who still teaches history on campus), and he wound up changing my life. I’ll never forget how he asked me to stop by his office one day after class. He sat me down and told me: ‘Jim, I know you’re determined to become a lawyer. But you’ve got too much creative energy for that! Law is a very narrow, very disciplined field. Have you ever thought about studying business, maybe entering an M.B.A. program after you leave Holy Cross?’ ”

Appendix E: Testimonies

****"Dear Vin –

The thanks on p. xiii is meant above all for you – you were by far the best and most helpful critic. I hope you will enjoy this as a small token of my gratitude. Thank you very much!

Jim Hennesey, S. J.

10/19/81”

*Author of *American Catholics: A History of the Roman Catholic Community in the United States* (Oxford University Press, 1981).*

**** Writing from the Jesuit Community at Georgetown University in Washington, D. C., Rev. Joseph Zrinyi, S. J., this Associate Professor of Economics, on February 27, 1987, expressed his view: “Your report about Father Raile is totally accurate.” A member of the band of Jesuits associated with Father Raile, he was referring to Lapomarda’s article, “Some Reflections on Catholics and the Holocaust,” published in *America Magazine*, in the issue for December 27, 1986.

**** “*Readers of Father Lapomarda’s excellent work, rich in notes and bibliography, can understand better the dimensions of a drama that struck one small, if representative, group of servants of the church before and during World War II.*” Robert A. Graham’s Review of *The*

Jesuits and the Third Reich (1989).

****"Dear Fr. L

Thank you for your help and friendship over the years.

With Best Wishes,

God Bless,

Russ

12-26-09"

Author of *The Third Son, Alice's Husband: A Memoir* by Rosario P. Romanelli (Carberry Press, 2009). See chapter 26, "Pope Pius XII and the Holocaust," pp. 177-186 in the same source.

**** Commenting on *The Jesuits and the Third Reich* published by The Edwin Mellen Press (1989 and 2004) in *First Things* for November 1990, Edward Krause of Gannon University wrote: "The campaign against the Jesuits was, of course, a small part of the Nazi persecution of the Church and of Christianity in general and it is immensely helpful to have at hand the kind of documentation Lapomarda's work supplies. He relies heavily on the recently published but as yet untranslated materials of Ludwig Volk, Ulrich Von Hehl, and Dieter Albrecht of the *Kommission fur Zeitgeschichte* of the Catholic Academy in Bavaria under the inspired leadership of Dr. Konrad Repgen." "Lapomarda's rich notes lead the interested reader to numerous other works. Such accounts of the previous generation's struggle to defend and advance authentic religious faith

against the scientism, atheism, materialism, hedonism and despair of the surrounding culture can do much to prepare and strengthen us for our struggle against similar forces in our time.”

**** In an article, “Five Decades on the Hill,” the *Holy Cross Magazine* reported in its issue for Winter 2015 on Father Lapomarda’s retirement from teaching: Rector Rev. John Savard, S.J., told *HCM*, “Vincent is the most hospitable member of Ciampi Hall Jesuit community, embodying the Jesuit saying that is inscribed over the front doors of Kimball, *Hospes Venit, Christus Venit*, “When a guest comes, Christ comes.” Now that Vincent is retired, he has more time to welcome our guests and make them feel at home.”

**** Writing in the *Holy Cross Magazine* (Fall 2017), Maura Sullivan Hill wrote of a recent book by Father Lapomarda, how Rev. Anthony F. Ciampi, S. J., was “The Jesuit who saved the College of the Holy Cross,” after the fire of the summer of 1852 almost led to the closing of the college permanently. In her words, “Fr. Ciampi successfully spearheaded the efforts to raise money to rebuild and repair portions of Fenwick Hall, and Holy Cross reopened in 1853.” Ciampi served three terms as President of the College of the Holy Cross and one term as President of Loyola College in Baltimore.

**** Jean-Louis Grosmaire, author of *L'homme de la Lumière: Sebastien Racle (1652-1724)* (Les Editions GID, 2016) comments (November 30, 2017) on Vincent A. Lapomarda's *Sebastian Racle (1652-1724): In Commemoration of his Martyrdom* (2017).

“This book is a bright synthesis of what has been written on different sides and opinions about this Companion of God, this man who gave everything, and more, his life. It is more than a synthesis, it is a commemoration, a communion, an essential book to understand this uncommon priest.”

**** Jerry Glickson, author of *The Hill at Petrolowicze: Memoirs of a child hidden during the Holocaust* (2017), was a Jewish child who was rescued by Jesuit Father Adam Sztark (1907-1942) in Slonim, Poland (Belarus) and placed with a Catholic family. However, the Gestapo caught up with the priest and the religious sisters who were protecting the Jews and executed them in the area of the hill at Petrolowicze. In the book, the author tells his story and mentions Father Lapomarda and the role that this Jesuit played in Glickson's discovery of the martyred Jesuit and the nuns who were significant in Glickson's life during the Holocaust. Glickson is a distinguished professor at the University of Pennsylvania. Lapomarda was instrumental in having Yad Vashem recognize Sztark for his efforts in helping to save Jews during the Holocaust.

**** “The Jesuits’ Santa Suit,” by Meredith Fidrocki, *Holy Cross Magazine*, Winter 2018, 1, is an article on the role played by Father Lapomarda as Santa Claus for the Jesuit community. Earlier in the same issue, Lapomarda appears in a sports article entitled “Hart-Shaped Box” (p. 58), and dealing with the cornerstone at the Hart Center which was dedicated in 1975.

*“Those who do not remember the past are
condemned to repeat it.”*
—George Santayana (1863-1952)

“History will be kind to me for I intend to write it.”
—Winston S. Churchill (1874-1965)

Appendix F: Commemorations

JOSEPH J. HOLMES

(1920-1997)

We gather this evening as relatives, friends, and colleagues to memorialize Joseph J. Holmes, and to commend to the Lord, the Eternal Teacher, one who spent a major part of his life here in teaching. For a generation, Joe helped to prepare the hearts and minds and to shape the character of many students who have become doctors, lawyers, priests, and teachers as well as mothers and fathers, aunts and uncles, and even grandparents. And, though time has intervened since his departure from the College and the departure of the students from him, Joe's contribution to Holy Cross still survives in our memories and in theirs. For, in the words of the pope's representative, who was reporting the death of the Jesuits and the ruin of their work, at the end of the movie, *The Mission*: "the spirit of the dead will survive in the memory of the living."

If one were to write a brief sketch of Joe's life for an encyclopedia, it would necessarily include a few words like the following: "Joseph J. Holmes was born in Philadelphia, PA, on 15 November 1920, and died in Paoli, PA, on 22 October 1997. Growing up in his native city, he graduated from one of its high schools and earned a bachelor's degree from St. Norbert's College in De Pere, Wisconsin. Starting in 1951 as a special agent and, then, as regional sales manager for New York State and the area of New England, he

spent more than a dozen years with General Motors. Later, he picked up a master's (1966) and a doctorate (1969) in history from the University of Connecticut. Coming to Holy Cross, many years after a teaching experience in high school, he taught history from 1968 to his retirement in 1993."

But such a sketch really does not tell us much about Joe compared to the memories he has left us! Though Joe touched the lives of so many persons, he was quite ordinary save, of course, in his sartorial attire. Basically a very unpretentious person, he did not draw attention to himself. Yet, students were drawn to him and they sought him out in the courses that he taught in American history whether the subject had to do with the battles of the Civil War, with the ideas that have shaped the social and intellectual history of our nation, or with any other historical subject. These young scholars turned their attention to Joe because he was enthusiastic about his courses and overflowed with an accurate, broad, and deep knowledge of history which they found, at least for themselves, quite exceptional.

Joe Holmes lived history, not only for his own interest but, above all, for his students, giving special attention to the majors in the History Department with its honor society, Phi Alpha Theta. Like that great orator, Marcus Tullius Cicero (*De Oratore*, II, 36), Joe believed: "History is the witness that testifies to the passing of time; it illumines reality, vitalizes memory, provides guidance in daily life, and brings us tidings of antiquity." And Joe regarded history as a subject which taught everyone how to be more tolerant and

compassionate with one another.

At the same time, Joe's view of history was very Judaeo-Christian and reflected that of St. Augustine of Hippo, a giant of western civilization. In Augustine's view, as found in *The City of God*, history was more than the passing of human events since there was a *providential* aspect to it. What we encounter in the ancient documents and the contemporary press is really the story of humankind's acceptance or rejection of God's love; the path to humble wisdom or the march to boastful folly.

Moreover, because of his religious beliefs, Joe was deeply aware of Lord Acton's maxim that religion is an important key to history. And, this involved such an appreciation of traditional values about family and nation that his students received the message from this person who had not only spent a good part of his life in the business world with General Motors but also in the world of religion with the Norbertines, not to mention his association with Jesuits here at Holy Cross and his membership on the Worcester Catholic Diocese Lay Senate. Thus, by being what he was, Joe really challenged his students to broaden their horizons and to go beyond the events themselves to determine their meaning.

And others could not help but realize how extraordinary he could be when, for example, at the Worcester Art Museum, Joe presented that fine exhibition, entitled "Turn of the Century," which ran from April 13th to May 27th in 1979. Using lithographs and paintings of about twenty-five artists, he covered some seventy-five years in tracing the changes in

American art as this nation moved into the twentieth century. Thus, facing up to history's mysteries, Joe refused to be overwhelmed by them as he strove to provide some intelligent explanation for them.

Certainly, what was exceptional about Joe was not so much his professional skill as a teacher or his intellectual interest in history, but his undying devotion to his students. Things like courses (and his courses were among the most challenging and most popular in the College) were but means to an end. While he prepared them very thoroughly, ever concerned to absorb the latest studies relating to them, Joe stood out mainly because of the devotion which he reflected in relation to his young scholars at Holy Cross whether they had him in a course, an internship, a seminar, or a tutorial.

Indeed, Joe was a professor with a special charisma in teaching students and carried out this work in keeping with the example of the Supreme Teacher, Christ the Lord. As Christ affirmed the goodness in each person, Joe knew how important it was to bring out the best in his students as he helped them to realize the Jesuit ideal of becoming persons for others. That is why, I believe, we find Joe's face emerging among the publicity of the College during his time at Holy Cross because he so thoroughly reflected its ideal of the dedicated teacher, directing in one academic year almost forty advisees, then the largest number carried by a professor in the department. All of this has confirmed the wisdom of Chairman James T. Flynn and his colleagues in hiring Joe for the Department of History so many years ago.

While he was quite aware of the words of Thomas Jefferson in the *Declaration of Independence* “that all men are created equal, that they are endowed by their Creator with certain inalienable rights,” Joe understood that men and women deserved respect because they have been wonderfully created in God’s image and likeness. Joe’s life of devotion to teaching conveyed this message not only to his students but to all of us, that is, a message of integrity, honesty, and dignity. Though he was quite discerning when it came to good clothes, those who knew Joe recognized this same quality even in his approach to books, food, music and, above all, people.

Joe, as you know, was a realist about life and faced the future with courage and determination and was not one taken in by illusions. Of course, he wanted to return to Worcester in the last year of his life; that was understandable given how much of his life was dedicated to this city whether it was here at Holy Cross, which honored him with the title of *emeritus*, or by helping the least of our brothers and sisters in the Outreach Program in the Cathedral Parish of St. Paul. Yet, in a true sense, Joe has returned to Worcester this evening in the memory of us who have gathered to pray for him. And, in gratitude we recognize the role of Professor John D. O’Connell of the Department of Economics who, with his wife, has been instrumental in preserving this relationship between Joe and Worcester.

Understandably, Joe will be remembered as a wonderful teacher by those who were fortunate to have him because he worked in such a way that his students,

and even Holy Cross, are better off. As we extend our condolences to the members of his family who have joined us today, we are grateful to God, the Lord of history, for giving to us a person like Joe who shared the College's "commitment to the service of faith and the promotion of justice," now so clearly expressed in its *Mission Statement*. At the same time, mindful of the promise which is contained in the *Book of Daniel* (12:3), where the sacred author tells us that "those who have instructed many in justice will shine as bright as stars for all eternity," we pray that Joe now rests in God's eternal peace with the saints.

Eternal rest grant unto Joe, O Lord, and let the perpetual light of glory shine upon him. May his soul and the souls of all the faithful departed to the mercy of God rest in peace. Amen.

(Homily of Rev. Vincent A. Lapomarda, S. J., at the Memorial Mass for Prof. Joseph J. Holmes, in the Campus Chapel of St. Joseph's, starting at 4:00 P. M., on Thursday, 6 November 1997.)

THE REV. LIONEL P. HONORÉ, S. J.
(1934-2006)

As the words of today's readings from Scripture echo in our ears, my dear brothers and sisters in the Lord, we gather here today to say goodbye to Lionel Philip Honoré who spent seventy-one years in this life. With confidence in the teachings of the Church on eternal life, we pray for him by invoking God's tender

mercy, by asking Our Lord's consoling grace for all affected by his death, and by expressing our gratitude to Our Heavenly Father for the many blessings given to Father Honoré before his death on Sunday morning, June 25, 2006.

In commending him to God's mercy, we remember Lionel's life, especially his teaching career, when he shaped the character, heart, and mind of those high school and college students who became fathers and mothers, aunts and uncles, grandparents as well as those among them who became leaders in society as professionals in the arts, business, medicine, law, and yes, even religion.

Lionel was born in New Orleans, Louisiana, on December 20, 1934, the son of Edward Samuel and Bernice (Jones) Honoré. The members of his immediate family, including his sister Lydia (Honoré) Abadie have predeceased him. He told me that he was named for his father's brother and that they were of a family of twenty-four children. While his father's family lived on a large farm [in Napoleonville, LA, it was the "only Black Catholic family in town in the early days"], it lost the property because the blacks did not understand the tax laws in the segregated South of the time and the whites eventually paid the tax and took the land. The Honorés of his father's generation were free blacks and field hands, not sharecroppers. Of Haitian ancestry, Lionel even had some Indian and German blood in his family [For more details on his maternal and paternal genealogy, see the Holy Cross College Archives.]

If one reflects on the period of his youth, Lionel

grew up in a South that shaped his outlook so much that the shadow of segregation continually hovered over him, emotionally and psychologically, even though he eventually moved away from the South and into New England. Nevertheless, with so many relatives, he had found his family life there in New Orleans very consoling. He remembered how, at the age of two and a half, his father held him above the casket of his paternal grandfather. For Lionel, the public transportation system in New Orleans was an easy and welcome way of visiting his many aunts and uncles and cousins in the area.

Lionel recognized and appreciated his blessings as a youngster. The other day, the wife of a classmate of Lionel, told me how her late husband, Al Mitchell, and Lionel had remained close friends from their kindergarten days to her husband's death a few years ago. Once Lionel informed me how, as a young boy in New Orleans, he would be off to school and return with his classmates and, on the way, meet other blacks whose life took a turn in a different direction leading them to drop out of school and, sadly, become victims of drugs or some other addiction. Yet, Lionel saw in these unfortunate persons their basic decency when they would hail him and his classmates to encourage them to stay in school with something like an individual greeting of "At a way, kiddo!"

On finishing his primary and secondary education [in New Orleans, Lionel attended St. Peter Claver Elementary School, graduating in 1948 and Xavier Preparatory Academy, graduating in 1952], Lionel entered Xavier University of New Orleans in

1952 and obtained his bachelor's degree there in 1956. This is an institution founded by the recently canonized Katharine Drexel, the friend of the oppressed, and a university described by *The New York Times* (September 25, 2005) as "the nation's only historically black Catholic university" and one that has produced "more future black doctors than any other undergraduate institution." It was from Xavier's Catholic nuns that Lionel had learned to love opera and to listen to the Saturday *Texaco* broadcasts from the Metropolitan Opera in New York. However, he was particularly displeased when a black moved into the music directorship at Xavier and abandoned opera in favor of musicals. After Xavier, where he had made friends for life, Lionel went on to the University of Wisconsin where he earned a master's degree in French in 1957.

Then, on August 14, 1958, Lionel responded generously to God's call and entered the Society of Jesus at St. Charles College in Grand Coteau, Louisiana. He was only the second black to enter the New Orleans Province of the Society of Jesus. He did his philosophical studies at Spring Hill College in Alabama followed by his teaching experience at Jesuit High School in El Paso, Texas. Though he began his theological studies at St. Mary's in Kansas, he finished them at Weston School of Theology (1967-1968) here in Massachusetts. By the time of his ordination, on June 8, 1968, by Louis Abel Caillouet, the Auxiliary Bishop of New Orleans, Lionel was the first black ordained a Jesuit priest in the New Orleans Province.

Although he did not say so explicitly, I suspect

that what led Lionel to choose New England for his last years of Jesuit formation was the shadow of segregation which haunted him even outside the South. Once, when he spoke directly about it, he recalled how a Jesuit pastor in his province wanted to keep segregation that way and how that same pastor's nephew, also a Jesuit, did not appreciate that Lionel, his contemporary, was superior to him academically. Later, when I informed him how I tell the Jesuits at Holy Cross that some really do not understand Lionel because they do not appreciate how much the blacks have suffered under segregation, he agreed. Certainly, his efforts with Father Greg Chisholm and other black Jesuits to advance their cause was a way to escape that shadow. Yet, before coming to Holy Cross, he contributed some of his priestly years to the South by his ministry at Loyola University in New Orleans from 1973 to 1975.

In the early 1960s, as a teacher at Jesuit High School in El Paso, Lionel bore the heavy teaching load of a young scholastic and directed such extracurricular activities as dramatics and the yearbook. Not surprisingly, this was one of the happiest periods of his Jesuit life. In 2003, he returned there for an anniversary celebration of graduates of that school where, during his teaching there, thirty-five percent of the students were Mexican Americans. Lionel was wonderfully impressed because, after forty years, he had learned from them how much he had influenced their minds, hearts, and characters in a school that had a very short life span. That time and his role in having Holy Cross, in 1978, confer an honorary doctorate on

Shirley Verrett, the black operatic star and, like him, a native of New Orleans, ranked high among his life's pleasant memories.

In 1969, Lionel entered New York University and was awarded his doctorate in romance languages in 1973. While there, he wrote his dissertation on Julien Offroy de La Mettrie (1709-1751). This work dealt with the immortality of the soul and Lionel showed how that materialist of the French Enlightenment, in using the Latin of the *Enchiridion Symbolorum*, had failed to make the proper distinction between the dative and ablative cases in his analysis of the Latin words. While his dissertation remained on display for all these years as an example for others at the university, Lionel published it in two parts in *Studies of Voltaire and the Eighteenth Century* in volumes 215 (1982) and 241 (1986), for a total of some seventy-five pages. In addition to those two related articles, the *MLA Directory of Periodicals* lists four other articles by him. That Lionel's mind was above that of the average Jesuit or college professor is borne out by the awards that came to him. For he was the recipient of the New York University Founders' Day Award for excellence in scholarship and of a Ford, a Fulbright, and a Woodrow Wilson Fellowship, not to mention a Martin Luther King, Jr., Scholarship. If he was faulted at times for his irritability, this was not the case with his intellectual gifts and the balm of his apologies.

When Lionel was awarded the Swords Faculty Medal for his twenty-five years at Holy Cross in 2000, he had made his mark. Having completed during the

summers of his first and second year here the requirements for the tertianship, the last year of Jesuit training, his career took off by teaching courses in French and Italian as well as in French literature. In his years at Holy Cross, he also ran the ski club and inculcated a love of the opera in his students. While I have direct testimony of his involvement in only some of these activities, I did witness how a close friend of mine of Italian descent was quite overwhelmed by the quality of Lionel's knowledge of Italian and its many dialects. Lionel himself relished telling the story of a visit to Florence, where the best Italian is spoken, and how a native in an establishment of that city was likewise impressed by the same knowledge of the language. This person encouraged Lionel to admit, because Italians would understand, that he was so expert in Italian because he really was the son of a black American soldier who had impregnated an Italian girl in World War II and that she had taught him the language!

Lionel's increasing interests, in his declining years, were cooking and gardening. He showed the pride of blacks in the former by baking cakes for the Jesuit community as he did Southern-fried chicken for friends, like the Bakers, the Lepines, and the McNeils when he was healthier. However, I was not fond of that as much as I liked his *spaghetti carbonara* which he went out of his way to cook for my family the evening following my mother's funeral. As for his green thumb, he had bulbs sent to what he had named his H. C. Greenery for growing begonias, daffodils, perennials, tulips, and other flowers in the computer

room of the Jesuit community.

While the shadow of segregation was a cross which Lionel endured, there were other shadows in his life, in addition to the declining health of his last four years. Perhaps most difficult for him, after the loss of his parents, was the unexpected loss of his young nephew some years back and, not long afterwards, the unexpected death of a niece who had been a medical student in Washington, D. C. Two other nieces, Angela and Monica, are still living but he was not as close to them as he was to his network of friends from his college days with whom he would renew acquaintances during his sabbaticals and summers in Paris. And, he still has cousins in New Orleans, about whom he was very much concerned in the wake of Hurricane Katrina, including one who was a prominent printer in that city.

As time passes, certain memories of a person's religious beliefs and practices come to mind. In the case of Lionel, I recall a number that are a true reflection of him. One is the time almost twenty years ago when he and I visited Bob Healey, a Jesuit and mutual friend, as he lay unconscious in a Boston hospital, following a transplant and how Lionel devotedly prayed over him. Another is the Mass on Monday evenings in the Holy Cross Jesuit Community and how reverently Lionel would receive the Eucharist when I handed it to him. A third is the report of Father Jim Hayes telling how Lionel, before his last departure for Massachusetts General Hospital, unexpectedly responded to the rector's administration of the Sacraments of Absolution and Anointing by opening

his eyes and saying "Thank you for coming!" when it was unclear whether or not he was awake. And, finally, there is what Father Ned Cassem, a Jesuit psychiatrist at Massachusetts General Hospital, related to me about Lionel informing him how, after refusing exceptional medical help on admission to that same hospital, he was moving towards a life that is completely spiritual and thinking of meeting Jesus and Mary. I mention these because Lionel was not at all demonstrative about his religious life. Yet, these individual cameos shine forth like flashes of light underscoring the strength of Lionel's own spiritual life despite all the dark shadows that crossed the pathways of his life.

For Father Lionel, life has changed, not ended, and he has escaped in death all the those shadows of this earthly life by entering the bright dawn of eternal life. We now pray that he is achieving that goal for which he entered into the Society of Jesus and that he is enjoying eternal life with all those relatives, especially his father and mother and sister, and all those friends that have gone before him, and yes, even with those great operatic stars who sang the music that was the consolation and joy of his life.

"The great and sad mistake of many people . . . is to imagine that those whom death has taken, leave us," Karl Rahner, the late and renowned Jesuit theologian, once declared. "They do not leave us," he continued. "They remain! Where are they? In darkness? Oh, no! It is we who are in darkness. We do not see them, but they see us. Their eyes, radiant with glory, are fixed upon our eyes . . . Oh, infinite

consolation! Though invisible to us, our dead are not absent . . . They are living near us transfigured . . . into light, into power, into love.” (Quotation from George M. Anderson’s “Of Many Things,” in *America*, November 2, 2002).

Eternal rest grant unto Lionel, O Lord, and let the perpetual light of glory shine upon him. May his soul and all the souls of the faithful departed to the mercy of God rest in peace. Amen.

May the Merciful Lord bless us all!

(Homily of Rev. Vincent A. Lapomarda, S. J., at the Funeral Mass of Rev. Lionel P. Honoré, S. J., St. Joseph’s Memorial Chapel at the College of the Holy Cross, Worcester, Massachusetts, June 28, 2006.)

THE 350TH ANNIVERSARY (1657-2007)
OF THE ARRIVAL OF THE SULPICIANS IN
MONTREAL

By

*Rev. Vincent A. Lapomarda, S. J., Chair, Historical
Memorials*

ORDER OF ALHAMBRA

July 14, 2007

Your Excellency, Bishop Anthony Mancini,
Reverend Sulpician Fathers, Sir Nobles and Sultanas,
Ladies and Gentlemen.

It is a pleasure to be here today to dedicate a plaque which marks the 350th anniversary of the arrival of the Sulpicians in Montreal. As an international Catholic historical site of distinction, this basilica is one of twenty minor ones throughout the Dominion of Canada. At the same time, as one of ten located within the Province of Quebec, it is the only one that truly reflects “the glory of the Sulpicians.” Four of the other minor basilicas in Canada are located in Ontario while one each of the others exists in Alberta, Manitoba, New Brunswick, Newfoundland, Nova Scotia, and Prince Edward Island. Of all these basilicas in Canada, this is the second one to be honored as a Catholic historical site by the International Order of Alhambra. The first one, formerly St. James Cathedral in this same city but now known as the Cathedral of Mary

Queen of the World, had been recognized more than a half century ago with a tablet that does not have the logo of the Order.

The Sulpicians, as the plaque indicates, were founded by Jean-Jacques Olier (1608-1657) in Paris in 1642. This association of the priests of St. Sulpice sent its first members to Montreal in 1657 to help spread the Kingdom of Our Lord Jesus Christ in the new world of North America. Its missionaries were the architects of the original plan for the religious and cultural development of Montreal after they took charge of the Parish of Notre Dame. Assuming responsibility for this island in 1663, the Sulpicians founded the old seminary in 1684, the College of Montreal in 1767, the Grand Seminary in 1840, and the College of André Grasset in 1927.

While the Sulpicians have shaped the religious history of this city in a marvelous manner, they have similarly contributed to the shaping of the Catholic Church in the United States with their members. Between 1816 and 1819, for example, under the Sulpician Benedict Joseph Flaget (1763-1850), the First Bishop of the Diocese of Bardstown, Kentucky, another historic basilica, that of St. Joseph, had its origins. Before his cathedral city was transferred from Bardstown to Louisville in 1841, a new diocese was established in Cincinnati in 1821, another in St. Louis in 1826, and a third in Detroit in 1833. Then, in 1843, two more dioceses came into existence in Chicago and Milwaukee following that transfer of his episcopal see.

All that took place, it should be remembered, while Flaget was still serving as the bishop of an area which extended from the Great Lakes in the North to the Deep South and from the Mississippi River in the West to the Allegheny Mountains in the East. By the time his old Cathedral of St. Joseph's was elevated to the status of a basilica in 2001, that church founded by him had become the mother church of a diocese which covered a territory which today embraces at least forty-four ecclesiastical jurisdictions composed of archdioceses and dioceses. Bishop Flaget himself, as an energetic missionary, had served what are now the states of Arkansas, Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Tennessee, and Wisconsin. Throughout this vast territory, which today embraces one third of the sixty sister basilicas that are now in the United States, that Sulpician bishop had impressed his flock by his apostolic work and presence.

Here in the Province of Quebec, the Catholic church is particularly blessed because, in addition to this basilica and the one that is the cathedral, there are in Montreal St. Joseph's Oratory of Mount Royal and the Basilica of St. Patrick which is celebrating its 160th anniversary this year. And, outside of Montreal, there are the following: the Cathedral Basilica of Our Lady of Quebec, the Basilica of St. Anne of Beaupré, the Cathedral Basilica of St. Michael in Sherbrooke, the Basilica of Our Lady of the Cape in Cap-de-la-Madeleine, the Cathedral Basilica of St. Cecilia in Salaberry-de-Valleyfield, and the Basilica of St. Anne of Varennes.

To qualify as a minor basilica, the place of worship must be noteworthy for its genuine antiquity, cultural importance, historical value, or liturgical significance. At this time of dedication of the plaque recalling the arrival of the Sulpicians in Montreal, it is refreshing to recall the four points relative to this Basilica of Notre Dame.

In regard to the basilica's genuine antiquity, it goes back to the time when the Sulpician Fathers took over the Parish of Notre Dame; on August 12, 1657, as the center of their apostolic activities shortly after their arrival here in this city. With that base, the priests spread out to found not only one of the famous educational centers in Montreal but also a seminary that was the center for the training of priests for the Catholics of both Canada and the United States.

As for the basilica's cultural importance, one can see it on examining its massive interior with its slanting floor and its seating areas on various levels of the structure. When it was completed in 1830, this structure was the largest church in North America. Its baptistery, carvings, chapel, choir, galleries, organ, pulpit, reredos, stained glass, stalls, and towers provide a religious setting which blend in with its neo-Gothic architecture.

Further, the basilica's historical values are evident to anyone who tours its interior and examines its various treasures, including its beautiful chapel. The first church was constructed according to the plan of the Jesuits, who had arrived in the Province of Quebec back in 1625. Dedicated to the Holy Name of

Mary in 1678, the parish grew and expanded under the Sulpicians so that the original church underwent a number of changes before work began on the present one in 1824. This structure was built according to the plans of James O'Donnell who converted to Catholicism just before his death.

As for the liturgical significance of the basilica, this has been evident over the years for the many services which have taken place here. It has been the focal point for the Masses opening a number of conventions held in Montreal and the focal point of such major gatherings as that of the late Pope John Paul II who designated it a minor basilica in his historic visit to this city on April 21, 1982.

In their own way, it can be said that during these 350 years, the Sulpician Fathers have contributed substantially to the genuine antiquity, the cultural importance, the historical value, and the liturgical significance of the basilica by their involvement in it during these many years.

And so, by the power invested in me as the Chairman of the Committee on Historical Memorials for the International Order of Alhambra, I now unveil this plaque. With the Cathedral Basilica of Our Lady Queen of the World and St. James here in Canada; and with the Basilica of the National Shrine of the Assumption in Baltimore, Maryland; the Basilica of St. Louis in New Orleans, Louisiana; the Basilica of St. Mary's in Norfolk, Virginia; the Basilica of St. Augustine in St. Augustine, Florida; and the Basilica of St. Joseph in Bardstown, Kentucky, this is the

seventh minor basilica which has been recognized by the International Order of Alhambra as a Catholic historical site. And, in this way Alhambrans are very pleased to honor the Sulpician Fathers on the 350th anniversary of their arrival in this wonderful city.

Thank you very much!

Appendix G: *Why Pope Pius XII Should be Beatified*

***SUA SANTITÀ PAPA PIO XII E GLI EBREI:
PERCHÈ DOVREBBE ESSERE BEATIFICATO?***

**Vincent A. Lapomarda
Istituto Arrupe
Palermo 13 Maggio 2011**

Introduzione

Ringrazio tutti voi è per me un vero piacere essere qui oggi per parlare del mio libro *I Gesuiti e il Terzo Reich* sul il padrino del Istituto di Padre Pedro Arrupe e del Lions Club.

C'è una persona che ha reso possibile questo giorno e si tratta del Dr. Antonino Lo Nardo che ha tradotto il mio libro *The Jesuits and the Third Reich*. Durante il mio ultimo anno sabbatico, due milia e tre a due milia e quarto, egli mi inviò puntualmente la traduzione dei vari capitoli che ho rivisto e che ho sottoposto alla revisione del Rev. Alfred R. Desautels (1917-2010), un gesuita che era un esperto in lingue moderne, e ricordo con piacere come rimase molto favorevolmente impressionato dalla qualità della traduzione del Dottore Lo Nardo. Quindi, sono molto contento di essere qui oggi per esprimere personalmente la mia gratitudine al Dottore Lo Nardo. Anche voglio salutare specialmente Padre Enzo Lo Conte, un amico di quarante anni e più.

Ora desidero parlarvi di Papa Pio XII (1939-58) e della sua relazione con gli Ebrei. Mi concentrerò su

questa domanda: **Perché Pio XII dovrebbe essere beatificato?** Questa presentazione è una versione ristretta e rivista di un articolo pubblicato originariamente in polacco nel *Zagłada Żydów. Studia i Materiały*, volume. 5 (2009), pp. 278-295.

Oggi l'opinione pubblica su Eugenio Pacelli (1876-1958), che fu eletto papa il 2 marzo 1939 e prese il nome di Pio XII, è divisa tra coloro che lo condannano per il suo silenzio in *parole ed azioni* durante l'Olocausto o la Shoa e coloro che lo difendono per aver aiutato gli Ebrei. In precedenza, il giudizio della storia era stato più o meno unanime a favore del papa fino alla pubblicazione de *Il Vicario* di Rolf Hochhuth nel 1963. Questa divisione è evidenziata oggi dalla raccolta delle attività del papa durante l'Olocausto in una mostra istituita nel 2005 al Museo dello Yad Vashem, la sede stabilita da Israele per perpetuare la memoria di coloro che avevano aiutato gli Ebrei durante la Seconda Guerra Mondiale. Questa mostra costituisce di fatto il maggior punto di frizione per la Santa Sede nella sua relazione con Israele, in particolar modo perché sta costituendo un ostacolo sulla strada della canonizzazione di Pio XII. Questa presentazione sta per prendere in esame i sette più importanti punti della descrizione dello Yad Vashem del ruolo del pontefice durante l'Olocausto o La Shoa per determinare fino a che punto essi costituiscono ostacoli più o meno validi alla canonizzazione del papa.

Il Concordato

Il primo appunto mosso dallo Yad Vashem contro

Pio XII si riferisce al Concordato e dice: *“Nel 1933, quando era Segretario di Stato Vaticano, si attivò nell’ottenere un Concordato con il regime Tedesco per preservare i diritti della Chiesa in Germania, anche se questo significò il riconoscimento del regime nazista e razzista.”* Anche se l’appunto dà l’impressione che fu il Vaticano a portare avanti l’idea di un concordato, la realtà non fu questa in quanto l’iniziativa partì dalla stessa Germania che cercava riconoscimenti da tutti gli stati, azione del tutto normale per ogni governo che sia stato legalmente eletto. Non era nulla di diverso rispetto a ciò che avevano fatto la Gran Bretagna ed altri stati che avevano preceduto il Vaticano nel riconoscere la Germania. Il fatto che lo stesso concordato di il ventitresimo del mese di luglio 1933 è ancora *in vigore* tra il Vaticano e la Germania, dà un’indicazione di quanto sia debole l’appunto mosso dallo Yad Vashem contro Pio XII.

In conseguenza, il primo appunto mosso dallo Yad Vashem contro Pio XII distorce il contenuto dei tempi, manca di comprendere lo scopo della diplomazia, e si allontana dall’evidenza del passato.

L’enciclica contro il razzismo

La **seconda** obiezione mossa dallo Yad Vashem contro Pio XII, come la prima, ha a che fare con la sua attitudine verso il razzismo e l’antisemitismo e dice: *“Quando fu eletto Papa nel 1939, accantonò una lettera contro il razzismo e l’antisemitismo che il suo predecessore aveva preparato.”* Mentre Santa Edith Stein (1891-1942) era in vita, scrisse a Pio XI

nell'aprile del 1933 chiedendogli di pubblicare un'enciclica che condannasse l'odio contro gli Ebrei. Alla fine, il 22 giugno 1938, Pio XI chiese al gesuita americano John LaFarge di preparare una bozza di tale enciclica. Il documento, *Humani generis unitas*, fu elaborato da LaFarge e due altri gesuiti, il francese Gustave Desbuquois e il tedesco Gustaf Gundlach. Completata prima del primo ottobre 1938, Pio XI aveva programmato di pubblicarla in occasione del decimo anniversario dei Patti Lateranensi.

Ma, con la morte del papa avvenuta il 10 febbraio 1939, due giorni prima di quella data, l'enciclica sparì. Ciò che accadde è una lunga storia raccontata da Georges Passelecq e Bernard Suchecky nel loro studio sull'enciclica. In breve, fu il Padre Generale dei Gesuiti Włodimir Ledochowski che reputò - dopo averla letta - non si dovesse procedere alla pubblicazione dell'enciclica così come redatta perché conteneva sezioni sul razzismo e sull'antisemitismo "che sarebbero offensive secondo i canoni attuali," posizione con cui molti storici certamente sarebbero d'accordo. Era convinzione del nuovo papa che era meglio aiutare gli Ebrei in questo modo piuttosto che rischiare le loro vite con un approccio più conflittuale.

Quindi, il presunto accantonamento dell'enciclica da parte di Pio XII non prova affatto il punto di vista dello Yad Vashem che il papa fosse antisemita.

Primi resoconti dell'Olocausto

Il **terzo** appunto mosso contro Pio XII dallo Yad

Vashem è che egli non protestò ai primi resoconti sull'Olocausto or La Shoa e dice: *“Anche quando le notizie sull’uccisione degli Ebrei giunsero in Vaticano, il Papa non protestò né verbalmente né per iscritto.”* In qualunque modo, le prime relazioni sull'Olocausto non cominciarono a circolare prima della fine del 1941. Fu il ventismo di gennaio 1942, in una conferenza a Wannsee, un sobborgo di Berlino, che la “soluzione finale” per sterminare gli Ebrei venne decisa.

Lo scetticismo che seguì i rapporti sull'Olocausto non fu solo la reazione del Vaticano ma la stessa di un giudice della Suprema Corte di giustizia americana di origini Ebreo, Felix Frankfurter, che diceva a Jan Karski (1914-2000), un corriere polacco, delle gassazioni a Chelmno, gli disse senza esitazione: “Non posso crederci.” Se questo fu il caso del giudice Frankfurter, non può sorprendere che papa e il suo segretario di stato avessero delle riserve sui rapporti.

Eppure, malgrado l'affermazione nella mostra allo Yad Vashem, Papa Pio XII parlò in difesa degli Ebrei nel suo messaggio di Natale del 1941. Lo fece ancora nel messaggio del Natale del 1942 e i critici del pontefice sostengono che questa affermazione è stata così generale che nessuno realmente comprese a cosa egli si riferisse. Ma, i tedeschi recepirono il messaggio e non furono affatto contenti delle osservazioni natalizie del papa nel 1942 perché gli stessi Nazisti capirono esattamente il suo, il quale, e il perché delle prenotazioni del papa.

Quindi, l'affermazione che lo Yad Vashem fa nella

sua mostra su Pio XII che egli non protestò né a voce né per iscritto contro l'uccisione degli Ebrei poggia su prove discutibili.

Dichiarazione contro lo sterminio

La **quarta** obiezione avanzata dallo Yad Vashem afferma che Pio XII: *“Nel dicembre 1942, si astenne dal firmare la dichiarazione degli Alleati che condannava lo sterminio degli Ebrei.”* Che il papa si astenne dal firmare la dichiarazione il diciassettesimo dicembre 1942, non significa che fosse indifferente alla persecuzione degli Ebrei. La sua scelta fu di mantenere *pubblicamente* una politica di neutralità mentre ricercava *privatamente* di aiutare gli Ebrei d'Europa.

La Santa Sede aveva avuto una lunga esperienza in diplomazia fin dal Medio Evo quando era l'arbitro delle dispute in Europa. Ciò fu pure evidente nella creazione di un nuovo ordine mondiale dopo la sconfitta dell'Imperatore Napoleone I con la convocazione del Congresso di Vienna nel mille ottocento e quattordici quando il papato, in risposta alla richiesta delle maggiori potenze inviò il suo segretario di stato a rappresentare il papa negli affari internazionali. Comunque, ciò non avvenne dopo la Prima Guerra Mondiale quando il papato fu escluso dalla Conferenza di pace a Parigi nel 1919 dopo l'Unificazione dell'Italia ha perduto il posto internazionale durante il tempo di “Questione Romana.” Perciò, data l'oggettiva evidenza, la quarta dichiarazione nella mostra dello Yad Vashem è priva di fondamento.

Mancata protezione degli Ebrei di Roma

La **quinta** obiezione sollevata dallo Yad Vashem è che Pio XII non riuscì a proteggere gli Ebrei di Roma e dice: ***“Quando gli Ebrei furono deportati da Roma ad Auschwitz, il Papa non intervenne.”*** Mentre questa accusa non è nuova, la stessa è stata amplificata da Susan Zuccotti, nel suo studio, nel quale afferma che furono i vescovi, e non Pio XII, i responsabili dell'aiuto fornito dalla Chiesa Cattolica Romana nel salvare gli Ebrei durante l'Olocausto o la Shoa.

L'obiezione mossa dallo Yad Vashem si riferisce al 16 ottobre 1943, a seguito della caduta del Fascismo sotto Benito Mussolini l'estate precedente. In quel giorno, i tedeschi, che occupavano Roma, cominciarono a deportare gli Ebrei da Roma ad Auschwitz anche se avevano promesso al papa che non lo avrebbero fatto. Trovandosi inaspettatamente in questa situazione imbarazzante, il papa contattò l'Ambasciatore tedesco per vedere come egli potesse fermare l'azione. La prova dal diario di Adolf Eichmann pubblicato nel due mila indica che il papa fu molto insistente nel cercare di fermare le deportazioni. Fra coloro che furono salvati a quel momento ci fu Michele Tagliacozzo, un esperto sugli Ebrei a Roma durante l'Olocausto, che attribuisce la sua sopravvivenza, come molti altri ebrei, a Pio XII. Perciò, la quinta accusa dello Yad Vashem è senza fondamento.

La politica papale di neutralità

Nella **sesta** obiezione contro Pio XII , lo Yad

Vaschem dichiara: *“Il papa mantenne la sua posizione neutrale durante tutta la Guerra, con l’eccezione di alcuni appelli ai governanti di Ungheria e Slovacchia verso la fine della Guerra.”* È vero che Pio XII ebbe successo nel protestare contro la deportazione nazista degli Ebrei dall’Ungheria e fallì nel protestare contro la deportazione degli Ebrei dalla Slovacchia. Questa politica trovò conferma nel linguaggio che egli usò lo stesso anno nel suo messaggio natalizio del 1942. Mentre ci si può interrogare sulla politica pubblica di neutralità di Papa Pacelli in contrapposizione alla sua politica privata, si può dimostrare che, anche se egli pubblicamente era neutrale, era parziale privatamente quando tentava di indebolire il regime nazista. Tutto ciò lo si può dimostrare con il ruolo eccezionale che il papa ricoprì nel complotto per rovesciare Adolf Hitler.

Chiaramente, il papa cooperò con la resistenza nel cercare di instaurare un nuovo ordine in Germania tra il settembre 1939 e il maggio 1940. Il legame principale tra i cospiratori e il papa fu il segretario privato di Pacelli, il gesuita p. Robert Leiber (1887-1967) che aveva servito Pacelli fin dagli ultimi giorni come nunzio papale. Un documento del 1946 conservato negli Archivi Vaticani rivela il ruolo del papa nel complotto.

Per quanto riguarda il coinvolgimento del papa in altri complotti, documenti recenti hanno confermato che il papa ne era a conoscenza. Tra gli altri casi in cui Pio XII agì privatamente per aiutare gli Ebrei, ci sono i suoi interventi nei casi sia dell’Ungheria sia della Slovacchia. Quando, il venticinquesimo giugno 1944,

Pio XII chiese al reggente e capo di stato dell'Ungheria di impedire la deportazione degli Ebrei ad Auschwitz, Nicholas Ammiraglio Horthy, sebbene non fosse cattolico, acconsentì e la deportazione in Ungheria cessò.

Ma l'intervento del pontefice non fu efficace nel caso della Slovacchia nonostante una serie di lettere tra il 1941 a 1944 allo Monsignor Josef Tiso, un sacerdote chi era il capo di quello stato. Conseguentemente, la descrizione dello Yad Vashem lascia molto a desiderare per quanto concerne la scritta nella sua mostra della oggettiva verità.

Silenzio papale e assenza di direttive

L'**ultima** obiezione sollevata contro Pio XII dallo Yad Vashem afferma: "*Il suo silenzio e l'assenza di direttive costrinse gli ecclesiastici a decidere per proprio conto su come reagire.*" Per come appare, l'affermazione è totalmente inaccurata e questo apparirà chiaro trattando *prima il presunto silenzio e poi la presunta assenza di direttive.*

Per mettere *l'assunto del presunto silenzio* del papa in prospettiva, è necessario ricordare tre punti significativi. Primo, come Robert A. Graham, lo storico gesuita, era solito puntualizzare, le parole non aiutavano durante l'Olocausto, ciò che era necessaria era l'azione che il papa senza far troppo rumore forniva. Secondo, ciò che molti leader ebrei come Marcus Melchior, il Rabbino Capo di Danimarca, avevano convinti che dichiarazioni pubbliche papali avrebbero probabilmente causato la morte di ancor più

fu confermato nel caso dei cattolici in Olanda nel luglio 1942 quando gli effetti di questa lettera da vescovi qualcosa come cento e diecimila 110.000 o settanta nove per cento 79% del totale degli ebrei – “veniva deportata dall’Olanda nei campi di sterminio” (Pinchas E. Lapide, p. 202). Terzo, anche in Polonia, dove c’era stata qualche critica sul papa, niente meno che Adam Stefan Sapieha, Arcivescovo di Cracovia, si appellò a Pio XII verso la fine del 1942 perché evitasse di pubblicare le sue lettere sulle orribili condizioni del paese al fine di non peggiorare la situazione. Ovviamente, molti dei critici del papa considereranno queste tre punti come irrilevanti.

Ritornando alla *presunta assenza di direttive*, ci sono oggettive evidenze che rigettano questi punti nella mostra dello Yad Vashem. È noto, per esempio, che il papa, attraverso un documento segreto, *Opere et Caritate*, emesso il ventitreesimo 23 dicembre 1940, abbia chiesto ai vescovi europei di fare il possibile per aiutare gli Ebrei. A tale proposito, lo Yad Vashem sembra inconsistente nella sua reazione perché è disponibile ad accettare l’argomentazione che non c’è bisogno di alcun documento per provare che Hitler sia stato responsabile per l’Olocausto o La Shoa. Comunque, per quanto concerne Pio XII e l’aiuto che egli diede agli Ebrei, non è disponibile ad accettare ciò che testimoniano altri membri della Chiesa cattolica e che cosa hanno fatto per aiutare gli Ebrei fu la conseguenza di una direttiva data dal papa stesso. *Solo perché non può essere trovato un documento nel quale il papa abbia istruito il suo gregge ad aiutare gli Ebrei, non significa che tali istruzioni non possono*

essere state diramate con altri mezzi, particolarmente a voce invece che per iscritto. Nella sola Italia, coloro che furono ispirati dal papa ad aiutare gli Ebrei furono gli Arcivescovi di Genova, di Firenze, di Torino, di Milano, di Lucca, e di Perugia in aggiunta a molti altri come i rappresentanti diplomatici di Pio XII come Angelo Roncalli e i suoi cardinali, arcivescovi, e vescovi in altri paese europei.

Conclusioni

Sfortunatamente, i critici di Pio XII nel suo rapporto con gli Ebrei aderiscono a dei pregiudizi per cui lo giudicano secondo parametri attuali dimenticando di farlo secondo i parametri del tempo in cui il papa visse. Mentre tendono a banalizzare ciò che Pio XII ha fatto, si dimostrano deboli a fronteggiare le prove emergenti costantemente dell'aiuto dato dai cattolici agli Ebrei sotto Pio XII.

Perché dovrebbe Pio XII essere beatificato?

Egli dovrebbe essere beatificato perché, più di chiunque altro durante l'Olocausto o La Shoa, esercitò una vera leadership incoraggiando i membri del suo gregge ad aiutare gli Ebrei e abbia contribuito a salvare da dettocenetomilia a ottocento e sessantamilia degli Ebrei (700,000 a 860,000), come dice Pinchas E. Lapid, un diplomatico e rabbino da Israele. Come ho cercato di dimostrare, gli argomenti sollevati dallo Yad Vashem contro Pio XII non sono credibili perché non sono basati su prove oggettive, criterio fondamentale per la verità.

Grazie tanto per la vostra attenzione sta sera.

(Prepared remarks of Fr. Lapomarda for the meeting of the Pedro Arrupe Institute Center on Social Studies with the Lions Club in Palermo, Italy, on the thirteenth of May, 2011.)

Appendix H: *Vincent A. Lapomarda*

Vincent A. Lapomarda was born in Portland, Maine, on February 28, 1934. A 1951 graduate of Cheverus High School in that city, he entered the New England Province of the Society of Jesus, on September 7, 1951, earned a bachelor's ('57) and a master's ('58) from Boston College before he taught at Boston College High School from 1958 to 1961. After he was ordained a priest, on June 13, 1964, and obtained a licentiate in theology ('65) from Boston College, and a Ph. D. ('68) in history from Boston University, he began a teaching career of forty-six years in January of 1969 as a college professor at the College of the Holy Cross, in Worcester, Massachusetts. He is the Coordinator of the Holocaust Collection and of the Italian American Collection at Holy Cross, the Past State Historian of the Knights of Columbus in Massachusetts, the Past Chairman of the Committee on Historical Memorials for the International Order of Alhambra, a member of the Angelo Giuseppe Roncalli International Committee, a Knight of the Holy Sepulchre, and a Kentucky Colonel.

Lapomarda is the author of many articles, books, letters, and reviews. His books include *The Jesuit Heritage in New England* (1977), *The Knights of Columbus in Massachusetts* (1982, 1992, and 2004), *The Jesuit Province of New England* (1986), *The Jesuits and the Third Reich* (1989 and 2004), *The*

Order of Alhambra (1994, 2004, and 2011), *The Boston Mayor Who Became Truman's Secretary of Labor* (1995), *Charles Nolcini* (1997), *The Catholic Church in the Land of the Holy Cross* (2003), *The Jesuits in the United States* (2004), *A Bibliography of the Published Writings of Vincent A. Lapomarda* (2004), *A Century of Judges of Italian Descent in Massachusetts* (2005), *A Half Century of Mayors of Italian Descent in Massachusetts* (2006), *New England Jesuit Oral History Program: Volume 113: Fr. Vincent A. Lapomarda, S. J.* (2009), *A History of the Italians in the State of Maine* (2010), *Portraits of One Hundred Catholic Women of Maine* (2012), *The Catholic Bishops of Europe and the Nazi Persecutions of Catholics and Jews* (1912), *The Italians in Worcester County, Massachusetts* (2015), *100 Heroic Jesuits of the Second World War* (2015), *Anthony F. Ciampi 1816-1893* (2017), *Sebastian Râle (1652-1724): In Commemoration of His Martyrdom* (2017); and *A Record of My Writing Career at the College of the Holy Cross* (2018). Lapomarda's book on *The Jesuits and the Third Reich* was translated into Italian by the Italian scholar Antonino Lo Nardo, as *I Gesuiti e Il Terzo Reich* in 2008.

In the course of his studies, it can be noted that Lapomarda had been assisted with a Coe Fellowship in American Studies in the summer of 1959 at Boston College and two Batchelor faculty fellowships at the College of the Holy Cross in the late 1960s and the early 1970s in addition to at least two summers of graduate seminar work at Harvard University. He was

enrolled in the Cheverus High School Honor Society in 1949, in the History Honor Society in 1966 at Boston University, and in Alpha Sigma Nu, the National Jesuit Honor Society at Holy Cross in 2009 as an honorary member.

Before he retired from teaching on May 23, 2014, Father Lapomarda was the senior professor of history at Holy Cross where he taught many students United States diplomatic history and American religious history and was noted for his seminar on President Harry S. Truman. As Coordinator of the Holocaust and the Italian American Collections at the College of the Holy Cross, he made a significant contribution to the holdings of the college's library in foreign languages. At the same time, he was successful in having Yad Vashem (the civil authority of the State of Israel that recognize those non-Jews who risked their lives to save Jews) recognize two Jesuits as Righteous Gentiles, Jacob Raile (1894-1949) of Hungary and Adam Sztark (1907-1942) of Poland.

In his work for the Order of Alhambra in the area of North America, Lapomarda has been responsible for the dedication of many historical memorials in North America commemorating significant persons and places in the history of Catholicism, including in 1981 a granite memorial on Boston Common to commemorate the First Mass offered there by Pope St. John Paul II in 1794; a bronze plaque in 1984 at St. John's Church in Worcester, Massachusetts, to commemorate it as the

oldest Catholic church in the Bay State west of Boston; a monument honoring Demetrius Augustine Gallitizin as the “Apostle of the Alleghenes” in Carrolltown, Pennsylvania, in 1993; and a memorial in the Basilica of Notre Dame in Montreal in 2007 honoring the 350th anniversary of the arrival of the Sulpician priests in that city. In the case of at least two of the historical memorials, the protomartyr Pedro Martinez (1533-1566) in Jacksonville, Florida, and Sebastian Râle (1652-1724), in Madison, Maine, both martyred Jesuit priests, he has stimulated interest in their causes for canonization.

After his retirement, Father Lapomarda celebrated the Golden Jubilee of his ordination to the priesthood by Richard Cardinal Cushing, Archbishop of Boston. Since closing his career in teaching, he has been involved in the research and writing of history.

“Those who do not remember the past are condemned to repeat it.”

—George Santayana (1863-1952)

“We are not makers of history. We are made by history.”

—Martin Luther King, Jr. (1929-1968)

“The lack of a sense of history is the damnation of the modern world.”

—Robert Penn Warren (1905-1989)

