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# Latin and Greek Inscriptions at Holy Cross

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LATIN AND GREEK INSCRIPTIONS AT HOLY CROSS  
arranged in approximate chronology with translations:

**GRAVEYARD:**

up the hill from St. Joseph's  
*Tomb of Bishop Fenwick (1846):*

Memoriae  
et cineribus  
Benedicti Jos. Fenwick  
Qui forti animo  
Honoribus rebusque omnibus  
familiaribus spreto nomen  
Societati Jesu Adulescens dedit  
Leo XIII Pont.(ifex) Max(imus) eum  
antistem Bostoniensem  
invitum constituit  
anno aetat(is) suae XLII.  
Collegium Sanctae Crucis  
ad Vigorneum extruxit  
locupletavitque  
ibique suos reliquit cineres.  
vixit an(nos) XLIII m(enses) X d(ies) XVII  
Iustitia comitate, beneficentia  
carus omnibus  
decessit III Idos sextiles  
an(no) MDCCCXLVI

Ave praesul(is). pientis  
esto memor. ?

*Tomb of George Goodwyn:(1847)*  
quiescat in pace  
GEORGUS GOODWYN  
in Ecclesiae s.(anctae) Mariae  
in Charlestown  
rector natus die xxix m(ense) dec.(embri)  
an(no) mdcccxiv conversus  
ad fidem et baptizatus  
initiatus die xxi in mai in Sacerdotio  
an(no) mdcccxlii  
obiit die xiii in sept.  
an(no) mdcccxlvi

To the memory  
and ashes  
of Benedict Joseph Fenwick  
who, with a brave spirit,  
after all honors and familiar things  
had been spurned, gave his name  
to the Society of Jesus as a youth.  
Pope Leo XIII, Pontifex Maximus  
installed him as overseer of Boston  
against his will  
in the 42nd year of his life.  
The College of the Holy Cross  
he built  
and enriched  
and left his ashes there.  
He lived 63 years, 6 months 17 days  
with justice and benefice as his companion  
dear to all.  
He died on the 18th of August  
in the year 1846.

Hail, of the pious presider  
Be mindful

In peace may  
George Goodwyn rest in peace  
in the Church of St. Mary  
in Charlestown  
Rector, born on December 29,  
in the year 1814; converted  
to the faith and baptized;  
ordained into the priesthood on May 21  
in the year 1842.  
Died on September 13  
in the year 1847.

MAIN GATE: At Linden Lane and College Hill Road.

On Plaque Outside Gate

1. *College Seal and Motto:*

Collegium Sanctae Crucis Vigornii,  
Massachusetts, 1843

IN	NO
HOC	VIN
SIG	CES

College of the Holy Cross, Worcester  
Massachusetts, 1843

In	You
This	Will
Sign	Conquer

(based on Greek phrase *ἐν ταύτῃ νίκῃ*  
recorded by Eusebius, *Vita Constantini*, 26.?  
= a military emblem reflecting Constantine's  
vision of Cross as sign of his impending  
victory at Milvian bridge in 303.

2. On Gate itself (Class of 1907 Gift):  
Stone relief reproduction of Massachusetts  
State motto:

ENSE PETIT PLACIDAM SUB  
LIBERTATE QUIETUM

With the sword he seeks peaceful quiet  
under liberty.

FENWICK HALL: (in 1875 renovated  
East wing)

1st Floor:  
Over Swinging Doors at Chapel end:  
IHS

= abbreviation for  
*Greek* IHESYΣ  
= *Latin* IESUS  
= *English* JESUS

Over Swinging Doors at O'Kane end:  
IN HOC SIGNO VINCES

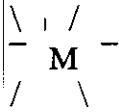
In this sign, you will conquer.

2nd Floor:  
Shrine to Sacred Heart  
Da mihi cor tuum.  
above shrine:  
Adveniat regnum tuum

Give me your heart.

May your kingdom come  
(Mt 6:11; Lk 11.12) 2nd Floor

2nd Floor  
 Landing on South side:  
**Spiritus gladius**



<Picture of dove>

M  
 P  
 X  
 P  
 N

Third Floor:  
 S. side corridor near Vis. Arts Dpt.  
 Plaque with text of prayer **TE DEUM**:

Te Deum, laudamus te; Te Dominum, acclamamus; Te Patrem aeternum, omnis creatio adorat te. Tih omnes angeli, omnes dominationes caeli, Cheruhim et Seraphim, laudem aeternum cantant: Sanctus, Sanctus, Sanctus, Deus potestatis et imperii, caelum et terra pleni sunt gloriae tuae. Te laudant gloriosus manus apostolorum. laudant te Honorata Amicitia prophetarum. Te laudant exercitus martyrorum in alhis togis vestitus. Ubique in mundo, sancta ecclesia te acclamat: Patrem maiestatis infinitae, filium tuum solum et verum dignum omnis adorationis, et Sanctum Spiritum, advocatum et ducem. Tu, Christe, es rex gloriae, aeternus filius Patris. Cum homo factus esses ut nos liberares, non contemnavis ventrum Virginis. Mortis plectrum vicis et aperuis regnum caeli omnihus credentihus. Tu sedes ad manum rectum Dei in gloria. credimus te adventurum et nostrum iudicem esse. Advenia ergo et iuva populum tuum cum merce cruoris tui venditum,

Sword of the Spirit (*Eph. 6.17*)

Mater dolorosa= Mother of Sorrows

Annunciation/Incarnation symbol

CHI RHO = CHRISTOS = Christ

PIO NONO = Pius IX

You are God: we praise you;  
 You are the Lord: we acclaim you  
 You are the eternal Father:  
 All creation worships you.  
 To you all angels, all the powers of heaven, Cheruhim and Seraphim, sing in endless praise: Holy, Holy, Holy, Lord, God of power and might, heaven and earth are full of your glory. The glorious company of apostles praise you. The noble fellowship of prophets praise you. The white rohe army of martyrs praise you. Throughout the world the holy church acclaims you: Father of majesty unhounded, your true and only son, worthy of all worship, and the Holy Spirit, advocate and guide. You, Christ are the the king of glory, the eternal Son of the Father. When you became man to set us free you did not spurn the Virgin's womb. You overcame the sting of death, and opened the kingdom of heaven to all believers. You are seated at God's right hand in glory. We believe that you will come and be our judge. Come then, Lord,

et nos cum sanctis tuis duc ad  
gloriam aeternam. Amen

**ALUMNI HALL (1901)**  
upper fascade of wing closest to chapel  
on Kimball quad side:

**IHS**

and help your people bought with the  
price of your own blood, and bring us  
with your saints to glory everlasting.

= abbreviation for  
*Greek*        **IΗΣΥΣ**  
= *Latin*      **IESUS**  
= *English*    **JESUS**

**BEAVEN HALL: (1913)**

On Dedicatory Plaque inside front door:

**THOMAS DANIEL BEAVEN  
EPISCOPUS CAMPIFONTIS  
PRESBYTERIQUE  
COLLEGIO SANCTAE CRUCIS VIGORNIENSI  
AD IUVENES CATHOLICOS IN OMNI ARTE  
ALTIUS ERUNDIENDOS  
UT FAX PRAEBEATUR SCIENTIAE  
UT MORES ANTIQUI IN HONORE SIENT  
UT LECTI ADULESCENTES ADHUC AMPLIFICENT  
ECCLESIAM REMOVE(?) PUBLICAM  
ET IN IPSIS NEO ANGLIAE PENETRALIBUS  
SPLENDOR VERI IN POSTEROS  
A SOLE SACRO ET SALUBRI  
MONTIS POAKACHOAC  
LATIUS ELUCEAT  
PIGNUS NECESSITUDINIS COMMUNE  
ANNO CD(=M?) D CCCC XIII  
HAS AEDES  
D(E).D.(ICAVERTUNT)**

**Thomas Daniel Beaven  
Bishop of Springfield  
and (his) priests  
to the College of the Holy Cross  
for the purpose of making Catholic  
young men more deeply educated in every art  
so that the torch may be offered,  
and that ancient customs may be held in honor,  
and that chosen young men may increase to such a degree  
the public (?) church  
even in the very depths of New England  
and the splendor of truth upon posterity  
from the sacred and salubrious sun  
of Mount Poakachoag  
may shine out more broadly  
as a common pledge of friendship  
(1?)913  
this building  
dedicated.**

**ST. JOSEPH CHAPEL:** (May, 1924)

Above Entrance to Church:

**INTROIBO AD ALTARE DEI AD DEUM  
QUI LAETIFICAT IUVENTUTAM  
MEAM**

**I will enter into the altar of God  
who delights my youth. (Psalm 42(43). 4)**

In book held by St. Ignatius in statue in  
back alcove on Alumni side of church:

**AD MAIOREM DEI GLORIAM**

**To the Greater Glory of God.  
(Motto of the Society of Jesus)**

Inscription On Organ in choirloft:

**FRATRI  
CHRISTOPHERO DULCEDINE  
CARISSIMO SUPER OMNES  
QUI SUSTINERE ME**

**With sweetness  
to my Christ-bearing brother  
dearest above all  
who have sustained me,**

**JOANNI E. BROOKS  
SOC. IESU PRAES.  
COLL. SANCTAE CRUCIS  
A.D. MCMLXXXV**

**to John E. Brooks  
of the Society of Jesus, President  
of the College of the Holy Cross  
In the Year of the Lord 1985**

**LAUS TIBI  
SEMPER DEO GRATIAS**

**Praise to you  
Thanks be to God forever**

**War Memorial Plaques  
honoring HC alumni killed:**

1. World War I and II (back of church):  
**Requiescat in Pace**

**May he rest in peace.**

2. Korean and Viet Nam (Side Entrance):  
**Requiescant in pace**

**May they rest in peace.**

Inside Sanctuary , on baldachino:  
**IHS**

**Jesus**

on outer wall around baldachino:  
**QUEMADMODUM DESIDERAT  
CERVUS AD FONTES AQUARUM  
ITA DESIDERAT ANIMA MEA AD TE,  
DEUS.**

**As a deer longs for  
the fountains of waters  
so my soul longs for you,  
God. (Psalm 41.(42).2)**

**On Processional Cross:**

*INRI* = abbreviation for :

*IESUS NAZARENUS, REX IUDAEORUM*

Jesus the Nazarene. king of the Jews

*(John 19:19)*

In aisle windows starting from back  
on N. Side(near Alum. Hall)

1. **Sanguis meus**  
vere est  
potus

My blood  
truly is  
drink *(John 6.56)*

2. **Caro mea**  
vere  
est cibus

My flesh  
truly  
is food *(John 6.56)*

3. **Accipite**  
et  
manducate

Take  
and  
eat *(1 Cor. 11.24)*

4. **Adoremus**  
in  
aeternum

Let us adore  
into  
eternity

5. *Blank*

6. **Ego sum**  
panis  
vitae

I am  
the bread  
of life *(John 6.35)*

On South Side(near Graveyard):

7. **Miserere mei**  
**Domine, quoniam**  
infirmus sum

Have pity on me.  
Lord, since  
I am weak *(Psalm 6.3)*

8. **Quoniam**  
iniquitatem meam  
annuntiabo

Since  
my iniquity  
I will announce *(Psalm 37.19)*

9. **Ne remiscaris**  
**Domine**  
delicta nostra

Do not remember,  
Lord,  
our faults *(Tobit 3.3, adapted)*



10. Propitius esto,  
Domine,  
peccatis nostris

Be kind,  
Lord,  
toward our sins (*Psalm 77.9*)

11. Domine,  
ne in furore tuo  
arguas me

Lord,  
Do not, in your wrath,  
reprove me (*Psalms 6.2; 37.1*)

12. Oculi omnium  
in te sperant,  
Domine

The eyes of all  
hope in you.  
Lord. (*Psalm 144.15*)

THE MARY CHAPEL (DOWNSTAIRS)

In circle around edge of Sanctuary ceiling  
(no longer visible:

[QUID FACIAM DOMINO PRO  
OMNIBUS QUAE RETRIBUIT MIHI  
CALICEM SALUTARIS ACCIPIAM  
ET NOMEN DOMINI VOCABO

What shall I do for the Lord  
for all that he he done for me;  
The cup of salvation I shall take up  
and call upon the name of the Lord  
(*Psalm*

DINAND LIBRARY:(1927)

Over front entrance:

UT COGNOSCANT TE SOLUM DEUM  
VERUM ET QUEM MISISTI IESUM  
CHRISTUM

That they may know you, the one true  
God and Jesus Christ whom you sent.  
(*John 17.3.*)

Inside Main Reading Room over entrances:  
(LEFT)

ΠΛΟΥΤΟΣ  
Ο ΤΗΣ ΨΥΧΗΣ  
ΠΛΟΥΤΟΣ  
ΜΟΝΟΣ ΕΣΤΙΝ  
ΑΛΗΘΗΣ

The Riches of  
the Soul  
are the only  
true wealth  
(Anonymous)

(RIGHT) HAEC STUDIA  
ADULESCENTIAM  
ALUNT,  
SENECTUTEM  
OBLECTANT

These studies  
nourish  
youth,  
delight  
old age  
(*Cicero, Pro Arch. 17.16*)

**KIMBALL DINING HALL:** (Jan. 6, 1935)  
Above Entrance :  
**Hospes venit, Christus venit.**

**Benedic, Domine, nos et haec tua dona.**  
**Iustitia eius manet in saeculum saeculi.**

**O'NEILL HALL:** (1951)  
Over entrance seen from Swords 2:

**CREAVIT DEUS  
HOMINEM AD  
IMAGINEM SUAM**

**HABERLIN HALL:**(1959)  
Over Entrance:

**DEUS SCIENTIARUM DOMINUS**

**The Various Upper dorms:  
cornerstone:  
ANNO DOMINE**

**CIAMPI HALL:** (1991)  
in stain glass windows of Jesuit community  
chapel - moved from old Loyola Hall chapel:

**Christus vivat, Christus regnat, Christus  
imperat.**

**A guest comes, Christ comes.**  
(saying found in Benedictine monasteries)

**Bless us, Lord, and these gifts of yours**  
(Blessing at Meals)  
**His Justice remains for all ages**  
(*Psalm 110(111).3*)

**God created  
man according to  
his own image. (*Gen. 1.27*)**

**(Since) God (is) Lord of the sciences.**  
(*1 Sam. 2.3*)

**In the year of our Lord**

**Christ lives, Christ rules, Christ  
commands.**

This collection of Latin Inscriptions presently extant at Holy Cross is taken from the tombstones at the east end of the Graveyard dating back to 1846 -47 and all the buildings built on campus between 1850-1991. However, it does not include other Latin quotations that have been removed over the years due to renovations in both the Mary Chapel and Fenwick Hall. Initially motivated by a desire to make Introductory Latin students aware of the Latin (and Greek) that is part of their daily life here on campus, this project has been expanded as part of the Sesquicentennial celebration. In this 150th year of the College of Holy Cross' service to the Church and American society, it seemed appropriate to reflect on the place of Latin in the College's modern curriculum, to examine how the Classics have become an integral part of the very fabric of this Institution, and to see what these various inscriptions might reveal about the intended purposes of the buildings and shed some light on the growth of this academic community over the past 150 years.

#### **Latin in Jesuit Education:**

St Ignatius of Loyola, founder of the Society of Jesus in the midst of the theological struggles of the Protestant Reformation and the Catholic Counter Reformation, undertook the task of learning Latin himself at the age of 37. Ignatius, the wounded Basque soldier who was converted to a life of service to Christ through his reading of several pious books during his convalescence, eventually realized that an essential ingredient in his training for effective ministry in his era was the knowledge of Latin. This ancient language had remained the official tongue of the Roman Catholic Church in its liturgical life and governance structure and was still used by much of Europe's educated upper class despite the rise of Romance and Germanic languages. Thus Latin was not only an essential part of the practical educational program Ignatius undertook to prepare himself for ordination to the priesthood in service to the Church

but also became integral to the Jesuit educational philosophy. Although Ignatius would continue to correspond in his native Spanish and Basque languages, his philosophical studies in Paris, his theological studies in Spain and Rome, and especially his work in Rome as the first General of the Society of Jesus would demand of him a facility with Latin sufficient to allow him to communicate with the Popes and other members of the Roman Curia. Much of Ignatius' correspondence with his men working in the ever-expanding missions of the Society was still composed in Latin, and all official documents regarding the Institution of the Society were promulgated in Latin. Although now 29 years after Vatican II, our eucharistic liturgy is celebrated in the multiple vernacular tongues of the world's diverse population, Latin is still the official language of the Church today ; it has disappeared from Jesuit Province Catalogues only recently! This linguistic unity ironically allows such a diverse group of people to have a common point of departure for formal discussions about important current theological issues.

Latin's practical application in the Renaissance combined with its central role in the Tridentine Liturgy established by the Council of Trent to confirm the importance of the language in the daily life of Jesuits. Latin was not only the major language in which university students were taught in the Middle Ages but remained the language in which Jesuits were taught scholastic philosophy and theology well into the 20th century. Thus, it should come as no surprise that Latin has remained a constant subject in the curriculum of Jesuit liberal arts education at both the high school and university level since the Society of Jesus adopted the *Ratio Studiorum* as part of its *modus educandi* in the 1540's.

For example in 1622, eleven years after the King James Version of the Bible was published in England, the students of the Roman College (i.e. the Jesuit high school in the capital of Italy) performed a five act oratorio form of opera entitled *Apotheosis sive Consecratio*

*Sanctorum Ignatii et Francisci Xaverii*. The music for this *Apotheosis* or canonization of Sts Ignatius and Francis Xavier was composed by a noted luteist of the period, Iohannes Hieronymus Kapsberger at the request of the text's composer, Fr. Orazio Grassi, S.J., who was himself a noted mathematician, astronomer, and architect. Fr. Grassi not only built the Church of San Ignazio in Rome but was also assigned by the Vatican to attempt a refutation of Galileo's claims about the heliocentric nature of the universe as it was then known. The work is notable for its application of Renaissance syncretism of the sacred and the profane and its constant lyrical and dramatic references to architecture and astronomy as well as miracles related to the lives of Ignatius and Xavier. This heavy referential emphasis on Fr. Grassi's specialities suggest that the performance may have served a dual role. First and foremost, it provided a universal means of praising God by honoring the founder and greatest missionary of the early Society. But secondarily, it may well have been a practicum in which the entire student body would be able to demonstrate the knowledge of both the arts and sciences they had gained in the classroom.

#### **Latin and Greek studies at Holy Cross:**

While modified versions of such extravagant pageants have been part of Holy Cross' more distant history (e.g. Euripides' *Hecuba* was performed in Greek on Fitton field in 1907!) and continue on in the yearly skits from Greek and Roman drama performed in connection with Classics Day run by the Classics department for the last 23 years under Prof. Ken Happe's direction for high school students each Spring Term, more recent efforts by the Classics faculty to integrate students' interest in and command of Greek and Latin into their broader curriculum include the Hellenic Tradition Seminar and the Rev. Harry Bean S.J. Fellowship.

The Traditions Seminar, a course in which students devoted an entire year to studying a particular author's complete corpus of writings, ran for 25 years under the primary direction

of Fr. Joseph Marique S.J. Born in Belgium, home the Bollandists, a group of Jesuit hagiographers, he always took pride in the number of math and science majors who participated in the Seminar because their contributions complemented the literary interests of students majoring in Classics or other traditional Humanities disciplines. Fr. Marique manifested that same breadth of interest in his concern for students of Hispanic ethnicity and his work with the Institute on Iberian Christianity for which he published here at Holy Cross a periodical called *The Classical Folia*. As the number of students entering Holy Cross with a strong base in Greek and Latin due to their encountering the *Ratio Studiorum* in high school has declined, recipients of The *Fr. Harry A. Bean* Fellowship have filled that gap by confirming Fr. Marique's boast that Classics majors are not narrow-minded but involved in all aspects of life at Holy Cross.

At a time when an appreciation of cultural diversity is an essential ingredient in any educational process that claims to prepare students to adapt to the rapid changes occurring in this last decade of the 20th century, those students who choose to pursue the Classics as a major do so for a variety of reasons. They may take Latin because of their interest in learning about the root of their own language and culture rather than any particular practical need that might have been more pressing in the early history of this country, e.g. the study of Law. But they soon discover that the study of Latin or any language forces them to slow down and pay attention to what someone else is trying to say and thus come to both a better appreciation of that other person's thoughts and feelings, hopes and desires and of their own need to choose their words carefully so that they can convey their thought with clarity and force.

A clear example should suffice to demonstrate how this dynamic of constancy in the midst of rapid change has occurred. In the 1950-1960's, Fr. Marique sponsored a highly successful "Know English" contest each year for high school students in Massachusetts. That

public contest has quietly faded into history, but students' interests in building their vocabulary through the study of Latin and Greek roots still remain high among reasons given for studying Latin. Such concerns with etymology can become quite specific especially for students interested in pursuing the prelaw or pemedical programs at Holy Cross.

### **Latin and Greek Inscriptions at Holy Cross:**

The Latin and Greek quotations cited above offer all who care to stop and read them closely a compendium of human experiences in which Latin can convey with simplicity and conviction the thoughts and feelings they express. The tombstones of Bishop Fenwick, for whom Fenwick Hall is named, and Fr. George Goodwyn offer poignant summaries of one long and one short life. Bishop Fenwick, whose epitaph is framed around the reality that our lives ultimately end in ashes, a sentiment clearly expressed in the book of **JOB**, had taken the vow of poverty to free himself for service to the Church only to find that his vow of obedience to the Pope called him however reluctantly, to assume control of the fortunes of the fledgling Catholic Church in Boston and New England. Fenwick's epitaph highlights his generosity in founding the College of the Holy Cross is highlighted as well as his sense of abiding justice and benifence, two halmarks of of the very practical Jesuit spirituality. Fr. Goodwyn, the rector at St. Mary's Church in Charlestown at the time of strong anti-Catholic sentiments in Puritan Boston, experienced a similar shift in direction in his life as he converted to Catholicism, was ordained a priest at the age of 28, a year before Holy Cross opened, and served as pastor for just over 5 years.

The only other Latin inscriptions which survive from the 19th century are all found in Fenwick Hall. First there is the simple *IHS*, the abbreviation for the name of Jesus based on the first three Greek letters of the name. It appears over the door leading from Mahogany Row at

the East end of the First floor Fenwick that marks the entry into the soon-to-be completed concert hall in the old chapel area. That same construction project presently blocks from view the Shrine to the Sacred Heart, a particularly important devotion for members of the Society of Jesus. The Shrine includes two Latin inscriptions: *Da mihi cor tuum* " Give me your heart.(above)" and *Adveniat regnum tuum* "Your kingdom come". The third site appearing in the stainglass window on the landing leading up to the second floor on the southside of Fenwick includes the phrase *Spiritus gladius* (*Ephes.6.17*) and the letters *PN*,. Fr. Anthony Kuzniewski, S.J. who is currently writing a new history of Holy Cross, believes those letters refer to Pius the Ninth (*Pio Nono*), the reigning pontiff at the time of the 1875 construction.

The other Latin symbols found in the stairway of the 1875 renovated wing of Fenwick center around Mary, the patron of the Society of Jesus. The Marian symbols found on the stainglass windows refer to whole event of the Incarnation: the Annunciation is marked by a dove hovering over an *M* and seven arrows surrounding Mary as *Mater dolorosa*, the grieving mother of Jesus at the foot of the Cross.

The final Latin text on public display on Fenwick 4 is the *Te Deum* which summaries Ignatius' belief that God is in all things and gives expression to the sentiment found in the Principle and Foundation of Ignatius' **Spiritual Exercises** that the purpose of all creation is to praise God. This hymn of praise is sung each Sunday by monastic communities and recited by all clergy, religious and lay people who pray the Divine Hours, the common prayer of the Church. The plaque is dedicated to its creator Fr. Jeremiah Mears, S.J., the founder of the Visual Arts Department at Holy Cross.

The longest Latin inscription and first from the 20th century is found in the vestibule behind the Great central door (now permanently closed) to Beaven Hall built in 1913. It records



the generosity of Bishop Daniel Patrick Beaven and his priests in the Diocese of Springfield who raised funds for the fourth building erected as part of the campus complex of multi- purpose structures. The inscription clearly identifies intellectual knowledge and moral formation of youth in a Catholic context as the primary foci of the instruction that would occur there but there is a poetic twist to the citation which may allude to the standard image of a city that is a beacon on the hill, an image adapted to connect the College as a source of intellectual and spiritual inspiration, at least implicitly, with the Native American name for the hill Pachachoag, "Hill of Pleasant Springs", to reflect the importance of Worcester to the central part of the state of Massachusetts, and to identify the close bond between the school's public mission and its alumni who carry that mission beyond the confines of the campus as men, and now for the last 20 years, women for others.

The proliferation of Latin quotations in the first half of the 20th century reflects the steady expansion of the school.

The next structure completed was the St. Joseph Memorial chapel where compulsory attendance at Mass each morning was maintained into the 1960's . Initially built in 1924 to honor the memory of the alumni who died in the First World War, the front and side foyers of the Church now contain plaques which pray for the eternal peace of those alumni who also gave their lives in the service of their country in World War II and the conflicts in Korea and Viet Nam. While this concept of a memorial is common to many college campuses, the predominant theme of the Latin inscriptions in the church emphasizes worship and forgiveness, the Eucharist and the desire for union with God.

The inscription which looms over commencement plaza announces its purpose as an invitation to enter into that union with God who gives delight to youth, a delight that is fulfilled

through the sacramental sharing of Jesus' Body and Blood as a sign of the pledge of eternal life, the theme of the lower windows on the left aisle, and the experience of God's abundant mercy, the theme of their counterparts above the right aisle. These inscriptions lead to the sanctuary where the processional cross bears the simple *INRI*, an ironic abbreviation for the claim that "Jesus of Nazareth was the King of the Jews," and the Greek abbreviation *IHS* recurs in the center of the baldochino. The theological awareness that the mystery of the Eucharist mars God's promise of salvation as "Already but not yet" is expressed poetically in the verse from the Psalms comparing our desire for God, the source of life, with a deer thirsting for water.

The most recent inscription in the chapel was composed to honor Fr. John E. Brooks by Fr. T. Frank Kennedy S.J. who has taught music at both Holy Cross and Boston College. It is written according to the archaic style of an honorarium in which the artifact, (in this case, the new chapel organ dedicated in 1985) The organ addresses and praises its maker in the 2nd person. This link between the work of artisan and the act of worship is an ancient Indo-European conceit dating back to the religious epics of India written in Sanskrit.

The theme of the quest found in the chapel is given a particular intellectual tinge with the Latin inscription above the entry of Dinand Library built three years in 1927. This verse from *John* 17.3, which was also the motto of Richard Cardinal Cushing, the archbishop of Boston from the 1940's to 1971, expresses the view in this context that all knowledge is ultimately rooted in a deeper knowledge of God through our knowledge of God's only son, Jesus Christ.

This unity of knowledge and faith as distinct complements is evident in the two inscriptions found over the doors of the main reading room. The Latin inscription over the door on the right side as you exit the reading room is from Cicero's defense of literature as a source

of nourishment to youth and a delight to old age in the *Pro Archia* 17.16., echoes the theme of youth from the Chapel's frieze, while the Greek phrase, which has been attributed in the past to the satirist Lucian, actually seems to be the composition of an anonymous author. Its gnomic sentiment about the wealth of the soul as the only true wealth combines terms from both philosophy and theology, the two major areas of study at Holy Cross which served unofficially but in effect as an undergraduate seminary for many of its graduates during its first century.

Perhaps the most eclectic building at Holy Cross in its history and Latin inscriptions is Kimball Hall built in 1935. One of the largest private dining halls in New England, Kimball also served on its lower 4 levels as a student center before Hogan was completed in 1967. It originally housed the post office and later a coffee house where aspiring artists could perform in the early 1970's. It still has a theater that once served as a lecture hall on the lowest floor. This diversity of activities in Kimball helps to explain why it is the only building on campus that has three distinct quotations. The first comes from the Benedictine monastic tradition of hospitality in which each guest who came to the door seeking shelter and food was viewed as an *alter Christus*. While this inscription may thus be inspired both by Kimball's function as a dining hall and student center, the second inscription, which is the first line of the traditional blessing before meals, stresses the building's culinary history. The third inscription from the Psalms which emphasizes the perdurance of God's justice might have been inspired by the lectures held there which placed great importance upon social justice in the school's curricula and mission in the days of the Great Depression as well as today in light of the Society of Jesus' renewed commitment to the poor in its last three General Congregations.

16 years lapsed before any major construction was undertaken at Holy Cross, but in the 1950s, an era of renewed interest in the natural sciences saw the completion of O'Neill (1951)

and Haberlin (1959). Although the entrance to O'Neill is now visible only from Swords Hall which was completed in the mid 1980's, the Latin inscription taken from *Genesis : CREAVIT DEUS HOMINEM AD IMAGINEM SUAM* informs all who enter that the research undertaken within is related to the biological sciences and yet, as a human endeavor, reflects the glory of God the Creator of all things. That theme is given a particular intellectual nuance in the corresponding inscription on the front of Haberlin: *DOMINUS SCIENTIARUM DEUS*.

The Sixties were a time devoted to growth in the student body. Fr. Raymond J. Swords, who taught math at Holy Cross before assuming the Presidency of the college in 1960, responded to the needs created by that growth by building the upper dorms from Healy east to Mulledy. As the harvests of Holy Cross's famous apple orchard's yielded to a new residence hall, each stage of the transition is marked by the building's simple cornerstone with its date inscribed in Latin numerals below the phrase *Anno Domini*, "in the year of Our Lord," which brings us full circle to the dates on the tombstones.

These various chronicles, carved in stone and glass and wood, stand as silent reminders of all the events and lives of all those who have passed through the main gate at Linden Lane where we, their posterity, are now greeted both by the College's seal since Fr. Carlin, S.J. commissioned it in 1924: *COLLEGIUM SANCTAE CRUCIS VIGORNII MASSACHUSETTS, 1843* and continue to be marked each in our own way by the message of the college motto *IN HOC SIGNO VINCES* "In this sign, you will conquer." This Latin translation of the Greek *ἐν ταύτῃ νίκα*, "In this , conquer" recorded by Eusebius in his *Life of Constantine* indicates the sign of God's favor witnessed before Constantine's victory at the Milvian Bridge. That sign of victory is the sign of the Cross of Christ. As the stain glass windows which were brought by the Jesuit community from the small chapel in Loyola Hall to Ciampi Hall in 1991- a year in which

the Jesuits celebrated both the 500th anniversary of Ignatius of Loyola's birth and the 450th anniversary of the founding of the Society of Jesus, the triple message of those windows reminds us that Jesus Christ continues to "live" in our midst in the glory of the resurrection, to "rule" our hearts with his gospel of love and to "direct" all the labors of our minds and hands through the gift of the Spirit for the greater glory of God :**AD MAIOREM DEI GLORIAM**. The dynamic of that triadic proclamation of faith is not only a call to the Jesuits on campus to remain faithful to their mission to Holy Cross where their work and influence on campus can endure through collaboration with their lay colleagues and with students, but a summons to all of us alumni and alumnae as well who have been nurtured by *Alma mater*.

If Latin's significance has declined over the past century and a half to the degree that signs are needed to translate the inscriptions for all who pass them by, we need not take up the lament of Osimandius, but learn to find new ways to justify the study of Latin and Greek at Holy Cross as they did in the 1926 Tomahawk because it is part of our heritage. And as we walk about the campus during this Sesquicentennial, try to remember the traditional Jesuit birthday greeting wishing Holy Cross the best in the many years to come: **Ad multos annos!**