



To Promote the Canonization of Mother Seton

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## Relator of Seton Cause Dies in Rome

*Cardinal Dante, Who Worked from Beginning For Glorification of Mother Seton, Was 82*

HIS EMINENCE, Enrico Cardinal Dante, Cardinal Relator or *Ponens* of the Cause of Canonization of Blessed Elizabeth Ann Bayley Seton, died in Rome on April 23, 1967. He was 82.

The Cardinal had worked for the glorification of Blessed Mother Seton from the time her cause was introduced, especially as secretary of the Sacred Congregation of Rites which has jurisdiction over beatification and canonization causes. He was named Cardinal Relator of Mother Seton's cause in 1965: a cardinal relator is one who officially brings a cause of beatification or canonization to the attention of the Holy See.

Cardinal Dante's death followed by only a few weeks the death of Father Luigi Bisoglio, C.M., postulator for the Seton cause, who died on February 3.

Pope Paul VI visited the Cardinal during his last illness and, upon hearing of his death, offered Mass for the repose of his soul and dispatched a telegram of condolence to the late Cardinal's sister, Elda.

The funeral was held on April 27 in St. Peter's Basilica. Pope Paul attended, accompanied by 24 cardinals. After Mass, the Pope imparted absolution in a ceremony with which Cardinal Dante had been intimately familiar during his many years as prefect of the papal masters of ceremonies. The 82-year-old cardinal had been responsible for directing the funerals of Popes Pius XII and John XXIII, as well as the coronations of Pope John and Pope Paul.

After the funeral, Cardinal Dante's body was taken to his titular church of St. Agatha of the Goths in Rome for burial.

The late Cardinal, third of five children (one of them a missionary for half



*His Eminence, Enrico Cardinal Dante.*

a century in Brazil) of Achille and Zenaide Ingegni Dante of Trent, was born in Rome on July 5, 1884. He answered the divine call to the priesthood as a young boy and went to Paris where he pursued his classical studies with the Fathers of Sion, and on their completion returned to Rome and entered the distinguished Collegio Capranica, oldest seminary in the world.

He was ordained priest on July 3, 1910, in the titular Church of St. Apollinaris by Patriarch Giuseppe Cepetelli, vice-regent of Rome. He continued his higher studies at the Gregorian University where he obtained the doctor's de-

gree in philosophy, theology and canon law; and at the same time devoted himself to the functions of the priesthood, participating among other things in the welfare work organized by Monsignor Alessandro Lupi for the people of the Roman Plain.

At that time, the population of districts outside the walls of the Holy City lived in the most squalid poverty, and their only comfort was the visit of the priest on Sundays and other prescribed feasts. Don Enrico Dante chose as his field of activity Torre Nova on the Via Casalina, where for years he performed

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**Apostolic Postulation**

FOR THE CAUSE OF  
CANONIZATION  
OF THE SERVANT OF GOD

**Elizabeth Ann Seton**

Foundress of the  
SISTERS OF CHARITY  
IN AMERICA

HIS EMINENCE  
ARCADIO CARDINAL LARRAONA, C.M.F.

Prefect of the  
Sacred Congregation of Rites

HIS EMINENCE  
ENRICO CARDINAL DANTE  
Cardinal Relator of the Cause

HIS EMINENCE  
LAWRENCE CARDINAL SHEHAN  
Archbishop of Baltimore

VERY REV. LUIGI BISOGLIO, C.M.  
Postulator General (Rome)

VERY REV. JOHN P. MCGOWAN, C.M.  
Vice Postulator

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**FAVORS ACKNOWLEDGED**

GRETNA, LA.—My son had a bad foot infection. X rays and other tests indicated to the doctors that they would have to operate and, depending upon the extent of the infection in relation to the bone, might have to remove part of the foot. This was discouraging news, for we had been praying to Blessed Mother Seton for a cure without surgery. We continued our prayers, nevertheless; and several days later the doctors reexamined the X rays and changed their opinion about the necessity of an operation. They placed my son's leg in a cast, and his condition has improved steadily. We are very grateful to our dear Mother Seton.

A. M.

FORT COLLINS, COLO.—In February 1964 a friend was told by her doctor that she had a virus infection which threatened the sight of her left eye. Within six months she lost vision in the eye. Her family and friends began a novena to Blessed Mother Seton for her cure, and within a few days my friend regained normal vision. Her doctor was very much impressed by the unusual circumstances of her recovery, especially because scar tissue should have remained, and there was none. If her loss of sight were due to an allergy, it should have recurred in succeeding years, and has not. We feel confident that a special cure was granted by Our dear Lord through Mother Seton's intercession.

D. C.

JERSEY CITY, N. J.—About five months ago our tenant died, and we found great difficulty in renting the rooms left vacant by his death. We lost a great deal of money, not only due to the prolonged vacancy, but also because of the expense of advertisements. Finally, I began a novena, asking the help of Blessed Mother Seton. Before the novena was finished, we had obtained a new tenant. In gratitude, I shall continue to pray that our Blessed may soon be declared a saint.

D. L.

BROOKLYN, N. Y.—For some time I suffered from severe pains which the doctors could not diagnose and, therefore, could not relieve. I was slated to take the G.I. series of tests, and began to pray to Blessed Elizabeth Ann Seton that the cause of the trouble would be found. I became very ill during the tests and was taken directly from the radiologist's office to the hospital. X rays taken upon my admission showed a very large gastric ulcer. After studying the X rays, the doctors decided to try medication and diet before proceeding to an operation. Friends procured a first class relic of Mother Seton for me, and joined me in praying to her for assistance. A second and third series of G.I. tests showed that the ulcer had shrunken considerably in eight weeks, and all thought of an operation was dismissed. I had promised that, if I avoided surgery, I would report this answer to prayer.

M. S.

**Cardinal Dante Dies**

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the duties of a parish priest, celebrating Mass, administering the sacraments, giving catechetical instruction to children and adults, visiting the sick and relieving the needy.

His priestly work was not limited to the Roman Plain but was shared with the parishes of the city, notably St. John Lateran.

He participated in missions for the people, devoting himself to bringing blessings at Easter to the hovels of the Porta Metronia and cooperating in the welfare work of Catholic Action.

He also served the Church of the Sacred Heart where for years, each morning before starting his day at the Curia, he took part in parochial functions. And over the years the religious institutions of Rome always found Mon-

signor Dante the solicitous and ever-willing chaplain.

Because of his vast and profound education in the disciplines of philosophy, theology and canon law (in this latter field he received the title of Advocate of the Rota) Don Enrico Dante was called in 1911 to teach philosophy at the College of the Propaganda, a chair he left in 1928 for the chair of theology which he held until 1947. In this famed Urban University he taught students who were themselves to become teachers of parish priests and bishops in every part of the world. He had the consolation of seeing some of his pupils raised to the sacred purple (Cardinal Spellman of New York and Cardinal Shehan of Baltimore were among his students). He also expanded his sphere of instruction beyond the university, conducting philosophy courses at the Vicariate.

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## Cardinal Dante

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He began his work in the Roman Curia on July 1, 1913, at the Sacred Apostolic Penitentiary. From there he went to the Congregation of Rites where he became surrogate in 1913 and secretary in 1959, succeeding the venerable Archbishop Alfonso Carinci. To form an idea of the work accomplished by Monsignor Dante in that office it suffices to recall the recent liturgical reforms, the new Ordo for Holy Week and the Constitution on the Sacred Liturgy to the preparation of which he contributed as a member of the conciliar commission. He also was active in the successful completion of a record number of 106 beatification causes and 36 canonization causes.

Monsignor Dante became a member of the College of Masters of Pontifical Ceremonies on March 25, 1914, in the reign of St. Pius X. Monsignor Dante served in the ceremonial college until June 13, 1947, when he succeeded Mon-

signor Carlo Respighi as director of all papal rites.

Among the great number of special ceremonies which fell to his direction was the proclamation of the dogma of the Assumption, the celebration of the Holy Year of 1950 (he had already collaborated in the ceremonies of the ordinary Holy Year of 1925 and the extraordinary one of 1933).

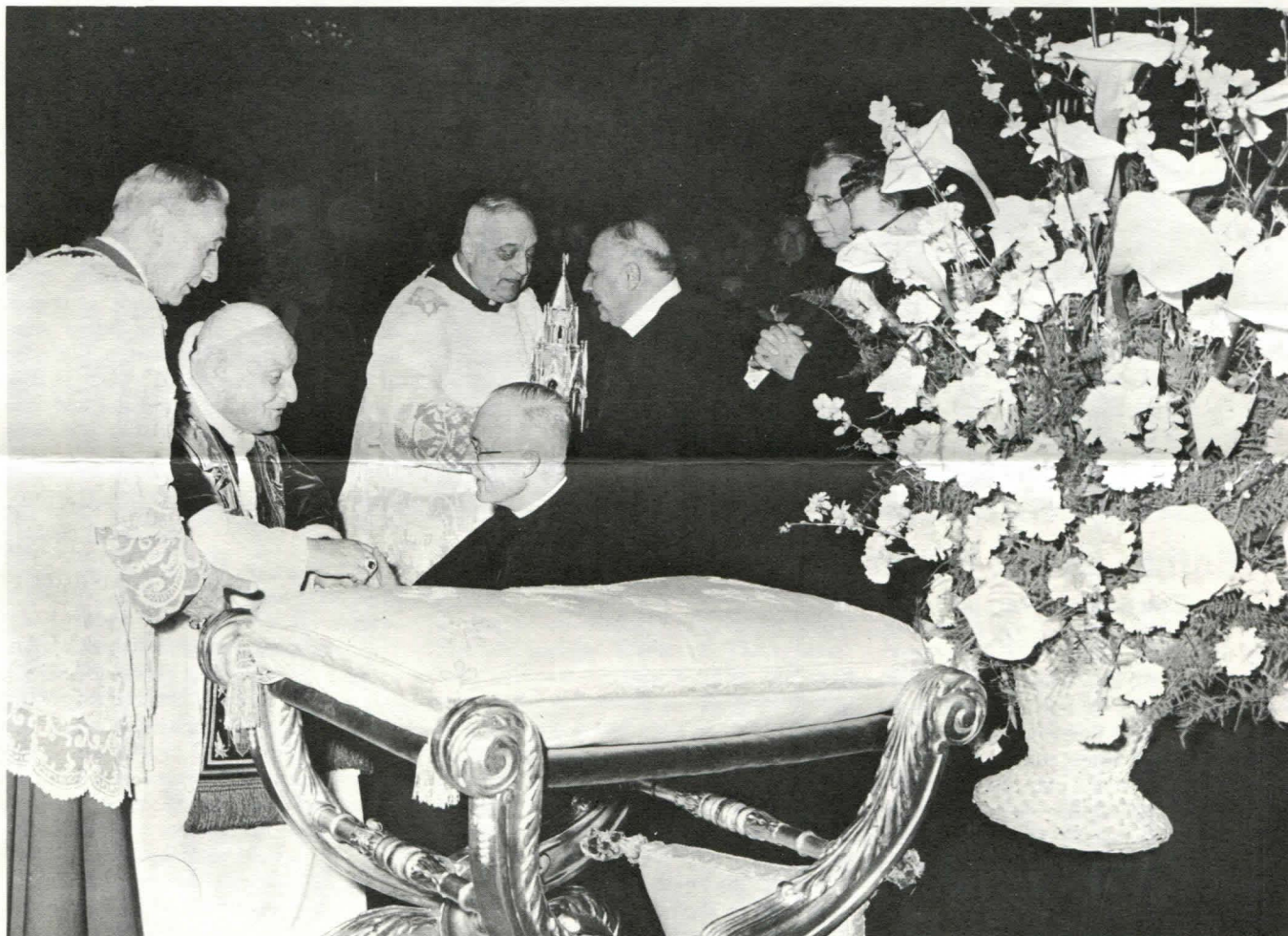
Monsignor Dante's responsibilities included the ceremonies of both the Latin and Greek rites at Vatican Council II; and his name was linked also with the new rites of the Public Consistory for the creation of cardinals. It was also associated with the reorganization of the archives of the Prefecture of Ceremonies, where material of great historical value is preserved—a reorganization performed with scholarly and patient labor over an entire decade.

A devoted curator of the records of the infant Church, he was one of the oldest members of the Collegium Martyrum (College of the Cult of the Martyrs)—and as such, along with

Monsignor Ermanno Bonazzi, assisted Monsignor Respighi in his work of restoring in full the celebration of the Lenten Stations.

On August 28, 1962, Pope John XXIII named Monsignor Dante Titular Archbishop of Carpasia, and personally consecrated him on September 21 of that year. Pope Paul VI created and proclaimed him Cardinal Priest of the Title of St. Agatha of the Goths on February 22, 1965.

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*Cardinal Dante (left) presents Father William Slattery, superior general of the Vincentian Fathers and Daughters of Charity, to Pope John XXIII at the beatification of Mother Seton, March 17, 1963. Father Luigi Bisoglio, postulator of the Seton Cause, who died recently, and Father John McGowan, C.M., vice postulator, are at right of picture.*

# Elizabeth Seton's Summers

WITH THE ADVENT of summer, Americans leave the hot, crowded cities and flock to the nation's vacation spots, the fields, the woodlands and the beaches in a sort of perennial pilgrimage as old as the land. It was very much in vogue in Elizabeth Seton's day, and from childhood she joined the vacationers in the country and by the sea.

At 8, she went with her sister, Mary, for the first of a series of long visits to her Uncle William Bayley's clapboard farmhouse (still lived in today) at New Rochelle. Father Joseph Dirvin, C.M., in his biography *Mrs. Seton*, describes this house and Elizabeth's joy in it and its surroundings:

"Though surrounded by the trees and fields of the country, it was also a seashore house, with a sweeping view of the great blue Sound and the sails upon it.

"Betty gave herself to the paradise of nature, to the land and the sea, with a child's gladness and wonder. She loved everything that grew, everything that moved in the thicket or the grass, or that burrowed in the mud by the water. It was a happy thing for her to run through the fields of daisies and wild mustard, or to trudge barefoot through the sand of the seashore, looking for shells.

"Every little leaf and flower, or animal, insect, shades of clouds, or waving trees," she wrote years later "(were) objects of vacant unconnected thoughts of God and heaven."

Summer life had its little tragedies at New Rochelle. Elizabeth never forgot the day when some of her little play-

mates found a bird's nest and wantonly destroyed the baby birds. Filled with horror and pity, she placed "the young ones on a leaf, seeing them palpitate, thinking the poor little mother hopping from bough to bough, would come and bring them to life."

The incident had a lasting effect on her habits: she "cried because the girls would destroy them, and afterward always loved to play and walk alone." Her solitariness reaped its rewards, human and divine, which she recorded years later in her *Dear Remembrances*:

"Admiration of the clouds. Delight to gaze at them; always with the look for my mother and little Kitty in heaven. Delight to sit alone by the waterside, wandering hours on the shore, humming and gathering shells . . . thoughts of God and heaven."

"Thoughts of God and heaven." The refrain of a spiritual life that had begun almost in babyhood.

Elizabeth passed the pleasant summer mornings and hot afternoons reading the light of sitting in the fields with Thomson and Milton: she recorded her "delight of sitting in the fields with Thomson, surrounded by lambs and sheep"—a charming picture of innocence.

Her ever-increasing preoccupation with spiritual things in the beautiful setting of unspoiled nature resulted in a memorable religious experience:

"In the year 1789, when my father was in England, one morning in May, in the lightness of a cheerful heart, I jumped in the wagon that was driving to the woods for brush, about a mile from home; the boy who drove it began to cut, and I set off in the woods, soon found an outlet in a meadow; and a chestnut tree with several young ones growing around it, found rich moss under it and a warm sun. Here, then,

was a sweet bed—the air still, a clear blue vault above—the numberless sounds of spring melody and joy—the sweet clovers and wild flowers I had got by the way, and a heart as innocent as human heart could be, filled even with enthusiastic love to God and admiration of His works. . . .

"God was my Father, my all. I prayed, sang hymns, cried, laughed, talking to myself of how far He could place me above all sorrow. Then I laid still to enjoy the heavenly peace that came over my soul; and I am sure, in the two hours so enjoyed, grew ten years in the spiritual life. . . ."

Elizabeth spent many other summers away from town, both before and after her marriage. She went at times to Easton, Pa., to visit her friend Julia Sitgreaves (later Mrs. Scott), or Julia would visit her, and the two would take long rides on horseback up the bank of the Hudson.

In the summer after her oldest child, Anna Maria, was born, Elizabeth and her husband took a cottage near her sister and family on Long Island at the Narrows. Her stay here was a delight; for she had peace, leisure time to enjoy her baby, frequent visits with her sister and her father who would run over in his boat from the Health Station on Staten Island, and—she wrote in a burst of love—"my Will comes three times a week, and when the moon shines every evening."

The last summers before her father's death Elizabeth and her family spent with him on Staten Island; afterward the family would go to the Setons' summer place in upper Manhattan. But none of these later "vacations," filled as they were with adult responsibilities and anxieties, were like the carefree vacations of childhood.

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Emmitsburg, Maryland

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