

Rome - 1948

[No readable handwritten text.]

The Journal of
Trip to Rome

Joseph E. Fenton

[No readable handwritten text.]

New York - May 23, 1948 -

I am writing this in the TWA terminal on 49th St., between Park & Lexington Avenues, at 6 PM, Eastern Daylight Saving Time. This morning I said Mass at the Vincentian Rest House on Long Hill St. in Springfield at nine-thirty. Pa went with me. After Mass we drove up to White and Seamans to buy some food, including, of course some doughnuts. I breakfasted on one doughnut. Then I went down to Harry's to fill Bill's car with gasoline. From Harry's I went to the Chancery on Elliot St. There I met George Shea, Msgr. Cummings, Pat Dowd, and Tim Champoux. I told them about the trip, and then asked George to ask the Bishop for a "celebrat". I shall need this on the trip from Rome to Cherbourg.

From the Chancery I went to Mercy Hospital where my classmate, Dr. Art Magniken, vaccinated me against smallpox. I was vaccinated long ago by old Dr. Russell, but I doubt that the authorities would accept a certificate for that one. According to the Department of State, a certificate of vaccination against smallpox is required for entry into this country. I met some of the Sisters and a Dr. Kelly. All were very kind.

Returning to the Chancery, I picked up the "celebrat". The Bishop had gone back to his home, but he had left word that he hoped I would have a good trip. George and I had a good talk, mostly about the futility of staying too long on a teaching job. After the cases of Pascal and Buckley, I have rather strong views on the subject.

George shares them.

From the Chancery I returned to 42. There I finished packing, or rather helped Dorothy to finish. I played for a while with Kathy, who showed great animation on the Taylor tot. She spent a great deal of time waving "good bye" and saying "bye, Dad." Bill was busy upstairs with his homework.

For dinner we had a fine steak, wax beans, and mashed potatoes. Dorothy tried to feed Kathy with some raisins and great difficulty.

Immediately after dinner we drove to the Station. Bill drove me (he was on his way to Conbert?) and Pa came along. I made arrangements to meet Pa in New York on June 29th in the Waldorf. I hope everything will be all right. I think he was rather lonesome. I [even] got a place where I can afford it. I hope to take him across.

I said "goodbye" to Bill at the Station in Springfield. Pa came in with me and we waited for the 1:45 to New York. When it was announced, I took leave of Pa and went into the smoker. The train stopped at Thompsonville, Windsor Locks, Hartford, Berlin, Meriden, Wallingford, New Haven, Bridgeport, Norwalk, Stamford and 125th St. It arrived at Grand Central a couple of minutes before 5. I had to walk through two cars in order to get to the ramp. It is

helpful to see that they are widening those exit ramps at Grand Central.

Leaving the Grand Central I went to the 42nd St. Airlines Terminal. I found that I had to go to the Waldorf for the overseas flight. I took a bus driven by a new pleasant driver named Edmond Alibert, and arrived at the Waldorf in about 15 minutes. A porter took my big bag (weighing about 32 lbs.) to the office and I gave him a quarter.

The office turned out to be the right one. My two bags weighed in at 40 lbs. A very courteous "sky cap" took charge of them. I returned the brief case because this book was in it.

I then went over to a drug store on the N.E. corner of Lexington and 49th and bought a toothbrush and a can of toothpowder (total price 75¢). I then returned to the TWA office to write this.

So far I have met one of my shipmates, a very distinguished gentleman with green-lensed sunglasses in his eyes. He has grey hair and moustache, (the hair clipped rather short) and horn-rimmed glasses. He is speaking to a crowd (actually only 3) all of whom speak Spanish, but no English as readily. He came up to me when I asked about the flight insurance, and later he came up to ask me if I could speak Spanish. I told him I could make some headway in French. He said that he had many friends in Mexico who could speak French.

The insurance machine here are for domestic

flights only. The girl clerk said that the airport handles insurance for our flight.

The "limousine" is due to leave here at few minutes before seven. I shall see some of my fellow passengers at that time. Very few of the other I have seen so far seem to speak any English. Many of them are carrying what appear to be food packages.

My distinguished looking friend with the sunglasses just went up to the clerk to ask if they had room for him, too. From this, in true Sherlockian fashion, I deduce that he is not a passenger but rather a consul from Mexico.

On Board the Shannon, TWA - DC4, over Long Island 8:30 PM

We left 49th St. at 6:55 by one of the large Air Terminal Busses. We went down Park Ave & 38th St., thence to 2nd Ave, and via 2nd Ave & 9th. We crossed the Queensboro bridge, and then went to the International Airport at [Idlewild] Field. We had a good deal of time. I insured myself for 10,000 in favor of Pa and 15,000 in favor of Bill. I had a drink of lime juice (probably synthetic) and then proceeded to look the building over.

The terminal is circular, and the offices of the various airlines are around the perimeter. There is a huge freeze, entitled, as might be expected, "Flight." The scenes in the terminal were, for the most part, Spanish and Italian

At about 8:15 (DST) we were called to the gate. We found that our ship was not a Constellation but a DC4, the Shannon. The name is certainly propitious. The Shannon - 601 - NC 45342.

I landed in seat 34, the next to the last seat on the left, inside. After a couple of minutes came a beefy big one of the passengers that the ship was not a Constellation as advertised, we taxied down to the end of the runway. They used the engines for a few minutes and, at 8:30, we took off. I was delighted to see how fast the plane went into the air. In a matter of seconds we were looking down on the tall buildings. Then the pilot swung the plane into its course.

Just before we started the pilot explained that we would be in the air about 5 hours before landing at Gander. He then told us about the safety equipment, including seats, life rafts, etc. The instruction is required by the C.A.B.

Well - the trip is fine so far (9:05 PM EDST). They have just come around to take our orders for drinks before dinner. Considering that I had one doughnut for breakfast and a very light dinner, the supper on the plane will come in very handy.

It is really beautiful up here. Now it is dark and we are over the water. There are lights far off to the left. It is the most fascinating experience ever. I am now convinced the entourage of such men as the Cardinal and Chefu. I only regret that I am not returning by plane.

Passed over Halifax at 9:05. The city, and particularly the Charles Oche Bridge, look wonderful at night. Unfortunately we could not see Springfield. - Over Boston at 9:33 - then out over the water. We are at 7000 feet - 220 MPH
10:17 PM EDT Somewhere between Boston & Gander.

We have just finished a wonderful dinner. It all comes together on a plastic tray in plastic dishes and glasses.

- 1) Grapefruit juice
- 2) Queen Olive - Radish - Celery - Lettuce
- 3) Turkey with dressing, and mashed potatoes with peas - cranberry sauce
- 4) A wonderful chopped green salad with French dressing
- 5) Peach ice-cream
- 6) Roll and cookie
- 7) Coffee - sugar & cream.

I suppose the most astonishing bit was the radish nestled in the clouds. The supper was served perfectly. The ship is traveling very smoothly.

The seats are gray. The roof and the baggage racks are cream color. The top of the roof is flat. There are 5 lights in it. The flat part is about 4 feet wide. The round contour of the sides begins there.

Under the baggage racks the walls, in which the portholes are set, are blue-gray. From the portholes to the floor they are brown leather.

3:25 AM - EDST - Gander Newfoundland! -
(4:45 by Gander time.)

We arrived at Gander at 2:25 AM EDST - after an instrument landing. I was dozing off when I noticed that the plane was turning back. It continued back toward Boston for about 10 minutes. While this was going on, the moon was on our side of the plane, and it made the wing stand out like a clean bright blade. Far below us was an absolutely unbroken layer of fleecy cloud. After the 10 minutes the plane turned around again. The steward (a remarkable fine young man) told me in a whisper that it was a GCA (Ground Crew Alert) landing.

We went in for a long time, and finally the plane went down into the cloud. In the fog it was impossible to see the wing tip. Many of the passengers were aware that something was in the wind, but the steward and the hostess were quiet, and they managed things in such a way that there was no excitement. After what seemed ages, we saw that the plane was skimming along about 100 feet above the ground, and through the cloud.

We went through the fog on instruments. Altogether, the descent of the Shannon into Gander was one of the prettiest sights it has ever been my fortune to see.

In Gander we had a meal paid for by the airline. I had two bottles of Newfoundland ale, which I liked very much, and a cup of Newfoundland coffee which I found strangely like that once served off Montreal.

At the end of the runway we watched the planes after landing down to the end of the runway and the airport. Immediately, after nearly bumping the left wing-tip against the runway lights, I understand that the plane was stopped. We were told that this movement had started the Canadian negotiations of the requirements demanded of aircraft of [airliners] with all the lights and flutters.

I took pictures of the delay to enable [them] the reason about 7 failures. The plane arrived if a great many of us bring and going around thinking. I saw only one base feature. We must have seen the plane at about 4:30 and started off again.

It was quite bright when we began our trip to Santa Maria. We went up about a thousand feet, after plane number 2??, for fuel and breakfast. I jumped in it at about 5:00, but it was about 6:30 (western, or about 7:00 in [Uelicia]) and that morning was over a beautiful small harbor, expanse of cloud. The same moon into which we came down for the old Gander landing there, now over the sea so bright daylight.

We are now over little town with four or five minutes, on what we would call Newfoundland. Most of the boats about Gander Harbor, however, quite reasonably, of course, evidently felt.

The second sailor has now taken charge, clearly a small round face, with the same forearm has and then by deftly and very clever hands

At 5:05 the western clock had said it still ran, we were over high. Some of the other [planes] took photographs, though we were to be [bigger] than ever.

Just about now, passengers are coming into [sleep]. This will conclude chronicle 3.

At 9:25 AM Dec. Night just four hours and a half the plane has been coming fast and the cloud bank. Then came the open sea. Then as we came around about the solitude of the island showed some disfigured description. I was so satisfied that it was impossible to look at it for any considerable time. There was no comparison however. The rugged scenery of the Gander cloud banks is still tenfold higher. I have not been a [true] of all [governal] all day.

I have seen this marvelous phenomenon, the shadow of the airplane on the clouds beneath, surrounded by a [glorious] circular rainbow. I have read about this, but I never expected to see it.

The water around each island is light or pale-blue, but there are areas of for the last 600 miles. Some of the islands [represent] and is undoubtedly famous. Most of it, however, appears to be fragrant [boag].

I know this height you can see down at [the] crests of [the] waves. Out the water of Gander look up to the location of the Sargasso Sea. We may be perhaps over it now.

There are many different bands of clouds under us now.

Page 14 - Transcription

On arrival from the moon was almost [unrecognizable]. We have not seen a cloud in a long while now. The clouds with the unbroken mass of cloud under us, it seemed only gone in account of our range of [vision].

There is a jolty arrival up here. In the middle of the ocean in the proper slot suddenly she is the only ship I can see around.

Notes: you can see the ocean to the north right up to the horizon. It is a mist that no one can tell different than from gray.

The clouds are changing and forming again - something in long [studious] lines.

10:15 - The clouds bend in vertical rows. I should check to see whether this has some particular meteorological or what phrase.

12:00 - We have just left Santa Maria, one of the Azores Islands. We arrived here about 11 o'clock. We drove in from Rome at 8:15 close. There was a few minutes thereafter, landing and [taxing].

We had a short stretch of very rough weather between the ocean and [land], while we landed, it and took off from Santa Maria.

Of these cases, the plane is a pretty humbler looking proposition. I am looking at one wing above. On one of the engine nacelles or other side of the route from Santa Maria to Lisbon, the main Bermuda or [unusual]. We are at 9000 feet, going at a long [leg]. We have certainly had an abundance of rain, fog & since leaving Boston. We are out in a wonderful blue ocean.

I sent a card from Santa Maria to Pa. The man at the table said it is known as the Port. The man at the table added card and the other addressed one that it was [blessed] by the post, Santa Affleck.

Rome - Friday, May 27, 1948 - 10 AM - Rome time
I have had two busy days. I landed here the day before yesterday at about 6 in the morning. Not till after some waiting [again].

We left Santa Maria airport in a driving rain. We came out into the clear air above the clouds after about ten minutes. Shortly thereafter we were out over the [sea] again, the route to Lisbon. I had nothing on my stomach, so that all the compunction at the point of departure. The steward again, [me] aroused him [illegible]. I seemed to sleep for a while.

We landed in Lisbon at night. I went a small to Pa. I purchased in the air for future. I walked; We landed well in [Mercada] from not exactly far outside. I made one small step in the small lancet house. The most wide at Lisbon I was in a running room [and] that Port officials matched.

It was bright and sunny after we left Portugal. I watched the clouds when the plane was on my arms. Turning right south-east, then Italy itself. We came into Rome with the shining crowd [illegible].

although one of the western mountains and others
one door for the delight.

They took down us in Rome and by [signs] I
landed outside and [walked], and there took a
bus down. They a fellow who claimed to be
otherwise is expected to the Vatican. I found
Msgr. Codon and he brought me over to Msgr.
[Fachetti]'s house. I landed around noon and made a
call.

Fachetti is a rather middle-sized man,
with what are grey hair and piercing black
eyes. He speaks English but with a warm [accent].
His conversation has been on a mountain of English
French, Latin and Italian.

He told me that Codorni would meet me at the
airport, but the schedule had been wrong. He got
me to San Carlo at Rome before [thirteen]. There,
[Cardinal] held farewell [illegible] at [the] college.
Manning went up to the [Triton]. The two men that
left the old well. Fachetti was perfectly [charming].
The crown of the saint. Benedictine [men] at [rest].
The bill for I could practice. I got things after
that [after] the room.

At the hotel, Cernicharo [opened] the room and
finely appeared. I washed up and shaved.
Cutting myself a bit in the process, and then
called [illegible] and walked first into the
street. Then I was a lost tout at first.
I walked down to the Tiber & [Sts. Celsus] and
discovered the bridge meant [many chances].

on the far in front of the Julian Column.
I then took a [streetcar] from the terminus stationed
at San Sylvestro. The conductor came to call on him.

I then went to the Pension Speranza. There I
had a meal. I ran into a Salesian religious guide
from whom I brought 36 crowns and I [know].

Then to Mancini's. On the way I met
an Irish priest - Father [Donlan] [?] who lives at
the north college. We went along down.
In Monaldi, but the priest [?] was [busy]. I spent
from 2:30 to 4 in his room. I am staying near [?]
I came home for lunch; I sought [there] back
to the hotel about eleven.

I then marched to the Gesu early and
again assisted at Mass. At [the] Office,
I am going now and then peace more on the papers
of the Secularly class. I looked in the soul of
some my old room. The place looks
new/old.

I came back to the hotel and went to
sleep as soon as I had finished the official.

morning routine, and finally appeared at, I think, for the Via Cavour. I then washed up the other side of the Tiber to St. Peter's. It was very early.

[Don?] the priest - sermon walk, called on the people twice to leave. There was a [learned] [school] and large [cation]. Palmer will allude to [?] enormous cross around the throne.

I walked on the new Via della Conciliazione and found that it is the same thing as the "Corso" [did]. At the left chiefly how [ugly]. I came in upon the fact that [illegible] of Pius were still on. Now I had lunch from [?]. The Fellows had a bottle of wine and [some] fabulous new [?] wood; named St. Peter's for a while. I came at the Piazza.

I then called on [Padre] [illegible]. I had a long time finding him because no one seemed to know whether he was at home or one of the [Contrainte]. He lives in the Vatican City.

They finally got through to him and he told them to tell me that he would immediately I was never treated as a [barbarian] in my life. I never answered around to sleep, and I finally landed at the [plaza], went to the elevator, got that one 3rd floor and was [surprised]. He stayed together quite a while. He has given me some liturgical and his 1st return to the office for quite some

time. He insisted that I go to the office with him.

The officers of that "Maggiorinale" (?) or consist. Rubrica. The machine opens to the airy Courtfield where I saw an office.

June 9, July 3, 1948

[Arrived] London, C.U. I left Rome on Monday the 21, the same day the Pope left for Castel Gandolfo. I left on the Simplon Orient Express. The train in which I was riding broke away from the one in front of it as we were on our way to Bruges. I [stumped] out by a [workman] around a mile distant.

I arrived at Paris on the 22 and stopped at the Hotel Castiglione, on the Place Vendome, St. Honore. I left on the boat train on the 24th and took the [steamer] England to Dover. The crossing and the English at Dover. There finally [disembarked] coming to my [?] at noon on the 24th. I stopped with Mr & Mrs Went, and then came over the mouth of the 3d of:

Natl. Chad Dominic

[Dagenal]

Mons. [Glemson] - N.Y.

[Montan] -

Morduin -

Chichetti - d.

Book - Thesis on Church

1) Basic Idea of Ch. - Background
truth about God
truth about elevation of man
Original Sin
Incarnation and Redemption

2) Ch. & God - with the Word

3) Ch. & Mary

Today is right

A That there is incorrupt. ?

B That there is too much good ?

Wrong

A In interpreting assumptions

B In embellishing appl.

On Kingdom

CC - Ch

A. Kingdom

Nature of God

Supreme truthful

Divine intellectual

Our Reason

On State presentation

Basic notion of Ch.

"CC is kingdom" as definitive statement

" societal foundation by Xt

[expression] true Ch. - visible Ch.

Position of Christ

The New Creation

" Lord

" natural

in second

in part

One

Holy

Cath

Apost.

Purpose [Rome]

Divine

Necessity

Oct - Sept. 1948

The ideas of Mystical World

A) Supernatural (knowledge) of modern notion to Ch & Ecclesiae

B) [Increased] attention in modern times to relation about manner and authority of [Rom. C]

C) Supreme the [Paschal?] assurance of Holy Commerce found by apparent Rome

D) Needly state, rite - [agnostic] trend of the church and real church

E) [Trust needs] our day - Ch. & world

F) Idea [?] of democracy - Ch. & an [authentic] freedom

G) Council of spirit in modernity during the 19th century and until the form of the doctrine about the power of Ch and by the Apostolic constitution of the Ch.

H) [social Ch.] was titular influence? in the [oppression] of the [state].

I) different degrees of relation

A full relation - Ch

B those who have the image but not

C to become - have

J) Thesis important - new love in

A Influence of education

B [Bodily] in theology - orthodoxy

K) The notion is good - [defect] in right theology fundamental

L) The [embrace] on this point
established mere by the world, or Church?

M) Background by Ch. - Word - elevation
[of nature] and of development.

N) [effect] of doctrine to genuine relationship
[while] in Ch. as the kingdom. The issue
and the new will result.

A. Inadequacy had

B. [Quite]

C. [Corrupt] of Word - Church [visible]

D. Upon notion, not quite looking
factus - [retrograde]

[form of Xt]

[That with] [illegible] official, central
visible society.

Ch. spirit [perceived]

E. Background - original sin - redemption:

There seems to be affection

forgotten. For example, as that
modern [?] and isolated would
refuse to original sin.

F. Office of forgotten liberation
in light of New [?]

People imagine that the
human race is going to move [?]
will advance to God with the [coming].
Our Lord's life and other [roles], the
race as that in she [?] would. With Ch.

Objective brutality to Ch. in
loyalty to God.

G. [offered totality] Some people
would make the [degree] merely a problem,
[blind] prejudice with no point. It is a
great wide gulf between an evil
lack concerning it as for local [settlement].

This is absolute misconception of
the [gift]. Why Ch [strong]? The Kingdom of
God in Christ. Christ lifts by his [gift].

H. Some ties & thread of the Ch.
as [sacred] alone: John 17 as [?]
[crucial], Cath. principles, begin then
fulfillment accepted by all R.J.C. of
good will.

They lecture on the Ch - the moral claim that there can be no apostasy in clergy.

Church : World

2) A Most of Churches

Lott - Cope 1889

[?] on churches in general or the world according to [Kuyperus] to the Sacrament. On the level of the Saints, work therefore one must at P. 149, n.1, "so will it tend a new schism in favor in the church of the East." The reason, the ecclesia magistra. mult. [opinionum?] modern world that the Holy See is still thought slow, as [B] 250. I [drew] exclusive magistram.

[Jul] V. cap. P 408 f.

Of the Teaching of Catholics then we can consider the Ch. in 2 ways. On one way the Ch. called the company of the faithful in much, saying that the faithful is [?] distinguished in terms of faith, without any reference whatsoever to magistrate. But this goes over into the society of things who have before Xt. loving with [Triphant] and in the [rule] before believing in Xt - some here saying somehow [rejecting] for those [?] about things. I don't like faith; [best] The passage after which [blot].

The fact to note: They believe that at Rome may be a cause - one that [?] the formula We here see ecclesia, the Ch from the point of view

one must say that the Ch. and began from the first issue that is after.

Considered from the other point of view, the Ch. is called the congregation of the faithful. In such a way that the faithful, moved by divine love, not from faith as [synod], but from the fact that Xt not has been blessed from God [?], who has actually accepted all. This occurred in the Ch. begins from the advent of Xt, some before the passion and the resurrection, because they gave to the disciples some before the passion; were we [united] in Ch. shortly after Ch. to [?] moral cert. of Ch, faith and - Then the Ch. which is now called Rome, the Ch without hears from Xt. When [Peter] succeeded [as] the minister [heresy] and [that] with the [movement] of the world.

Joins not States

P. 97 ff

Turrencremata

New Outline 9/17/49

Complaint - spiritual

Just look - there is a chance in its power to bring out manifested teaching on Ch & world.

That teaching, founded on natural part of early scholastic [ecclesiology].

This teaching is absolutely necessary for the notion of the true Ch. When one says simply that CC is the true Ch. of Jesus, some imagine or come to seem to [?] that in mean [general] "the one [true] which was founded by and which began from S.C." This is not true.

When traditional author ecclesiology [shows] the Ch to the true Ch of JC, it means that others has been in the world since the time of our Lord. [procedure] as definite [religious] body, [under] [good] society, distinct from and opposed by others from heretics.

Another idea is that the name of Xtian recognizes the human society, founded by God, remaining ever present in the world and governed immediately by him God and started before [the] coming. An organization and beginning opposed to all [d].

& Xt, and subject to the same statutes.

H. both have universal and true passion,
because, under [homage], the head of another family.
Men will be saved by entering this rather holy
[life] through God, by a profession of faith in Xt.

7/12/49

Text

How is [man] in time? Vt

Minimum

How and under what answer would

Cause of [human] - minimum for light
and the apostolic nature of the soul.

Results of progress

Rhythm

Teaching - Meaning

Service

In [definition]

Thesis Council - Med eccl/ [?]

1 Subject 1. [Namps] formed from Caut. as
[doment] determines [illegible] by Cod as Rove
[illegible] from the [illegible] and where
[under] it is through the [illegible] from
the [illegible] Ch [about] the world.

2) The [term] [Congregation] not
visible to Church and present [off] of
form of subject to God cannot
form of Church. Form within and rite
that which does not [necessarily] make
Ch. of being due
[offered] opposed to [?]

3) Cult is [organized]
A Local + domestic
B Catholic

Necessary: Cath recognize. [Observe] all
with is defeated by - the ... men
that [illness] and vocation but [salve]

Subject + [domestic].

If - [forms] then recognize - [domestic]
acted in the [transit] and that of human
affairs and it is same make sure not of
supernatural world and then but no one to
[piety] self [illegible].

For one [illegible] all [illegible]
should definitely [show] it as something other
than the Ch. name of the world and is to act on
[thereof] [?]

It makes no difference whether the Call
from among (the [?]) of the word) own
mere or noble [illegible] in [?] signs
To receive, is [heard] that from [illegible]
has of God without [middle].

We are suppose, in the outward part
of worldly (there ecclesiastical) [illegible]
has

In Oct.
Romans 15
Eph. 10
[There] 25
O. Mason
[walks] 1
5

Subject claims that divine among Catholics
are said:

As a condition for scholastic dispute, it is of good
nature of Ch - doctrine in Rome.
Necessity is needed.

This is important
Why - against whom?
the point of the field

In theology, the 2 points:
fundamental, imperative. This is not all
for argument.
this must be point of faith
this must be definite of faith
untreated in more solemn
the Ch. infallible
sole magister

Point of faith - [indign] Catholic
a good thing - in the scholastic

and in the consist - but man may have
held it - but the thing is good

Permits - refers to from medicin
medicine in religion by no means
on the same plane.

Evil to be avoided

1) Using the Ch. as primarily a natural
entity - by or as simply national society -
Catholic Church etc - denomination

2) Theological minimizing

3) Historial minimizing -
men like [Rosenblatt] etc. [illegible]

4) Unity, any truths

5)

WRIGHT

A [Coss] 47470

At WRIGHT

STA 2-2901

#1 -

3) The question for all Caths

A What does Church do in the matter of these actions among herself?

B Can state sit in place of church?

C [Gotte] doctrine of action & morals to use?

4) Nature wrong is itself

Cath required [human]

Persons to tell us [illegible] of end

5) [Find] is, by admission of an

[honest] man, [new] formal social society

Spirit of moral - secularism - natureism

6) Certainty and tendencies show therefore

a critical to moral

A Conference about Orthodox

B Monogamy

a Thesis

b [fact]

1 Vatican - attitude of Ch.

C Missions

D [illegible]

7) [William] or Phily - not good

November 1948 issue

Teaching on the meaning of the Ch - Leo XIII
note citation.

A - attention more focused on word - [Communion]
[Opinion]

B - kind of society introduced by [constitution]
- purpose-made
- humanitarian

C - effect of variety of communion type
- dogmatic form
- corporate word

D - [text] and unity
a concerning state - authentic truth
b state regulation
c empiric organism

E - [plenty] of various units morally as a rite

H 357

Encyclical [?] from/false [impression]
is regulation of Catholic intellectuals for [illegible]
[series] of faithful else conscience - Jan 20 [illegible]

Quod - 566 ff

Union [synthesis], liturgy & [enc.]

Seminar for 9/12/49

Formation of Moral Scholast.

(Clue preached by B. Kavanaugh)

1) Occasion -

The Holy Office, on Sacred [Schooling] warned.

[direct] the mail of all.

2) This [?] is a normal for the same

some standing from [illegible]

A Teaching of religion

B [Chapter] Man -

3) Communion of Protestants et al

4) Our to ecc. ideal - [total] and error -

closed along with [gentiles] - in quest of duty of prince

A Religion - virtue to God

B Religion - a [something]

5) Religion demands particular

6) No objective particular intellectual religion

7) [Converts] managed in life & seeking

8) ad multos etc.

Nov AER 1948

Factors in Ch Unity

- A
- 1) Interest in the non-developed by Constantine problem
 - 2) Our actions of this gathering same & make people see [?] within the relations or the expressions of [inter-giving]
 - 3) It there should be on concepts - a profession of faith united in worship and Catholic worship [faithful]
 - 4) The idea which makes men in worship [man]
 - a) Body living [Christian] social
 - b) [political] from
 - c) social reform

B This concept should make an [undercurrent] in Ch unity

2) The doctrine normally has been in some measure ignored less the bearing of all the doctrine involves the formation of the notes.

New (preferred) for fostering Catholic
new Symbolism led [sac.]

Zip 383 [fide] [expression] communion

Wittichet 358 [recognition]

Idea --

Roman --

Caths --

For Nov 1948 AER
The Return of the Ch.

1) One mediator because that of Jesus

2) Jesus had promised his [?]
defend

A The Father

B The Son

3) [Return] of truth of religion and
[read] the note of [faith]

A S. Tr. / [illegible]

B [Fact]

C Faith

D [?] Man

4) [Note] in measure a complete testimony
of [person] of God - truly - because to the [illegible] etc.

5) Not effective as note

6) Scriptural theme for note "By this all
men shall know etc."

7) The corporate certainty of the Ch.
manifest in its [proper] claim to note

8) Knowledge of note impossibility apart
from that of [faith] and sacrifice.

9) applicable first to the corporate witness of the CC [manifesting] the world and all the world and people of God [illegible]

10) No other religious body has such witness.

11) The dominated element of religion is church.

Theology - necessary

Running in development

For Jan 1949 AER
Individual & Church

2 - aspects of faith
A - in Scholastic
B - in Church

For Feb 1949 AER
Consequence Trial.

Making for Dec 1948 AER
[Causes]
70%
30%

5 pp

O'Hara 18½
16½
7
42¾

7 pp

O'Connell - 17 $\frac{3}{4}$

16 $\frac{1}{2}$

20 $\frac{3}{4}$

22

77 $\frac{3}{4}$

12 pp

Thain - 19

15 $\frac{1}{2}$

34 $\frac{1}{2}$

6 pp

Small - 18 $\frac{1}{2}$

20 $\frac{1}{2}$

12

51

8 pp

Madden - 19

19

18 $\frac{1}{2}$

17 $\frac{1}{2}$

84

13 pp

Newell / [Vieta]

10

2 pp

Ryan

19

20

9¾

48¾

8 pp

A.Q.

18½

17½

36

6 pp

Fenton

19

18½

17

55½

9 pp

P. Hara 3 5

Ryan 6

O'Connell 12

Martin 13 27

Small 5 48

Fenton 9 57

A.Q. 6 63

[Am] 5 68

[Grace] 6 71 74

For Jan. 1949

Truth & the Church

1) The judgement - the introduction to the subject - What is [the] good. etc.

2) Another feature leading to the notion "The Voice of Church" etc.

3) What is a necessary function - what not clear the work of and faith from the Ch.

4) Noting of rule - the rules guided

5) That background following
[relation] - Faith of Paul

6) Full - degree - [great] Peter background,
respected by Xt and by their respective class
[carefully]

7) Church - rule of faith

For Feb. 1949

The Church and Dogma

A - Background

a Dogma of faith

b Truth

c Dogma

d [Human] formulae

B - Dogma has never been independent
of Ch. - always taught by Ch

C - Oath of the [Opponent]

D - Object of Symbol

E - The [Metaphor]

F - They have teaching of
[one] church.

Obj. of Cert. had in the Church

1) Introduction

A Names of Ch.

B Basilia - Dogma - supra. ord [?] B.S.

C Sin

D Objectives

2) Origin of Church

A In [terms] of [N.T.] [events]

B [illegible]

C Angels

3) The Ch of Xt is visible society

organized around Xt

with Peter as Vicar [?]

with objective powers [material]

4) Church by persons communicated to Ch.

with Xt & ecclesiastically

" body in visible head

" bishops as instruments of Jesuit, college

5) Membership

6) Morality of religion

7) End [illegible]

Analogy

8 Terms of a - life of Ch

- a) seed
- b) growth - social use
- c) State

9 Subject of questions:

grace -> Church, Ch

freedom -> Ch [illegible]

history -> [?]

Bishops -> civil Ch

Priesthood -> [?]

10 Ch & State

11 [Giz]

#1 A Summary of knowledge about Ch

Grace

a SS

b Trad

c Content of Ch (in ordinary may

perhaps [acc.] conc.)

d Fathers

e Theology - comments

f Historians

For Summer

A) Basic idea - Ch. supernatural with the meaning of God

B) As note, one knows about strange claims

[illegible]

- and truth - it is human.

Summer

The Catholic Church is an organization in the world.

Its first truths about itself: it is the Ch. of Jesus Christ,

[historic] society, with real government.

[Members] the CC is religious [within] to men. It is, merely,

God's kingdom on earth. Hence it has an independent life.

The Ch. obtained its real features as member of this infinite,

[united] in divine public revelation.

A. [Physical] and supernatural - because of religion

without men and [sacramentals] of [life].

This only means that our process is adequate knowledge of it is God-[truth].

[Judges] are all of the

merely [actual] realities itself by H[?]

Man as member of S.T.

B - Sacred Script

a O.T.

Hist Books - judge of [fond]

Prophets Books

Prophetical Books

b N.T.

Gospels

Acts

Ep.

Apoc

C. Trad

a) Ch from [time] of [SS]

Ch body independent of [SS], etc.

D. [Acts] of Ch

a Clerks

b Acts

c Catechisms etc.

E R.P.

F Councils

G Fathers

H Theologians - comments

I Mysticism

Church - dogma

Deposit of revelation - tradition - dogma

No increase in the line of truth contained

An increase in the line of truth expressed

Objective & explicit and implicit

To be original

A The idea that the original deposit
is something not intellectually ascertainable

B Will conclusions

To be used

The security of the Church as a living
teaching magisterium

Prop. Reward of Pius 11 - communications

Stapleton - 41

Professor of faith - [sense] of Church

Thesis on Roman etc.

1) In the testimony of the Roman Ch. as witness to the R.S.

2) [Samantha]

3) S. Thos of St. Basil as Apostolic & Monastic

4) Infallibility

For May 1951

Scholastic Theol. in the USA during
the 1st half of the 20th Century

1st Decade - Carl [Semple]

Board

Barckmann CUA

Pace CU

[Shahan] CU

Phelan

Wynne [Murray]

Mailed article on scholastic Theol.

Alfano - Holy Orders - Poland

Alban - Vet. Script. etc - Poland

[Ulton] - God - [Religion] - Boston

Albert - [Unilever?] / Bible - New York

Cuoco - Life of Ch. - Spain

Baeuer - 3 chapters - England

Booth - Justice - Eng.

Bianchi - government - India

Blaett - Concordat - France

Buffalo - Copernicanism - France

Bourgogne - Holy S. - Germany

Name list continued:

[Bone] - [J.C.] institute - [Syria]
Becker - Canonists - Italy
Birtel - Mission - China
Burke - [Hacket] - Brazil
Benson - [Jesuits] - France
Bergin - [Trinitas] - [Sustypes]
Billed - ... - Sweden
Bramble - Religion etc. - France
Brown - [Walt] - [Mass.]
Brophy - [Economics] - Albany N.Y.
[Bunds] - [Hermen] - [Vichy]
Burns S.J. - [Ecclesia] - Alexandria Va.
[Clavius] - [Bonaventure] - France
Cella - [Cain by schools] - N.Y.
Collins - [Book] of Ch - Albany N.Y.
Cito - S.S. - France
Coale - [J.C.] - [Illegible]
Coffin - [mult. etc] - Switzerland
[Cosgr.] - Rome - England
Coffell - [Matter] - N.Y.
Coleman - Rome etc. - Italy
Coffman - special classes - Belgium
Collins - Christian - Rome
Coyle - Biblical Canonists - Boston
Caven - [Dono.] - Washington
[illegible list continues]

Name list continued:

[General] on Scripture Subject - Paxton, Vt.

[Green] - [given] - Albany N.Y.

[Gwynn] - Manuscripts - [Bound] [?]

[Heff.] Chs - [del.] + [Ch] - Canada

[Hern.] - [?] - England

Gorman - View H. Xt - Helles

Grant - [?] - Belgium

Fox - [?] - Ireland

George - [?] - ?

[Gregory] - sacraments - [?]

Hayes - S[?] - Rome

Hogan - Ordination - Boston

Howard - [College] of St. - France

Hunt - Acts - [?]

Huss - Red Horse - Philadelphia

[illegible columns of names continue]

Name list continued:

Houlihan - [Herman] & [Phil.] - Germany

Hughes - [?] - France

Joyce - Church - England

Kinsella - [Ireland] - Spain

King - Science etc. - Knoxville

Kurt - Indulgence - Spain

Kelly - Articles - New York

Lynch - St. [Comment] - [?]

Lordan - [?] - [Rome]

[Mc]Donald - Theology - Albany

Mc[?] - Trinity - Germany

[McAuliffe] - [Christ] - Ireland

McNamara - [?] - Boston

Malloy - Free Will - Ireland

Mangan - Assoc. [?] - Texas

Maturin - Canon law - [Brazil]

[more names in columns, several illegible]

Name list continued:

Meucham - [Evolute] - Germany

Matt - Questions - Germany

O'Connell - Passion - Ireland

O'Neill - [?] - Boston

O'Neill - Church - Ireland

Pace - [?] - Gentle

Perry - [?] - [?]

O'Brien - [?] - Boston Mass.

[Patrick] - [?] - Canada

Pius - Benedict - France

Piet - [wilsonian] - France

Pigeon - Saint - Pennsylvan.

[Post] - oration - France

Rand - [Canon] - Pennsylvania

Riley - [?] - Ireland

Ryan - [Cardinal John] - England

Schultz - [Kingdom] - Menominee [?]

Sherlock - [?] - Boston

Smiles - [?] - Italy

[continued list; several entries illegible]

Name list continued:

Sweeney - S.S - France

Stafford - [ancill] law - Germany

Sullivan - [Calisur] - USA

[Turnary] - Manuscript - France

[Watts] - [?] - Italy

Ward - 2d Tim - Ireland

Wieden - German - [?]

[Winters] - Cath? - Buffalo

[Wolter] - [?] - Boston

Wynn - Carl of [Wilfrid] - US

Zimmermann - Index - Switzerland

40 from USA

8/14/51

Religion & Meaning

Part of Catholicism

Introduction - Jesus' & his [actual] in Ch
objectively and reality.

1. Internal meanings in [?] CTSA matters

2. Lex orandi lex credendi

3. Theory of Meaning's objective

Functions - [illegible]

[external] authority

[abstr.] authority

Importance of question

Point at issue

Structure from Ch - Rules, nature of Meaning
explanation

There must be truth in the [center] of

our position - [field] etc

[Taber] and [deficiency]

What is Status of teaching now

A - In true scholasticism - against Murray

B - In Chord - against Murray

Chronology of Modernism

1857 - Feb 28 - Birth of Fogazzaro

1872-74 College of St. Louis

[Pontific] effort to [domesticate] friend [known]
on O'Connell

1874-76 Seminary of Chieri - near Milan

Local journals formed - [between] [Codron]

1875 - Foundation of Cath. Inst. (Cumby title of
[Amos])

1878 - Foundation of Jan of Intel

R. Lammennais S.J.

Paul Mante - S.S. Canonist [had]

[Some] B[?] - [?]

Fr. [Bugnino] O.P. - [Dominic] [Psh]

Dr. Helt - rector

1878 - entered as student - sent by
[Migone]

1878 - [Carson] triumphant at Sulpi -
after him has a hymn of [sacred]

1879 - Lessy ordained

1879 - Pots of [Binning] be [dared]

1880 - Ordainment
[Novella]

1881 - Return to Rome

1881 - State, Hebrew course - author, [monte]
[complete]

[No readable handwritten text.]

Thesis on the Church 6/16/51

Since the 1st stage of the human race, after the fall of Adam and the renewal of religion (redemption), there has existed in the world a supernatural kingdom of God, within a truly international [human] society.

[Ruins] evident.

A scriptural fatherhood here always shows the signs of God, the fatherhood in [the] kingdom. [relation] to the same [some] destroyed by the redemption and by Jesus Christ.

The profession of acceptance of the divine message which produced, [?], after the advent of Christ, [ended] formal in this visible religious society of men, represented direction by which man could be united to Christ. This word and this need has always been a condition for membership in this kingdom of God.

Since the beginning, there has always been a kingdom of God, formally representing the manifestation of supernatural truth. Its representatives have taught authoritatively the dogmas of God's truth, telling, and always with [agreement] with the sense security of Catholic.

The Kingdom of God as it has only known and [illegible] in the world is a condition of proposition and worship.

On the present dispensed dispensation, the 1st duty of the human race and the 1st duty of Xt., the kingdom of God found through every step of the [actual] old [family] [illegible] divine [acceptance] that kingdom, was assumed.

During the final stage of God's kingdom on earth, men are called [inspiration] into public religious service [inside] of the division of social salvation or a fact secular authority, with [C.C.] kingdom.

During the course of the public life on earth
Our Lord established the central hinges
with the framework of the Pauline commission.

With this rejection of Xt by the old Israel
represented by the majority of the [Hebrews] & the
Sacrifice of Calvary completed the faithful
[company] of God's people with continued
to form part of the new dispensation.

The kingdom of God on the N.T. was a visibly formed
society and from the time of Xt to the [illegible]
word as a visible Ch.

It is intellectually evident that the religious society known during as the Catholic Church is the only such society founded by Xt.

Christ made no other organism entitled to the CC alone is to be the true kingdom of God.

The unity of the CC involves it in the new visible Ch of Xt.

The holiness of the CC makes it as the holy temple of God in the world.

The Catholicity of the CC is evidence of its positive action through God in each.

The Apostolicity of the CC makes it [a] perfect instrument or the channel of the faith, of the mysteries.

By means of various successful operations it possesses, the Ch. has [shown] itself as an instrument and hence a divine organization as evidence and continue another to the Church's claims in the line of election.

By the same decree the Ch must remain extant throughout all the end of time as the [deduction] and first action of God's kingdom on earth.

The CC is truly necessary for salvation in the sense that salvation is unacceptably effect through membership in the Church. Ante it remains in force. [Church] has essentially because every [excellence] of request and knowledge.

Thus only then in second rate against the widest idea of what is some love of Xt. It is not a delay of the old rule [ordinary] known expecting it.

The only members of the Ch existing on earth [together] possesses the [graces] of redemption through the dogmatic profession of faith and membership in the instrument of the Ch. and each this affiliation with such belongs to the kingdom which is in the [Cath].

The Ch. since Our Lord has been for [a] visible 3 types of power, that of teaching, that of sanctifying, and that of governing.

The ordinary form of government, through a visible teacher following that [pastor] under supreme form of [keys], so that our visible form of power of God. Hence we have to show that the Ch is that of order, a note of spiritual.

The power of orders and jurisdiction, though distinct and separable, are immediately dependent.

In explaining the power of orders and jurisdiction, the subject of the [human] factors are the instruments of Xt, obviously in different ways.

Committee for Card of Prep
Completed

- Fenton

- Mozzillo

✓ Dorney

✓ Zyburra

- Horan Massella

✓ [Dr] [Courigny]

✓ Teheran

✓ Benny

✓ Hunter

✓ Herton

✓ Topp

✓ Ciano

✓ [Canfield]

✓ Connor

✓ Pierce

✓ Fields

✓ Maygan

✓ Clark

✓ Schulte

✓ Vichera

✓ Fenton

✓ Brennan

✓ [Maygart]

✓ Chapman

✓ [Pygon]

- ✓ Small
- ✓ Gould
- ✓ Hackett
- ✓ La Fard
- ✓ Zachem
- ✓ Robinson
- ✓ Lyon
- ✓ Shelley

✓ McA. Brown

✓ Egan

✓ [Smyth]

✓ [Towey]

✓ O. S. Prouix

✓ Billett

✓ Iannuzzi

✓ Mess

✓ [Agile]

- ✓ Elliott
- ✓ Brennan
- ✓ Leicher
- ✓ [Stig.] Burgundy
- ✓ Middleton-Simms
- ✓ Mottet
- ✓ McDermott
- ✓ Plum
- ✓ Gallagher

✓ I [form C.C. EE]

✓ Aumann

✓ Vannett

✓ O'Connor

✓ Plum

✓ [Gravetti]

✓ [Towner]

✓ Cozen

✓ [Tundy]

✓ Cunningham

Murray

McNamara

Coffield

Stolte

Winning - Vickel

Hunter

Horan

[Stout] Catholic [special] mission [?]
Solving practical
[Local] spirit, [Rogate] every one not
[lessen] the [power] [contrary] would be
[resolve]

Sloan

Guarino

Dunn

Breen

Ernst

[Bottom notes illegible.]

Brown

Barrett

Corman

Burke

Budolf

Caplan

Murray

Eppler

[Note] Pn 52 R 89 (RR terms of [illegible])

Outline for Book

Fundamental Claims of Papal [?]

1) The Problem

2) The Claims

3) The judgement of Rome

Obj. 1 of Ch etc.

A) The [Gabba] influence

B) The [teaching] etc.

C) The [internal] government

D) The professional [recognition]

1) Mission is there divine [tradition]

2) It has [a] divine [right]

3) It must be known, in this:

by the preaching and the [sanctions] of the [faith].

Best Article for Review

Angl 2. [The] comment on Rome

1) [Illusion] [personality] common

2) [Atheism] of [humanistic] social [folly]

3) [continuation] [illegible]

Articles:

[on] the domestic application

[against] the last

Notes on the [U.S.] [field]

Home mission & foreign

Theological

Obj. 1 of Ch in Xt. Power of God -

2nd [para] - Roman etc.

3rd [para] - reality etc.

4 [summary] of world ideals in domestic connection and perceptions of [state].

5 Grace - wonder of [religion]

6 Conscience

7 [Problem]

8 Defense of governing parts of doctrine

9 [Religion]

10 The [?] Problem

Chap. I

A. Big one - historic and dogmatic

[a summary of] foreign & doctrinal rights

- Supernatural society of religion

- In any manner, all types of [illegible]

- born and therefore with [it] image and love [truth] [illegible]

- this abandoned these [illegible]

in accomplished [natural] learning

- Christ of God and of [Jesus]
[communion] which is in man,
in supernatural and of Ch

- Supernatural fact of Ch

1) for father

A. original and supernatural [nature]

B. position [new] [?]

[in] this in the communion of supernatural
with being [illegible] and faith of [Christ].

Authority [relation] to [office]

[Human] transfer of [the] divine [law].

C) More factors

D) The human person [ever] [illegible]

What about natural [progress]?

- a. Nature of religion - objective side
- b. Supreme magisterium, pastor, pontiff - V.C.
- c. The human as sociable element
- d. source of the canon
- e. application that Ignatius [fathers] not a moral truth.

Chapter 2

A Will - [progress] - the triumph -
[a story] writes of the [ruin] of the dogmas
What can I get through in the meeting
and what says in thoughts.

B. The true notion [relating] to it

- b. In the V.C. (point of view)
- c. as applied to Pope
- d. [her] society, proper - members in [case] of old way

C. From all this is teaching of Xt:

1. He has the men as teachers
2. teaching thus - shows call Xt

D. [creates] men into the things which are
new and cannot be recognized.

Chapter 3

To be [?]

The relation importance matters about
her faith - especially two [acceptance]
of Christ's dominion in one [?] and

No ordinary extension.

[Bonestia] [eclima] [explanation] in teaching

Quite under the accident

Satisfaction here

Plate again

In other cases

[people] the genus of [ground] grounds
of essential (such) made [illegible]
(pressure in adults)

H.G. and doctrine of essential
face among ordinary further [?]
[as acts in location of Xt] - or in
[forces]

Domestic & teaching [improves]

[No readable handwritten text.]

31 - Secular [Prod.] - June 224

32 - [F. Murphy] writing in article

[Mary] to there

[O.T.] section

[illegible] - the meaning of Xt.

[Small] on [?]

O.S. [illegible] and opinion is marked

formal in need of its [fact of act]

31 - [Glatzer], the saying of the word with

which of the body and by way of [any action]

Thesis assigned to the role of [concept] meaning

[mercy] of the Ch.

32 - The crucial period on the [discipline]

33 - [illegible] organization churches

34 - education

[No readable handwritten text.]