

[No readable handwritten text.]

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To my literary executor: The contents of this book from p. 74 on is not to be divulged for twenty years after my death.

Joseph C. Fenton
Rome 4/16/60

Meeting

Nov 24, 1960
4:30 PM
124 B Via Merulana

P. 267

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LDS

My 1958 Trip to Rome and
Summer Conversations done 8/20/58)

Monsignor Joseph C. Fenton

My 1960 Trip to Rome
p. 74 ff

[No readable handwritten text.]

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11:30 PM, 8/21/58. Room 51 Hotel
Verdi, Rapallo.

This has been quite a day. It was raining this morning, so I did not get up to say Mass. I have more than a quarter mile walk to the Church. I have only one pair of shoes and no rubbers. Since I have been quite sick, I decided to stay in bed this morning.

After dinner I had an interesting conversation with an Englishman. Then, at 7:30 Msgr. Canisi called with the car.

The boss has some work for me to do over at the Villa. Domigi is to call at 12:15 PM tomorrow to bring me over with the making a decision. I shall be glad of the opportunity. I had a chance to see how [cruelly] some of the boss's American "friends,"

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approach him for favors. One, written in what even I could recognize as clumsy Latin was almost insulting in its naivete. I shall have to take care of this tomorrow.

I was delighted to know that the boss wished me to stay at the Bristol another year. That means he wants me with him.

At my suggestion he is going to have Tom translate his book into English. That is a wonderful break for Tom. He is magnificently well disposed towards Maurice.

Supper with the boss was most pleasant. And, in spite of all efforts here and at the Villa, I really think I am losing some weight. He thinks, that an American Cardinal will be named Legate a latere for the

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dedication of the Shrine in Washington.
I hope he gets the assignment. He
is an old Saint.

This afternoon I sent out post
cards (20) to friends in the USA
and sent an air mail letter to the
Magnhams in honor of their 40th
wedding anniversary.

The boss is looking very well
indeed. The rest here is doing him
a world of good. Domigi is now
the only prelate with him. Even
Alfieri, his driver, is out of town.
Domigi and his mother are leaving
for Rome next Tuesday.

Incidentally, here are the four
propositions handed to me under the
SHO by Ladislav in Physics 11/28/54:

Propositioni Dottrinali

Erronee

d) The Catholic confessional State, professing itself as such, is not an ideal to which organized political society is universally obliged.

b) Full religious liberty can be considered as a valid political ideal in a truly democratic state.

c) The State organized on a genuinely democratic basis must be considered to have done its duty when it has guaranteed the freedom of the Church by a general guarantee of liberty of religion.

d) It is true that Leo XIII has said: "...civitates... debent eum in colendo numine morem usurpare quo coli se Deus ipse demonstravit velle" (Enc. Immortale Dei). Words such as these can be understood as referring to the State considered as organized on a basis other than that of the perfectly democratic state.

8/22/58, Room 51, Hotel Verdi, Rapallo, 10:17 PM.

This has been quite a day. I took my time getting up and I said Mass in the Basilica shortly after 10. I bought a Rome American on the way home. I had a good breakfast here (Parmesan cheese and

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San Pellegrino water) and waited for Msgr. Domigi.

He showed up at the Verdi about 12:30 and I took the typewriter over to the Villa. The boss had me working outside, but the wind was so strong that I could not do the thing properly. We retired inside and I did two letters for him.

While we were in the garden Baron Cini came up. He was very pleasant. We agreed to remember each other at Christmas. He could not come to lunch.

At dinner a Commendatore was with us. There was nothing important at this meal. It was most pleasant. The C wanted me to go to Montecatini, but the boss vetoed the suggestion. I gather that the boss feels that

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the regime at Montecatini is a little too rough for a man in my condition.

He told me that he wished I were with him at Rome. He seemed to like what I write.

Domigi drove the C and me home after dinner. The C is staying at the Savoia.

At 7:30 the C and a Doctor friend from Milano called here to take me for a supper di pesce at S. Michele da Pagana, at a place called La Marina. The stuff was even better than at Portofino. While there we met a man who is the president of the disabled Veterans of Italy. He told of the work of the group, a work much like that of the group around Susan H. at home in Washington.

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We then went to Santa Margherita Ligure for coffee. They wanted to go on to Portofino, but I had this to do and my office to finish. They were not there here since.

Today was Bill's birthday. I wrote to him and to Pa. I also wrote to the Magnhams on the occasion of their 40th wedding anniversary.

Since coming here I have sent out 20 postcards.

8/23/58. 7:05 PM Room 51 Hotel Verdi, Rapallo.

This has been another day to remember. I got up late and said Mass shortly after 10 this morning. I signed up for 10 tomorrow morning. Returning to the Verdi I had my usual breakfast, and then

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waited for Domigi. He came about 1:30 and took me over there. The two of us dined with the boss.

During the course of the meal I told him of McCafferty's exploits in Russia. He wants me to ask Max to send him a report.

Likewise during the meal I was asked about my view about the Blessed Virgin's Death. Domigi said that there was a chance we might have a doctrinal pronouncement on this point before the end of the year. I ventured the opinion that this type of thing was relatively useless, and that something should be done about the danger of indifferentism into which so many thousands of our people are falling.

The boss caught me up at once and ordered me to prepare a

report on this immediately. I shall start as soon as I can. He wants me to show that there is need for some sort of pronouncement in this field from Rome itself if the faith of our people is to be saved. Manifestly my suggestion fell in exactly with his own line of thought. Nothing more was said about the Boli suggestion.

Personally I am convinced that indifferentism has struck deep roots in Europe than in the USA. However, this makes no difference as long as Our Lord's interests are served. I shall be delighted to work on that report.

I had better write out a copy, then type another one, and keep in the second version I must make it good. I have a feeling that this may be why God has called

me to His priesthood. It may not produce results immediately, but I am absolutely certain that something will come from it. I expect to use the 4 propositions in my report.

The boss had zuppa di pesce for me this noon. This is much better than anything you can get in a restaurant.

Afterwards I had Domigi drive me to the funivia station for Montallegro. I went up there and prayed. I then fell in with a [fellow] from Cambridge, and we climbed together to the most wonderful spot on earth. From one side you see the Tigullian Gulf; from the other you see the valley and the sea of inland mountains. There is nothing like this anywhere else.

Incidentally, all this zuppa di pesce, or all the excitement, or something, seems to have fixed me up. I have climbed above Montallegro and, more important, I have climbed the hill back to the hotel for the past two days with no ill effects whatsoever. When I landed here I was in bad shape. The ship did me no good whatever. The Verdi is a real resort.

I have a rough idea for the report. I shall start with a statement of the actual situation. Then I shall go on to the history of the question in the USA. Finally I shall note that this man is the only one who has not [issued a blow] against indifferenceism. All his predecessors since Leo XIII have done this, and he is about due.

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8/25/58 - 8:21 PM, Room 50 Hotel
Verdi. Rapallo.

This is my last night in Rapallo
for a while. I regret not having
written yesterday, but I was too
tired.

As I was told, I said Mass
yesterday (Sunday the 24th) at 10.
Afterwards I walked back to the
hotel. I am no longer tired
when I climb the hill. Thank God
I am better than I was two or
even three years ago.

At the Verdi I waited for
Msgr. Domigi, who called a bit
early. We had a lovely visit at
dinner. He took the sketch of my
report and asked for detailed
information about indifferentism
in various US Catholic publications.
He again insisted that McCafferty
should send him the report about

Russia immediately.

After dinner I took Msgr. Domigi and the boss's sister up to Montallegro on the funivia. We made our visit and then I took them over the path. It was lovelier than ever, despite the clouds. We went all the way around, and landed back in front of the Shrine.

I was driven back here about four thirty, and I slept until seven thirty. At night there was a glorious display of fireworks in honor of St. Bartholomew. I prayed hard today before Our Lady's altar at Montallegro.

By 11:30 I was in bed, and had a wonderful sleep. I did not awaken until it was time for the 10 o'clock Mass. I had a look back during Mass. The grace (seeing) that I

brought from the USA broke. I finished the Mass and then I brought them home to the Verdi and finished them myself. Fortunately the little pin on screw which holds the side to the glasses proper was saved. Thus I could put it in again. It is all right now, but I must watch it from here on in.

Domigi, who, like myself, is leaving tomorrow, called early today. I went with him for one of the best sessions I have ever had in my life.

Only the four of us were at dinner, and in the course of the meal we started talking about disappointed ecclesiastical ambition. Domigi said that there are 24 Consiglieri or Nunciolinis and delegates who are overdue for promotion. I came out

with my favorite theory that the Church needs [command] schools in the 2nd half of the 20th century as badly as it needed seminaries in the 16th & 17th. Domigi chimed in, only to our amazement, the boss let go. He said that this sort of thing would be possible only in the reign of Sixtus V, Pius VI, when there is no more timidity and incompetence and lack of rectitude & firmness. I never knew that things were so bad. The old man was really bitter. Things must be going badly in the big town. That explains his insistence on my report and on McCafferty's.

While we were still at table Philippe called from Rome. He had news of an operation to be performed on the eyes of the father of Dr. Myles. The boss said that I was to see

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Philippe as soon as I get to Rome. He will be several days on the way. Incidentally the boss, who evidently likes Di Meglio, said that he is a great student and has a prodigious memory, but that he had no more practical sense than a bambino. I think that, two years ago in the [sorella]'s appointment, when Di Meglio refused to be sent to Terrel's man to Washington, I saw the end of a career.

After the discussion realizing that the old is not all that the best men could desire as a ruler, I received [Uncle]'s blessing, and took off with Damiggi. At first he wanted to go to Pontif., but I steered him to Chianivi. We had a lovely drive. We visited the Pares Pygelli, and then had a coffee in Soragna, and saw the lovely

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Church of Our Lady in Soragna. We drove to Santi Annunti, and again had a marvellous time in that town. We went around the waterfront and had a beer at a cafe. Then, we tried to go on the elevator to the grounds of the Castelli, but a little boy would not give us a ticket. Hitching downtown, Damiggi drove on the grounds. We walked around and the panorama was gorgeous.

On the way back, I bought a red bag for 1800 lire less than what it would cost in Rapallo. I made the purchase in Santi.

Back in Rapallo, I had to change some money, but had to go back because I did not have my passport with me. I came back to the hotel, and found there a heavy shower had come up. After it was over, I went down and

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changed \$50, and then went to the C I T office and bought a Rapallo ticket for Rome. I paid 6990 lire for the 1st class ticket and the Rapallo extras. I must make that tomorrow. I received 622 lire for a dollar in Rapallo. My stay here, including five wines will stand me about 29000 lire. That means less than \$6 a day, including wines and mineral waters.

8/27/58 - 11:05 PM Room 25 Villa
San Francesco - Rome

There have been two most interesting days. It will be difficult to set down the most important events.

Yesterday morning I slept over and could not say Mass in Rapallo. I took the 10:07 Rapallo to Rome. Incidentally the old boy was a bit

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over-conservative in his figures. My stay at the Verdi cost me about 36,000 lire, but it was worth every sou. I have, thank God, recovered my health.

On the train I was in a 1st class compartment with a M. Tozi of Genoa, a technician for Mobiloil. He was very pleasant. Too bad I had only a banana on the way along. I had nothing for breakfast.

In Rome I took a good taxi to the Villa, and was sent at once on rather arrival, to the Villa. Carlo welcomed me, and I was given room 25, which is luxurious. I must make a play for a break on the rent. This will be fantastic.

I went to the American College on Humility St. for my hat, and wound up with a fine

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beaver. I then walked over to NCWC, where Jim and young O'Neil took me over to the Roma, where I had cold minestrone, some peppers and a steak, along with the Frascati, which is the best since 1930.

I took the 52 bus back home, and had a good sleep.

In the morning my black cassock, which had been falling apart since Rapallo, finally gave in. I sent it to the tailor and said Mass without a cassock.

Then I took the "Chirs" (a rough ride) and saw Romeos, Pizzardo, and Confalonieri. Romeo is the most important. We had a great reunion. He was delighted with the book. I congratulated him on the condemnation of Truett - Robert - Then I saw Pizzardo. He was

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even better than ever. He asked about my friendship with Romeo, and I told him I was proud to be R's friend. He told me I was R's idol.

He wanted to give me the Benemerenti medal, but I did not want it. I suppose I made a mistake here. I shall try to correct it later.

He proposed two "problems" which I answered. I got the idea that the old boy is greatly impressed with this indifferent philosophy of the day, and that he is actually falling for it. He is magnificently good, but fundamentally P. is a very unhappy man, or so I think. He wants to see me again.

I made an appointment with Philippe, the commissary of the

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Holy Office, for tomorrow morning.
He said that I was doing great things in the USA.

By the way, I found out from O'Hare in the American College yesterday that Thurston Davis of America is over here to make propaganda for his magazine. They are running a red Mexican [Cadence] campaign next year. It will be their 30th. It will center around Spellman & Slick Cushing.

I must, beginning tomorrow, Sept. 28, begin a campaign to get something for AER on the completion of its 70th year. This is essential. Marquette, the Jebbies are trying to do something to equal the effort of our June issue, which was dedicated to Frank Connell, who deserves it.

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Then I met Confalonieri. He was in great shape, and was astonished to know that I have been sick. He asked me about the effect of the Truett - Robert condemnations in the USA. I told him that it was providential, and that it was received as such.

Then I informed him of the serious state of Catholic Scripture studies in the USA. Without naming either King or Kennedy, I told him of King's story of the Scripture prof. who did not believe that Our Lord was really crucified at all.

At that Confalonieri bumped the table at a great rate. He manifestly did not even realize that such shenanigans was going on. He was quite emotional in his reaction.

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Then I told him of the anti Roman lies of the worst among the Catholic Scripture men in the USA. He learned that Cordaro, Ottaviani, Pizzardo, and Ruffini, as well as Romeo and himself, were marked men among the "progressive" group in the USA.

I honestly think that this talk with Confalonieri was the best service I have done the Church since I became a councillor of the Congregation. It seemed to wake the old boy up a little bit. And anything that awakens our dear secretary is a service to the Church. We may have some action.

By the way, I must mention the Catholic JSB book on the Scripture & Rome. That book should not be given to seminarians

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Afterwards I saw Romeo again, and agreed to meet him at the Termini station at 1:45. We met and had dinner of a sort at a hole in the wall somewhere back of S. Maria Maggiore.

We had a good talk, and agreed to meet again tomorrow. I went with him on the 64 bus, and went to the American Club for a smoke. Afterwards I went to the St. Paul bookshop, and then walked to Marietti's. I priced silk rassoles at Lemnelli's. I may order one for me and one for Phil. As a matter of fact I think I shall.

Supper tonight was very pleasant. I sat out afterwards with Burns. The Superior came home, and we all greeted him. His pet dog went crazy with delight.

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8/28/58 - 11:15 PM Room 25, Villa S.
Francesca Roma

This has been the best day so far.
I took a sleeping capsule last night,
and my surprise and delight at
sleeping until nine were genuine. I
said Mass here, and, without
breakfast, immediately took a cab
to Holy Office, where I met both
Philippe and Damiggi. It was well
worth the trip.

I called first for Philippe. I
showed him the pamphlet Davis has
been pushing over here, and the
paper from Isneider's column in
OSV. He was quite astonished. I
know very well of course that
nothing will come of this, but
it is, as Kilmer put it, a blow
on the foot of evil that never
shows a break. At least the
boys will see that some of the

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Catholic citizens of the USA are inclined to feel somewhat ashamed of the claims made for our "national Catholic weekly." I made sure to see that he promised to give the material to the Cardinal. By the way, the Cardinal is starting for Brescia today. He is due in Rome on Sept. 1.

The visit to Philippe was most enlightening. I showed him the American circular, and pointed out that its list of contributors was an Almanac de Gotha of liberal Catholicism in the USA. On his own he said that the Frank correspondent was in bad odor in the H O. Romeo says that Philippe is a good man, but that he lacks force. I believe Romeo.

After leaving Philippe I went to see Damiggi. He was, as always, most kind.

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I then took a taxi to the Congregation Building in Trastevere where I saw Pizzardo, Confalonieri, and Romeo. Also, in passing, I met Bossoni.

I told Pizzardo about the 70th birthday of AER, and about my own 15th year. He seems obsessed with the idea that I want a letter from him. Letters from Pizzardo are too easy to come by. However I must take advantage of this situation and prepare a letter for the old man. I shall see about the other elements later.

Romeo was very kind as always. He wants me to come at 1:30 tomorrow for a gita to Palestine. I suppose I shall have to.

He brought me the Continuatio Bullarii with the Ubi primum of Leo XII in it. He did not know of the existence of this document.

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He considers Pizzardo a mere ecclesiastical adventurer, obsessed with ambition. I must admit that this side of the old man has been shown up in his conversation of the past two days. He also gave me two of his offprints from the *Rivista Biblica*.

I came home on the "C" Bus and had a good dinner with Burns. I slept until six and then took a taxi to 124 Via Merulana, where I met Milado. He was very good. I gave him the gist of the internet conference. I hope to see him before I leave.

I took an 87 to the Piazza Colonna and a 52 bus here. The supper was pleasant but the food is bad. They had German nuns later in the hall. I read *Ubi primum* and the Romeo article

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and then headed for bed. It has been the most pleasant day so far.

Milado told me about the trouble at Lourdes. Poor Theas! He does not control things at all. As far as I can see, the Lourdes trip will be quite an adventure.

So far I have not done anything about the November AER article. I must get busy at it. Rome is wonderful, but there is nothing restful about it.

8/30/58. 7:10 PM Room 25 Villa
San Francesco. Rome

I must recount the events of Thursday night, of Friday, and of Saturday.

Thursday night I had a very pleasant supper here at the Villa. Afterwards we heard Canora recite down in the new hall. Then I

came upstairs to study the Ubi primum of Leo XII and loved to see if there were any parallels among his other acts. There were not.

Friday morning I said Mass about nine and went down to the American college. I had a pleasant visit with O'Hare and then went to the Bank of Rome to get some money changed. It is the best place I have found yet.

Afterwards I walked to the Congregation Building and took Romeo to lunch at Sabatini's. It set me back about eight or nine dollars, and was not worth it. I learned nothing new from Romeo, apart from his insistence on the fact that I have many enemies over here. Last year Bales gave me the same line. I suppose it is due to jealousy over my closeness to the Cardinal, to my articles, on

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Munny, Houtinelle, and to my "integrism." In any case I am delighted.

After lunch Romeo and I took a walk together. Then I finally took a 52 bus here, for supper and a pleasant evening. I was very tired. I think I have been walking too much.

Saturday morning I said Mass at nine and came back to my room. At dinner there was an interesting priest from Sardinia.

9/1/58 - Room 25 Villa S. Francesco
Rome.

Saturday afternoon I stayed in bed. I ate practically nothing Saturday night. Sunday morning I said Mass in a weakened condition. I ate practically nothing all day Sunday, and remained in bed most of the day. Thus I learned,

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the hard way, that it is dangerous to lose weight too fast.

Monday morning, after resolving never to eat here at the Villa again, I said Mass in a much stronger state. After Mass I went to a bar on the street near the house and had a coffee, a lemonade, and a bun. I returned to my room and Pat Leary from CU called. We agreed to meet at 1 PM in the American Express office at the Piazza d' Esedra.

I took a 52 to Piazza S. Silvestro (the first time down town since Friday) and I found Jim O'Neill at the NCWC office. I gave him the story of the US theologians at the Lourdes congress 9/10-14/58. I am the only one, incidentally, with those papers.

He sent it out and the two of us walked to the Piazza d' E

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Esedra to meet Pat. We had a meal at the Birreria de la Croce, which settled my stomach. We had 3 beers and a steak, nothing more. I feel well for the first time in days.

Jim had to go back to the office. I took Pat on a walk through downtown Rome. I took him to the Piazza S. Silvestro (where we had coffee) and then to the American College. We met O'Hare (who invited me for lunch Wednesday) and Odly of the Boston Pilot. He is a good fellow, crazy like John Wright, but most amusing.

After the rain stopped I showed Pat the Gesu, where to my amazement I found a picture of Leo XII. There was also one of the old boy in the

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parlor of the Himmel's Secret House.
The early picture was very prominent.
On one side of the great hall there
is a picture of Gregory XIII, the
founder, and on the right side
one of Leo XII, the instantiator of
the bldg. I shudder to think at
the way Leo XII would have
reacted to the lecheries of some
of the present inmates.

Then I showed him the Biblicum
and the Colonna palace & villa.
We then saw the Torre delle
Milizie and the Angelico. We
then visited and prayed at
the tomb of Clement XIV in
the XII Apostle.

From there we went to see
Trajan's Forum, the Curia, and
S. Ignatius where we prayed at
the shrine of St. Robt. From
there we went to the Piazza Colonna,

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where Pat took a taxi home. I went to the Piazza S. Silvestro where I took a bus (52) to the Chiesa house.

Then I had one of the most pleasant evenings of my life. Ernie Primeau and Cindy both were there, as well as Ernie's successor and a Msgr. Kane who, for one reason or another, spends a good part of his time in office. The supper was fine. I am in good shape again.

Pat is due here at 8 AM tomorrow with a car. I must get a map. We can get maps at esso stations. There were good maps of Lazio at Marietti's for 4 bits the other day.

The student drove me home after a delightful evening. I spent my time here reading and

The Ubi primum. Here is the
text

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Bullarii Romani Continuatio
Summorum Pontificum Benedicti XIV,
Clementis XIII & Clementis XIV
Pii VI - Pii VII. Leonis XII. Pii VIII.
Constitutiones, Litteras in forma
brevis, Epistolas ad Principe
Viros, et alios, atque
Allocutiones Complectens
Tomus Octavus
Leonis XII.
Continuans Pontificatum

Prati
in Tipographia Aldina
MDCCCLIV

p. 53

Pat. die 5. maji 1824

Anno I XXX

Encyclica ad omnes patriarchos,
primates, archiepiscopos, et
episcopos super exaltatione ad
apicem pontificatus

Venerabilibus fratribus

Patriarchis, primatibus, archiepiscopis,
et episcopis.

Leo PP. XII.

Venerabiles fratres,
salutem, et apostolicam
benedictionem.

Ubi primum ad summi
pontificatus apicem evecti
fuimus, statim cum s. Leone
Magno clamare coepimus
"Domine audivi auditum
tuum, et timui: consideravi
opera tua, et expavi. Quid

enim tam insolitus, tam pavendum,
quam labor fragili, sublimitas
humili, dignitas non merenti?
Et tamen non desperamus, neque
deficimus, quia non de nobis,
sed de illo [praesumimus],
qui operatur in nobis." (1) Haec
ille nunquam satis laudandus
pontifex pro animi sui demissione;
Nos pro veritate dicimus, et
confitemur.

Nobis equidem erat in
votis, vos quam cito alloqui,
venerabiles fratres, et Nostri cordis
sensus vobis aperire; vobis, inquam,
qui estis corona Nostra, et
gaudium; atque adeo confidimus,
concreditos vobis greges vestrum
quoque gaudium, et coronam
essa. Verum partim apostolici
muneris Nostri gravissimis curis
distenti, partim, imo praecipue,

quia diuturna valetudine tristeti
fuimus, desiderium Nostrum, heu
nimium dolentes! hactenus implere
nequivimus. Sed dives in misericordia
Deus, qui petentibus, et cum fiducia
orantibus superabundanter dona
sua largitur, quique dedit velle,
dat nunc et perficere. Nec vero
silentium Nostrum, quo huc usque
uti coacti fuimus, solamine
omnino caruit. Qui enim consolatur
humiles, consolatus est Nos Deus
in religiosa vestrae devotionis
affectu, et aemulatione pro Nobis,
in qua pietatem christianae unitatis
apprime agnovimus, ita ut
magis gauderemus, et Deo ageremus
gratias. Itaque in dilectionis
Nostrae argumentum has vobis
damus literas, et majores
stimulos ad vias divinorum
mandatorum currendas vobis

adjungamus, et ad praeliandum
fortius proelia Domini. Ex quo
fiet, ut de profectu dominici
gregis gloriatur cura pastoris

Non ignoratis, venerabiles
fratres, quod apostolus Petrus (2)
Episcopos docuit hisce verbis
"Pascite qui in vobis est
gregem Dei providentes non
coacte, sed spontanee secundum
Deum, neque turpis lucri
gratia, sed voluntarie, neque
ut dominantes in clericis, sed
facti forma gregis ex animo."

Hinc jam probe perspicitis
quaenam vobis proposita sit
agendi ratio, et quibus virtutibus
animum vestrum magis magisque
excolere, qua uberiori scientia
exornare, quoque prae-/54/
tatis, ac dilectionis fluctus, non
facere solum, sed cum quoque

participare debeatis. Sic profecto ministerii vestri finem assequimini, si forti forma gregis ex animo, et quibus lae, quibus escam praebendo, gregem ipsum non solum doctrina informabitis, sed etiam opere, et exemplo ad tranquillam in Christo Jesu vitam hic peragendam, et ad aeternam beatitudinem vobiscum consequendam perducetis; dicente eodem apostolorum capite "Et cum apparuerit princeps pastorum percipietis immarcescibilem gloriae coronam."

Plura quidem vobis memorare optaremus, nonnulla tantum delibabimus, uberius subinde acturi de gravioribus, prout tristissimi hujus temporis postulat necessitas.
Duae de promovendis, ac

minoribus, et praesentim ad sacros ordines cum magna cautela, ac nonnullis rebus bene perspectis Nos apostolus docuit his verbis ad Timotheum. (1) "Manus cito nemini imposueris; quae de pastoribus ad curam animarum in vestra dioecesi constituendis, quaeque de clericorum seminariis Tridentina synodus (2) statuerit, et postea a praedecessoribus Nostris fuerint dilucidata; ita sunt vobis perspecta, ut proinde in his diutius immorari opus non sit.

Nostis etiam, venerabiles fratres, quanti habeatur, et quam exacte observanda sit personalis in vestra dioecesi residentia, ad quam vi muneris vestri obligati estis; quod praecipue patet ex pluribus conciliorum

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decretis, et apostolicis constitutionibus,
quodque confirmatum fuit a sacrosancta
Tridentina synodo (3) his verbis
"Cum praecepto divino mandatum
sit omnibus, quibus animarum
cura commissa est, oves suas
agnoscere, pro his sacrificium
offerre, verbique divini praedicatione,
Sacramentorum administratione, ac
bonorum omnium operum exemplo
pascere, pauperum, aliarumque

9/3/58, 10:45 PM Room 25, Villa
S. Francesco Rome

This will have to be a quick
one. I am due to see the Holy
Father in private audience tomorrow.
I remember genuine private audience
before. I had one when Ottaviani
brought me in '51, and another
in '52 with Pizzardo. Last year

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I had only a quasi-private, but in '56 I had a real private audience. That year Marella - Rocca followed me to the door at Castel Gandolfo to tell me how pleased the Pope was with what I had said.

Now, to return to Wednesday's adventures. I did not close my eyes all Tuesday - Wednesday night, despite the fact that I took a sleeping capsule before I went to bed. I arose early and said Mass at 7:30. Pat Beattie was supposed to be here at 8, but instead he showed up at 10:30. In the meantime I had a call from the Cardinal who asked me to come to his office at 12:30 to help him on a private matter. Balic also called to beg me to put a resume of my paper for the general session into Latin. I

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could not refuse him. He left town today (9/3/58). He is a great man and a wonderful friend.

Pat finally showed up with the car. He did all the driving and I took care of most of the expenses. I bought a little scarf for Kathy and one for Pat's niece, also called Kathy. I bought them at a shop on the Via Conciliazione.

I had my first bite over on that same street. Then I had him drive me up to the American College, and I showed him around. We met John Marshall, and we had a fine conversation.

Then I went over to visit the Cardinal, leaving instructions for Pat to call for me in the Via Conciliazione about 3:30.

I helped the boss with some letters. Then we went up and had a very pleasant lunch and visit. Damiggi & the sister were also there. The boss wants to do something for AER and for me, but I am afraid more letters after our magnificent June issue would be no help at all.

After lunch I went to the appointed place on the Via Conciliazione and met Pat. We drove at once to Fossanova, which is being repaired. It is more beautiful than ever. Then we had a fine visit to Priverno, where we saw the head of St. Thomas.

We drove back to Rome and had supper at Dreher's. Then we went to the Hotel place and the fellow drove me home. It was one of the best days I

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have ever had in Italy. I do not like Pat's stand on labor, but he is a pleasant companion.

When I returned I found a telegram from Joe Kerlin, my companion on the Essex. He is coming to town Friday night. He wants to stay at the Villa.

This morning I awoke after a fine sleep and said Mass at 9 AM. Then I went to the phone and called Frank O'Hare and asked him to cancel my dinner appointment with the three bishops. I had to have lunch with the Cardinal.

Then I wrote out a piece about Fossanova and brought it down to the NCWC office. No one was in.

I then went over to Holy Office for a very pleasant time

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Damiggi drove me to Frascati where we (the Cardinal, Chiarini, Damiggi, the treasurer of Holy Office, and I) had a fine lunch. The view from the porch is superb. I saw Mondragone, the former Holy Cross of Italy. It is no longer used as a college.

After lunch the Cardinal spoke to me about the 70th and the 15th. He says he will do something about it. I do not care, but it would be good for the standing of AER if something were done.

Damiggi then drove Chiarini and me back to Rome. He went a good distance out of his way to show me the ruins of Tusculum. There is a plaque to Gregory XVI in the old theatre. Then integralist popes had a way of

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getting around. I shall never forget the loveliness of the spot. Chiarini and I both praised Marten to the Cardinal.

I got off at the American College to see John Johnson, who had called the morning before I left for NCWC. I had a fine time with him and his friends. Jim Fabian showed up and we were all invited to dinner at the College dining room downstairs. Afterwards I talked with Bishop O'Connor by telephone. He was very pleasant.

When I got home I was called by the Cardinal who told me that his car would call for me here at 9:15 tomorrow morning. I am to see the Holy Father then. The Cardinal could not be better.

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Saturday, 9/6/58, 11 PM, Villa
S. Francesco, Rome, Room 25

Well, its my last night in
Rome for a while.

I saw the Pope Thursday Morning.
Alfred drove me out there.
While I was in the room waiting I
heard 2 calls from the Cardinal
to Msgr. Nobile. I did not
get a real private audience
and I did not have a picture with
him alone.

He was in a bad mood, and
he was wearing very light, white
pajama pants under his cassock.
I judge that he was just out
of bed for the audience.

He spoke to me for at least
ten minutes (more likely 3 or 4)
blessing my work, my book, my
teaching, my magazine, etc.
He is a great old guy.

Alfred told me on the way back that he is renewing his blood all the time. He told me that the men of a squadron of grenadier guards gave him a bit of blood decently. To me it sounds too much like Dracula.

I came back and reported to the Cardinal, and had lunch with him. Then I was driven back here. I then met the Marshalls and had dinner at the Roma. I came back home, read a while, and then went to bed.

On Friday I got up and said Mass fairly late. I went down to the city and gave back the Leo XII volume to Romeo. He told me about his trip to Canada, and we had more discussion. We mentioned Charlier's book.

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I then came back here, and after a while Alfred picked me up. Fr. Piant was with the boss when I arrived at H O. It seems that the boss is sure of going to the USA next year. I must be ready for this.

We all had dinner together, and the boss told me to have confidence about the future. I believe that he will do something about the 15th & 70.

After the dinner I came back to the NCWC office and translated a good part of the boy's speech while Jim O'Neil typed my translation. He then sent it into Washington.

I then came back and waited until 10:20 when I took a cab to the Termini. There I met Joe Kerwin who had given me

the wrong time on his telegram. We drove home for a very pleasant evening together. We picked up a few iced beers on the way up here in the cab.

Saturday morning I arose late and said Mass. Then Joe and I had breakfast at the bar under the Villa, and went down town. We went to the American College where I left a book for Matt O'Connor. Then we went to the bank where he changed some money. Then we went to Alitalia where I sent my heavy black bag to Washington. Then we had a Campari soda on the Piazza Colonna and a dinner at the Buso. I took Joe to the body of St. Robt. for prayers. He is one of my favorite saints.

We came back to the house,

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and I read the papers, had a rest, and wrote five letters. Then I paid my bill (70 dollars) by personal check.

Then we went downstairs for some supper, and spent most of the night in the room which has been assigned to Joe. I came up a few minutes ago. I must complete my packing.

9/9/58 - The Terrace Hostelier de L'Isle Soubeis.

This has been a unique experience.

Saturday night I had a few sleep. Sunday morning I was up at 5:30 and I said Mass at 6. At 6:30 I took a taxi for the air terminal. At 7 I met Tom Mullaney. We had a fine reunion. At 7:30 we took the

bus for the airport. At nine the plane, a Viscount Air Lingus, took off. On the plane were the most pleasant people I have ever met in the air. On the way I blessed a crippled 3 year old child with a relic of the true cross.

We landed at Lourdes after a perfect flight and I changed \$50 into francs at the airport. We first went to Tom's hotel, the Chapelle, and I tried to get a room. At first the old lady in charge seemed lukewarm and then she seemed to think it was impossible. I asked her how much it would be, and evidently the Lourdes hotel keepers have a horror of that sort of thing.

I then went to the chaplain's house, where I met an insolent and ignorant servant. My experience here was much the same as that

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of other lots.

I then walked to the Hotel Center, where a very nice fellow fixed me up at the Izaud. I am down by the lake, 3 kilometers from the edge of the city. The nights here are quite restful, but the distance from town renders the place something less than desirable.

I was disgusted with Lourdes at first sight, and my first reaction was to get on to Paris. I certainly would have done so had it not been for Tom Mullaney.

The Izaud is ideal for a fellow with a car, but it lacks something for a man in my position. I must try to get out of here if I hope to see something of what promises to be a historic Congress.

The following day, yesterday, 9/8/58, I arose early and went

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in to town with a priest from Rennes, and his mother. I said my first Mass at Lourdes in the lower basilica in a kind of gallery back on the gospel side of the church. I was impressed in spite of myself. Of course my frightfully heavy writing time has affected my visit here.

After many misdirections I caught the ligne du Lac back here and had a fine dinner. The food at the Izaud is out of this world, and I am something of a star boarder.

Then I caught a ride back to town and met Mullaney on the street. We had a nice visit and I bought berets for both of us. They cost only 600 francs apiece. Then I caught the bus back for a fine supper. I had a very pleasant evening.

This morning I got another

ride into town. I said Mass in the crypt of the upper church, and then went around to see the Grotte itself. Again the intermediaries were there with the sick.

Walking through the streets I encountered Fr. Muncy C.M., a scripture scholar and one of my old students at CU. We had breakfast and a couple of beers together. He told me that there is a report in town that the Pope is coming here for the Congress. The Lourdes paper today gives the schedule for the Marian Congress. Ottaviani has a very prominent part. I must stick around to see this, but it will be very difficult indeed from down here by the lake. Incidentally I have not done a thing about getting up a Latin resume for the Saturday paper. By this time I am afraid

it is too late.

This afternoon I had a good sleep, and I came to the conclusion that I must move. I hate to think of this, because I am very well taken care of here. I like the people and the place. It is clear, however, that I cannot begin to cover the congress while living here. It would be quite impossible.

As I grow older I realize that I have no sentimental or emotional devotion whatsoever. I am only trying to do what I can to please him for the sake of Our Lord. I rely from the content of divine revelation that she is what the Church says she is. That is enough for me.

I hope and pray that I can do well in the Congress. I have no fear about the US section, but I am really worried about the

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international paper.

9/10/58 Room 32 Residence St.
Thomas d'Aquin. Lourdes.

Last night I met an Irish detective named [Saunty]. He is 59 years old and he comes from Blarney. We had a pleasant time after supper.

This morning, after a good sleep, I was driven in, with [Saunty], by the young man who drove me in and back yesterday morning. I found Balic's office and learned that they had a room for me at the Residence. I took an official car and went out to it. I said and got my stuff and paid my bill, 8500 francs for three days. I paid 1600 francs for eight days at the Residence. Also [Maynié], and Cardinal [Robeuheard]

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are here. We had a pleasant dinner together.

At three the Congress started. As always, at such affairs, there is too much talk. I left about 5:30. At six Armand came up and they were still going strong. I met Iffalachi Donnelly, Gene Gallagher, Clowry, and some more of the boys. I had a fine visit from Tom Mullaney.

Balic read a paper in which he recommended that the Congress end with resolutions against the Pope for definitive in favor of Co-Redemption and the dispensation of all graces. I do not like this at all.

My first paper comes tomorrow.

9/12/58 The same

Well, the papers were a success.

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Wednesday night Ken and I went to the torchlight procession. There was a young man with an American flag, and we all went with him. We were between the delegation of Sééz and Sens. [Balfmet] came after Sens. I shall never forget.

In the morning (the 11th) after Mass, I went to the Salle Notre Dame. I found that the general session men were all giving their talks in Latin. I shall change mine.

Cardinal came with an invitation from Theas to dinner at the chalet. Frank Connell and I went together. It was fabulous. I met and talked with Ferland, Philips, Barré and others. Philips wants to come to the USA, but he is anti-McCarthy. I first offered to help him, but later I told him that I would not in conscience help an enemy of the Senator.

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We had our USA section in the classroom #1 of the free school on 22 Rue des Bagnères. I started it off. We began with 11, but we ended by with 23. My paper went well.

Afterwards we went to the [Caveau] for a lunch, and I met all the other famous men here in Lourdes. This is an experience. Then we went with Bishop [Mienicki] and dined [Izaure]. After supper Ken came to my room and we had a couple of drinks.

I have just received an invitation from Cardinal Tisserant for dinner at 1 on Sunday. I just met the Superior General of the Oblates. This is the best trip I have ever made. Balic, incidentally, keeps referring to me as a Protonotary. Maybe sometime, but it is not important. This is fabulous. I would not have missed it for the world.

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Wednesday, Sept. 17, 1958. Room 32
Residence St. Thomas, Lourdes

This is my last day in Lourdes.
I must catch up on this thing.

I last wrote on the 11th, after
I had given my US paper. The
next day I stayed here and finished
the Latin paper for the 13th. I
really met no one and did nothing
that day.

On Saturday the 13th I gave
my paper, which was astonishingly
well received. After it was over
Masson asked me to go on the
radio. I was willing at first, but
I was very tired. Mostly to escape
Masson, I went to Tarascon in
the afternoon. It was wonderful.

The next day I went to the rosary
and to the Basilica to dinner,
where I sat between a French
army officer and a man named

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Francis Soubirous. Father Bernard of La Croix was also there. We got on fairly well.

That afternoon I went to the last meeting of the US section and then to the closing of the Mariological. I must depart for a moment. On the 10th Balic had announced that there would be discussion of some resolutions or vote. He proposed a new feast of the Alma Socia, and a full definition of the Diaconatus. The US group met on the 11th, and at this first meeting, they voted to dissociate themselves from the vote. The resolution was my own and was seconded by Bernard. [Horren] looked us up.

The French & the German groups later voted to reject the resolutions. We acted on our own

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They followed us. We did not follow them.

Sunday afternoon I heard Balic say that the Mariological had come to no agreement. Tisserant however acted as though the vote had been made, and he tucked in the Roman way.

Sunday night I went in the torchlight procession.

Monday I went to Air France to get John McCafferty. We had dinner together. I went to his sermon. We had supper together, and I came home. I was very tired.

Tuesday (yesterday) I wanted to hear Ottaviani. It was raining hard. I put on my topcoat and walked over to the Rosary Basilica. I was soaked. I tried a short

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cut through the St. Pius X, and found myself walking through a brook. I managed to get into the service to hear Ottaviani, but I felt as bad as I have any felt. I came home and stayed in bed the rest of the day.

Thursday, 9/18/58 - Room 32
Residence St. Thomas, Lourdes

Well, I am sitting here waiting to call a taxi. I felt a lot better yesterday. I said Mass at the Salle Notre Dame as I did this morning. I attended the last exercise of the Congress and met Ottaviani. I went up to see him at the Angelicum. He was there with Marella, Agostini, and his nephew. We had a most pleasant visit. He wants me to

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send him a note about the 70th anniversary of AER. We all sent cards to Pa, to Shelly, to Martin, & to Bing.

I had a good sleep last night. I went on the torchlight procession last night. I was in the Irish party. There were no US groups.

The Pope spoke yesterday. It was impossible to hear his message. I also wrote to NCWC and to Pa.

For me the biggest thing in the week was of course the Mariological. My paper drew special mention in Balic's summation. I also enjoyed the US section. I shall never forget the torchlight procession. I was in two of them. I think I got a lot of spiritual good out of it. I drank some of the water

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twice. I had to drink it out of my hand. It's as good a way as any.

I shall never forget Lourdes, nor my visit with the parish priest there.

I have 190 dollars leaving this hotel. I should enter Paris with 150.

The same day Room 37, Fraternité
Sacerdotale. Rue Belysme 32. 5:50 PM

This is another feeling. Our Lady really took care of me this time. I left the Residence at about 10:45 and went to the Hotel de la Grotte. I found that it is managed by a man named Scanlon. An Irish priest who was greatly perturbed and confused came up just before the bus left for the airport at Tarbes, and that is how I found it.

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We had an excellent trip, but, on leaving Lourdes, I felt worried about Pop. When I arrived here I took a cab immediately to the US Lines office at 10 Rue Auber. I found letters from Pa, Cat, and Kathy, and they are all well and happy.

While on the plane a French Canadian priest told me it would be impossible to put up at the Fraternité. As a result I had the US Lines call the Castiglioni-Fortunati. They had no room. So I took the cab back here, and I landed a perch. My first official reaction was to take a shower.

I am glad I saw Lourdes and that I drank the water and took part in the procession. And of course I thank God for the blessing of the Congress. I think I am on the way to a real contribution to

Mariology. Mary's help comes to the Church in the form of prayer which is in itself an act of religion.

Paris is restful after Lourdes. I have spent the late afternoon here just sitting in my room. In Lourdes, I could always hear the ringing of the Gare de Pau, and I could see the perpetual human streams crossing the Pont St Michel. Here it is just rest.

My first and most forceful impression of Lourdes is that of great crowds walking, and of streets and bridges filled with people, some going in one direction and some in another. It's not a bit as I dreamed it would be

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Journal of My Fourteenth
Trip to Rome, October, 1960

10/25/60 Palace of the Holy Office
9:45 A.M.

On March 6 of this year I
had a heart attack. I was
in Providence Hospital for 10
weeks. I left it on May 13.
Instead of going home to Radiant
Valley, I moved to CU to the
Archbishop's suite. In
July I moved to my own
quarters, the apartment
formerly occupied by Msgr.
Frank Cassidy.

On July 18 I was
officially notified through
NCWC that I was a member
of the Pontifical Theological
Commission for the forthcoming
Second Ecumenical Vatican

Council

On July 1 Pa moved from Radiant Valley, where we had spent 12 very happy years together, to Carroll Manor. He is very happy there. We have been trying to sell the old house in Radiant Valley.

As a member of the Theological Commission I was supposed to go to Rome. The boys at my table took me out to the Occidental one night. Phil Brown had me say Mass at St. Ambrose the ninth, the last Sunday I was in the USA before leaving for Rome. The Rector took me out the night before I left.

I was lucky in the free time I had just before leaving. My brother Bill drove me to N.Y. We had a party the night before

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the ship left and had a fine party on the ship, the Cristoforo Colombo.

We sailed at noon Saturday Oct. 15. The trip was very pleasant. Monsignors John Donoghue and Joe Smith boarded the ship at Gibraltar.

Continued 10/25/60
Room 75 Hotel Minerva -

We arrived at Naples on Sunday Oct. 23. According to the schedule we were supposed to come in at 1PM. Actually we were there before nine. The Cardinal sent his car down for me, but I was foolish enough to believe the officers and follow my baggage off the ship. I was rescued by Smith & Donoghue, who

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took me to Pompeii and then to Sorrento, where I bought them a fine lunch. We then returned to Naples, and took the train for Rome. I arrived at the Minerva about six Sunday night. I was quite tired.

The next morning I went first to Henley Street in an unsuccessful attempt to get my hat. Then I walked to the Holy Office where I met the Cardinal President. After explaining how I had missed his car at Naples, he was kind enough to tell me that I was one of a number of members appointed to a subcommittee of the commission. He then invited me over for dinner the next day (the 25th, the day I am

writing this) in his home.

I left the Holy Office and walked over to the new offices of the Congregation of Seminaries and Universities. I met Romes and Cecchetti, who both seemed delighted that I am over here and that I should apparently have to stay here for quite some time. I gathered that things are not as pleasant as they might be in the Congregation under the new leadership.

I was told that Vagnozzi had praised me highly when he was over here, and had mentioned my work to the Pope. I also learned that I am not particularly popular with Pizzardo and with Staffa. I also made arrangements

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to call around later for tickets to Staffa's consecration.

Then I walked to Land's office on Via Conciliazione. I was ushered up to the place and they were told that he was out.

It was time for the noon meal, and so I walked back to the Buco and had what I believe to have been the best steak I ever had in my life.

On the way back I stopped in at the St. Paul bookshop just off the Via Conciliazione to order a copy of the *Acta et Decreta Sacrosancti Oecumenici Concilii Vaticani*. They promised to send a copy over to the hotel. When it finally arrived, it turned out to be the book about the forthcoming Council. The boys are bad in form

When I arrived back at the hotel I had a good rest. Then Bill Cumming, C.Ss.R., called and came over. We went out to Tonfani and Bertarelli's where I had my cincture taken in (I have lost about 100 pounds in the last few months), and then went over to Marietti's bookstore.

On our return to the hotel I found Donoghue and Smith waiting. We talked together in the lounge downstairs. In the midst of our conversation Msgr. Donoghue had a dizzy spell. We called a doctor who said that John was all right and who tried to charge him 10000 lire. Joe Smith gave him \$10 and sent him

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on his way. I hope John will be all right. He does not act like a healthy man.

Bill and I then went up to the Buco for a very pleasant meal. Afterwards I returned to my room and went to bed. I had a wonderful sleep.

Today (10/25/60) I arose at seven and went to the chapel to say Mass. After Mass I met two very pleasant Irish engineers, Tierney and Nevin. They told me that the Roman current is 120 volts while ours in the USA is 110, and that consequently I shall not need a transformer for my electric razor. Immediately this morning I finally received my Roman outlet for the electric

razor.

I took a cab to Holy Office and wrote the first entry in this journal in the waiting room there. At 10 I met Tromp and Cefaux, and was delighted to find that I was welcome on the subcommittee. I was told that the business of the Thursday meeting will be only to decide the points that will be treated in the actual schemata. There will be no consideration of the content.

I was very much impressed with both Tromp and Cefaux. Both are much older than I imagined they would be. Tromp speaks English fairly well, and I got along famously with Cefaux.

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Afterwards I walked over to the Congregation to obtain my tickets. First the secretary tried to tell me to come back Thursday A.M. I told him that would be quite impossible. Then I was brought in to see Staffa, who, for some reason or other, did not impress me at all. Afterwards he tried to get me to talk about the famous things, saying that he was on H.O. I gave him no information, and told him I considered the incident closed.

I was astonished to learn that he seems to expect Bill McDonkey over here very soon.

Before I left the place I went in to see Pizzardo. He was as pleasant as ever. I had all I could do to hold him back from calling the Pensinati

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Romano personally to get me in there. The old boy is as lively as ever.

From the Congregation I went out in the street to take a look around the Pensinati myself. On the way I met a very pleasant American named King who said that he works at the Smithsonian in Washington.

I rather liked the Pensinati and, at the moment, I believe I may move this way soon. In the meantime I must see Jim Tweed. There may be some mail for me at the NCWC office.

At one thirty I went to the Cardinal's apartment for a dinner, to which Hoban Drob (Hoban's auxiliary and a member of the congregation

or commission for bishops) Brennan, Donoghue and Hoban's doctor were also guests. The dinner was quite pleasant. Brennan drove me home at three. Then I took my rest. And I arose to write this.

Incidentally last night on our way to Marietti's store, Bill Cumming and I met Brennan and Willie Lalor. Willie did not recognize me minus the 100 pounds.

While I was with King this morning I met Father Valentine, one of my pupils from Washington. And a few minutes later, as I was coming out of the Pensinati, I met a Carmelite from Washington.

At the moment it looks as if I might be over here a long time. The Cardinal heartily

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approves my living at the Pensinati. I should be able to get over there by the end of the week. This place is costing me 4000 lire a day without meals.

10/25/60 - 9:15 PM - Room 75
Hotel Minerva -

After writing the previous entry I had a call from Monsignor Smith and Donoghue. They are coming over tonight. Then I went over to Palmiere's restaurant where I had an absolutely magnificent meal for 1300 lire. The management gave me a glass of Sambuca to finish things off.

I returned to find Smith and Donoghue getting out of a cab in front of the Minerva. We had a wonderful hour here in Room 75 and then they left. Now I am

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going, with the help of God, to say my office and to go to bed. I have already taken my pills for the night.

It still seems like a dream that I should have been chosen for the theological commission and then for the subcommittee. God has been exceptionally good to me. I hope I shall not show myself recreant to His gracious kindness.

10/26/60 4 PM Room 75
Hotel Minerva.

This is the big day. An hour from now we will be having our first meeting in the chapel of the Holy Office.

I slept late this morning. I said Mass about 9:30. Then, after the usual continental breakfast, I went over to

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Tanfani's for my two robes.
They were not ready.

I went to NCWC to see about
changing some money. Then
I went to the Pensinati over
on Via Traspontina to see about
a room there beginning Saturday.
Then to Palmieri's for dinner.
Then here for an hour's siesta.

I found a note here from
Willie Lalor. I am sorry
to have missed him.

A Carmelite told me
that Romeo O'Brien is
coming for the 18th of next
month with McManus
and others from CU.

10/26/60 Room 75 Hotel Minerva

I first went for my robes
to Tanfani's. He charged me
only 500 lire to fix the two of
them. Then I took a cab

to the Holy Office. I was apparently the first to arrive. But within two minutes of my arrival all the others came.

We went into the chapel of the Holy Office where we all knelt and sang the Veni Creator Spiritus. Then we all signed and took the oath of secrecy. Then the Cardinal brought us out into the hall of the Holy Office itself and gave us our instructions. We are to meet tomorrow twice, at 9:30 and again at 4:30. John Wright is going to pick me up at 8:45 in the morning at the front door of the Minerva. Our oath of secrecy was explained.

Altogether it was by far the most solemn affair I have ever attended. I met the

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Cardinal, Archbishop Parente, Archbishop Albareda, Bishops Griffith, Bishop Wright, Msgr. Cefaux, Msgr. Phillips, Fr. Philipp, Fr. Huerth, Fr. Dhanis, Fr. Rongo, Fr. Boli, Fr. Van den Eynde, Fr. Dillon, Bishop Franic. There were 28 present.

I shall never forget the thrill of hearing the American accents of Bishops Griffith and Wright.

Bishop Wright is going to call for me at 8:45 tomorrow morning.

Mr. Cosgrove told me I should have a fuzzy hat, so I bought one from Bertine at 3500 lire. Bishop Griffith took me to Bertine's. He called at 8 PM and we had a most pleasant dinner together at Palmieri's. The discussion was most interesting.

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The session at 5 PM was clearly the most important meeting I have ever entered, and I believe that it is in some ways the most important meeting of the 20th century. I pray God that I shall not fail His cause during the weeks of terribly hard work that lie ahead.

The Cardinal President made it clear that during the course of our discussions some of the secrets of the Holy Office will have to be revealed to us.

I am going to bed early tonight. I have left a call for 7:30 A.M. I hope that they remember it.

I shall never forget the evening with Bishop Griffith. And of course I shall never forget the first meeting of the Pontifical Theological Commission.

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10/27/60 Room 75 Hotel Minerva.
9:45 PM.

This has been the day of days. I was called at 7:30 and, after cleaning up, I went immediately to say Mass. Then I had a quick breakfast and Bishop Wright picked me up outside the hotel at about nine. We drove immediately to the Vatican. We were the first to arrive at the Aula Congregationum, but about all of the others showed up within two or three minutes. We had photographs taken, and, incidentally, these are now in my copy of the first volume of the *Acta et Documenta*.

The Cardinal President called us to order at about 9:30 and, after a prayer, gave us our first instructions. Then they

called for a vote on the number of schemata. Too many of the members took the opportunity to make speeches. I only voted for the proposition of Tromp, to the effect that ultimately there be only two schemata. I made sure, however, to insist in writing that these two schemata should contain all the matter now included in the four, and that the ideas set forth in the votum of the Holy Office should be inserted into these schemata.

There were relations on three of the four sketches of schemata at the morning session. The Cardinal appointed two subcommissions during the morning. One was to resolve the question of the number of schemata. It is headed by

Carpino of Monreale. The other was the one for the drawing up of the schema or at least the material on the Church. It includes Griffith, myself, Philips, Boli, Tromp, and Piolanti and Colombo.

I can honestly say that I had a lot to do with this part of the activity. During the rest period I happened to be with Piolanti and Carpino, and they were denying the fact that the actual schemata did not fully cover all of the points brought out in the H. of Office votum. I said that this did not worry me, since it would be very easy to insert such points into the actual schemata after the work of the subcommittees had begun. We prevailed upon Carpino

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to stay in Rome to head the first subcommittee.

As the first session ended, I grabbed Piolanti, who, up to that point had not been made a member of the subcommission on the Church, and begged him to take that place. He honestly did not want to, but he did.

We quit at about one, and John Wright and I went to a trattoria for a light lunch. I then took a cab over here to the Minerva for a short siesta. I rested a little more than an hour and then took another cab back to the Vatican.

This time the relatio for the fourth schema was given by Huerth.

I forgot to say that on my way out the Cardinal President

asked me what subcommission John Wright would like to be on. I told him the one on moral and social problems. That sort of thing is right down John's alley.

The afternoon session included the announcements of the subcommissions, including the revised subcommission on the Church with Piolanti and Colombo added. John had his appointment on the one for morals.

The Cardinal told us that the subcommissions should meet as soon as possible, before the members left Rome. Then Tromp invited us all to the Gregorian. In the afternoon Piolanti moved and had passed unanimously a resolution to the effect that

all the meetings of all the subcommissions would be held at the Holy Office.

At the end of the meeting we went to Tromp for further instructions. He told us that the orders were as before: that we were to meet at 4 in the afternoon tomorrow at the Borg. As soon as Piolanti heard of that, he went up to the Cardinal and reminded him of the resolution. Tromp was furious. The Cardinal was quite pleased, and so was I, and so was Griffith. The Pontifical Theological Commission does not belong in a convent run by a religious order.

The Archbishop of Mainz made a speech which was not particularly good. The

Bishop of Eichstadt read a commentary by Schnerrus. The old boy agreed with me that this should not be simply a treatment of the Church as the Mystical Body. Schnerrus thinks that we should start with the notion of the popular Dei.

Piolanti then insisted that another man be appointed for the subcommission on the sources of revelation because, he said, Van den Eynde has peculiar ideas about tradition. It was heroic work for our side. If this keeps up we shall get somewhere.

I left the place tired but happy. After the greatest day in my life for Rome.

The Cardinal has invited

Wright and me for dinner tomorrow at 12. Johnny is leaving on the 2 o'clock plane.

The Cardinal told me that he is going to try to get me out to Sophie [Marde]. God bless him.

Johnny wrote a letter to Pa cheering the deepest part of Keith's letter. It was signed by the three of us. American Dubois noted it and spoke about it. As a matter of fact Johnny wrote three or four letters.

Fronic gave a talk on the necessity of condemning communism. It was the best talk of the day. I took the trouble to congratulate him later.

I forgot to say that last night, on the advice of Harry Cozgrove, I brought myself to

a "Felpa" at Bernini's. I wore it, and the habit pian, today.

I had the pleasure of being driven home today by the Cardinal's autelya. I ate at Palmieri's and went home to write this.

I have left a call for 6:30 AM.

Again - Room 75 Hotel America

10/28/60 - 11:25 AM.

Another great day so far.

I got up at 6:30 and went downstairs,

but my server had not

come. I went out to Santa Chiara,

but I met a fine priest who

told me to say Mass at St.

Peter's, and I decided to take

his advice.

At about 7:45 Dinoghue

& Smith called for me, and

we went to St. Peter's. We

were right next to the Pope

when he came in. He looks

very well indeed. We had the best seats in the place.

After the Papal Mass had started I went out and said my own Mass, this time for Pa. I asked God to bless him and to give him many more years. This is his 86th birthday. By the way I sent the letter to him this morning.

After Mass I met my old friend the chaplain on the Giulio Cesare. He is a fine person.

Then I went back, stayed there for a few minutes, and came out with Dinoghue & Smith. We walked over to the Congregation building, so that they would know where to go at six. Then we walked to the Pensionnato Romano and

I told them I would probably be there tomorrow. On the way we met three of the S.A. priests. They told me that Ed Hanahoe is coming over.

Then we came back to the Minerva. The three of us had a nice visit, and then I had a rest, and now I am on my way to Holy Office for dinner with the Cardinal at noon. Johnny Wright is going to be there also.

3:50 PM - 10/28/60 Room 75 -

I took a taxi over to Holy Office and arrived at the Cardinal President's office on rather appointment at noon to the dot. Johnny was there. We had dinner together. Carpino came in and talked with us but did not eat.

Johnny discussed the Fanz

and gave a great line to make the Eminence think that he and I were always great buddies. He also gave Kennedy the back of his hand. Maybe this trip will have an effect on Johnny.

When I returned to the hotel, driven by the Cardinal's driver in his car, I found the notice of a telephone message "confirming" the meeting of the subcommission at the Borg. I called Piolanti and he knew nothing about it. I shall amble over to the Holy Office to be there at four.

Our explicit instructions were to be at the Holy Office at four. The Cardinal said nothing about any change, and as a matter of fact even made a joke of the location of all the subcommittee meetings at the Holy Office.

am afraid that this obstinacy of
Tromp's will harm the subcommission.

I must do my pretty
best to stop the rivalry. This
is definitely not a good thing
for the commission.

9:30 PM, 10/28/60 - Room
75, Hotel Minerva

This will necessarily have
to be the most disagreeable entry
I have ever made in any journal
of my travels.

I left the hotel shortly after
three and walked over to the Holy
Office. On the way I met one
of my former students, a priest
from North Carolina, who
has been sent over here to spend
a year at Lombardi's School
for a Better World. He is very
disappointed with the teaching.
However he has his own car

and is managing to learn some Italian.

I arrived at the Holy Office about four o'clock. A minute or two after I arrived Piolanti and Colombo showed up. We waited a few minutes and then Piolanti got in touch with some of the employees and finally with the Cardinal himself. The Cardinal seemed quite displeased and something was said about a change in the orders that he had given publicly.

The Cardinal then brought us into the hall of the Holy Office. He then went out to his Office. At about 4:45 Tromp arrived with Anciaux, Lebbe, Monseigneur Philips, and Father Bali. Tromp was furious. He asked me

if I had received the notice by telephone, and I told him that I had. I explained, however, that the Cardinal's orders were to come to the Holy Office.

Tromp led all the rest, Dubois, Bali, Philips, and Colombo, into his own office outside of the aula. Piolanti asked me to stay with him. The aula was, after all, the place the Cardinal had put us, and Tromp was making one last attempt to call the meeting in a place other than the one designated by the Cardinal President.

This situation lasted only a couple of minutes. The rest come in and the meeting was about to start. Then, suddenly Griffith burst into the room

with a paper from the Excelsior Hotel just like the one I had received from the Minerva. The only difference was in the fact that the Excelsior clerk had marked the meeting for 8:30 P.M.

Bishop Griffith had run immediately to the Borg, and had been told that Tromp had run out of there only a few minutes before. Then he turned up with us. Thus the first meeting of the subcommission on the Church was held with the following present: Dubois, Griffith, Tromp, Piolanti, Philips, Bali, Colombo, and Fenton. It opened with prayer, led by Dubois.

From the outset it was apparent that Tromp was

and that he was going to be very difficult indeed. Dubois presided, after a fashion, but Tromp did by far most of the talking. The following developments took place. I do not guarantee that they took place in this order, but what I say is exactly true.

A) Tromp announced that two men were going to serve as members of the subcommission. These are a Dr Scheff and a Dr Lenney, C.S.Sp. There was no vote, and the members of the committee were not asked to confirm or to pass on their choice.

B) I suggested Salaverri, who is a consultant to the Commission. This was my first entrance into the discussion, and it was

treated very rudely by Tromp. He said that Salaverri was very occupied. I told him that I was very busy also. Bali entered the discussion by stating that all the members of the commission and all the consultants were busy men, and complained that Tromp's remarks might be considered offensive to me. Of course they were and they were intended to be.

C) There was an endless discussion about the need for the volumes of the *Acta et Documenta* which has thus far appeared. Tromp promised to do his best to procure copies for all of us.

D) In the course of his remarks Tromp spoke of the necessity for the outside men because of the few numbers of the subcommission

who would be remaining in Rome. He spoke of Piolanti as busy with his jobs, and of Bali as always away from Rome on the business of the Mariological Congresses.

Both Piolanti and Bali answered sharply that they would remain in Rome and would attend every meeting. Later in the hotel, Piolanti said that he would like to leave this subcommittee.

E) In the course of his remarks Tromp said that I did not want the question of whether or not the episcopate is a sacrament discussed, but that the Pope and most of the bishops did. I did not pay too much attention as the statement was being

made, but, after he had gone on for a minute or so, I leaned over and asked Jim Griffiths if that was what he had said.

When I found that it was, I rapped the table immediately and stopped his talk. I stated clearly that I had never made any such statement. At first he said I had, then I repeated my denial and challenged him to prove it. He then referred to a previous statement in which I had referred to the fact that a classed as supposed to state the salutary doctrine of Christ and to condemn the errors opposed to it, and not to take up questions disputed among theologians. Of course I was quite vehement in pointing out that this was

not at all the same thing
as the statement he had
attributed to me.

F) It is worth recording
on this subject of the previous
statement of mine that Tromp
tried to twist this into a denial
on my part that study was necessary.
He was most rude and he kept
on shouting: "Haec non est vera."

G) His talk was interspersed
with obviously angry remarks
about the "Rector Majorificus," who
of course was Piolanti, and about
Bali, and even, to a certain extent,
Colombo.

H) At about 6:15 Piolanti
said that he was leaving. Bali
then spoke up and said that we
all ought to leave.

I) Dubois summed the
results of the meeting up in

this way. First the members were asked to write observations on the schema and then we were to obtain the Acta et Documenta. In the course of his talk Tromp had said that he and Philips would make out a list of the points on which we are to seek help from the consultants.

After the meeting Tromp came up to me to tell me that he had not been quarrelsome, but that I had been angry. I told him that he had absolutely no business to misquote me as he had. He said that he did not mean to offend me. I told him that he had been and was continuing to be very offensive.

A moment or two later Philips came up and said

that he would try to make it up between me and Tromp. I told him frankly that Tromp is no gentleman and that I did not care particularly about Tromp's feelings. I certainly do not want his particular friendship.

Philips wants me to write some kind of a schema and to give it to Tromp. This I shall probably do, since I have a lot to say here, and Tromp is the secretary.

Jim Griffiths took me across the street and he was very kind. He was most anxious that I should not be excited about what happened at the meeting. He has been very good indeed.

I went up for about two minutes to Steffa's party in the

Congregation building. I was looking for Smith & Donoghue, but they had either gone or had not come there at all.

On my way to a taxi I met Joe McKenna outside the Columbus Hotel.

I came back here and met my friend the chaplain of the Cesare outside the Minerva. He had some [lousy] with him and he did his best to have me give the fellow some lessons, even to have me hire a car for him. I escaped only after a struggle.

Then I came in and went to bed. Now I am up to write this. There has been no supper tonight. The reason is obvious.

The Pope is in a hurry for the Council. The boys here seem to

want to hold it back as much as possible. I'll see what I can do to help the Pope.

This is Pa's birthday. I hope he had a better day than I did.
11:45 AM, 10/29/60 - Room 75
Hotel Minerva

I awoke at 5 and again at 9 this morning. I had a marvellous rest, but I needed it very badly. Yesterday's debate took a lot out of me. I must take care that nothing of the kind occurs again. I could not stand many more like that.

I had to wait about 15 minutes to say Mass at the hotel. I finally said it, with the lugubrious Domenico serving as usual. Afterwards I had my breakfast, at which I took two entire pastries. Yesterday

I had no breakfast and no supper, so I felt that I needed the extra couple of ounces of bread to keep up my strength.

This morning I received my bill which was a few lire less than I thought it would be. I also received a fine letter from Pa. He seems to be very happy indeed. He is all excited about a Halloween party at Carroll Manor. I hope God may bless him with many more years of life and health.

Now to get down to the work at hand. Certainly I must write a report in Latin to the Council. Then I shall submit to the subcommission a sketch of the doctrine contained in the 13 points of the schema delivered to us at hand before the first meeting of the Pontifical Theological Commission.

Finally I think that C
should send a brief letter to
Johnny Wright.

First the letter to the
Eminence: I think that C should
write as follows. I shall then
translate what I have written
here into Latin and deliver it to
Holy Office with God's help,
on Monday morning.

Your Eminence:

May I humbly submit
to you this report of and these
few remarks about the first
meeting of the sub-commission
selected by Your Eminence to
work on the doctrine about the
Church for the full Pontifical
Theological Commission.

It is necessary first
to mention certain incidents that
occurred prior to this meeting.

During the evening session of the first meeting of the Pontifical Theological Commission it was voted by the members and announced by Your Eminence that meeting of the subcommission would be held in the Palace of the Holy Office. I left that meeting with the clear understanding that the first meeting of the subcommission de Ecclesia was to be held in the Palace of the Holy Office at four o'clock in the afternoon of the following day, Oct. 28.

Returning to the hotel shortly after one o'clock in the afternoon yesterday, I was given the following message which had been telephoned in at 12:10, that is, only a short time before. The message read: "Si conferma la adunanza stasera alle

ore 16,30 alla Universita'
Gregoriana. Da parte della
Congregazione del S. Ufficio.
Ore 12^o"

I was astonished at this,
since I had been told to report
to the Holy Office at four. I called
Msgr. Piolanti, and told him I
would meet him at the Holy
Office at four. Father Colombo
also came to the Holy Office at
that hour.

Shortly after 4:30 Father
Tromp arrived with Archbishop
Dubois, Msgr. Philips, and Father
Bali. A few minutes later Bishop
Griffith arrived with a note
like the one I had found at
my hotel. He had found the
same thing at his hotel and
his note said that the meeting
was to be held at 8:30 PM at

the Gregorian.

The actual meeting started at about 4:45 with the following present: Archbishop Dubois, Bishop Griffith, Msgr. Philips, Father Tromp, Father Bali, Msgr. Piolanti, Fr. Colombo and Msgr. Fenton.

At the meeting Archbishop Dubois presided.

Father Tromp announced that two new men, a Dr Schaaf and a Dr. Lecuyer, would be added to the subcommittee. I suggested that Fr. Salaverri be invited but Fr Tromp rejected the suggestion.

Fr Tromp announced that he and Msgr. Philips would draw up lists of topics on which the advice of experts would be sought.

At no time was the

subcommission polled

It appeared to me that Father Tromp intends to draw up the schema de Ecclesia by himself or with the assistance of some priests acceptable to himself. There was no work assigned to the members of the subcommission as [assigned to] designated by Your Eminence There was no duty assigned for the next meeting. There was no discussing the schema 'De Ecclesia' which had been given to us at the meeting of the full Commission.

It seems quite unlikely that I shall have any function at all in the subcommission on the Church.

Father Tromp, either intentionally or otherwise, was insufferably rude to me at yesterday's session. He claimed that he did not

mean to be offensive. Yet he certainly was continually and seriously offensive throughout the meeting.

In the light of the above, I humbly propose the following questions to Your Eminence

1) Should work be started immediately on all 13 of the points contained in the preliminary schema de Ecclesia?

2) Should that work be done by the subcommission itself or should it be left to Father Tromp and those he chooses to associate with himself?
Respectfully etc.

Eminentissime Princeps:

Humilitas Tibi offero
hanc relationem de prima
reunione subcommissionis de

Ecclesia, in aedibus S. Officii
Feria VI, die 28a Octobris
habita.

Proh dolor, necessum erit
in primis aliquid dicere de rebus
gestis ante ipsam reunionem quae
infelix certis ipsius reunionis
ab initis eventibus dependet.

Durante sessione vespertina
primae reunionis Commissionis
Pontificiae Theologicae, membra
huius commissionis diiudicaverunt
et Eminentissimus Praeses statuit
omnes reuniones subcommissionum
in aedibus S. Officii tenendas
esse. Et, post ipsam sessionem
vespertinam, ego sessionem
primam nostrae subcommissionis
de Ecclesia ad horam quartam
post meridiem in aedibus S.
Officii die 28a Octobris futuram
esse cognovi.

Sed, quando ad diversorium
redii heri, feria VI, ad horam
1:30 post meridiem inveni
communicationem lingua Italica
scriptam. Sic fuit: "Si conferma
la adunanza stasera alle ore
16,30 alla Universita Gregoriana.
Da parte della Congregazione
del S. Uffizio. Ore 12^o"

Quia nolui contra mandata
Cardinalis Praesidentis agere, per
telephonium cum D. Piolanti
communicavi. Et, ratione huius
communicationis, ad Aedes
S. Officii veni ad horam
quartam post meridiem. Ibi
inveni DD. Piolanti et Colombo.

Post spatium aliquem temporis
advenerunt DD. Dubois et
Philips et Pater Bali et Tromp.
Pater Tromp valde iratus est
contra me eo quod ad S.

Officium, potius quam ad
Universitatem Gregorianam
advenissem.

Fere immediate post
adventum sociorum nostrorum
Dubois, Philips, Bali, et Tromp,
advenit Dominus Griffiths.
Hic ultimus mihi ostendebat
chartam similem ei quam
ego in meo diversorio recepi.
Attamen in charta Domini
Griffiths conscripta fuit 8:30
loco 4:30

Dominus Dubois fuit praeses
nostrae reunionis.

Nuntiavit P. Tromp duos
sacerdotes tanquam nova membra
huius subcommissionis. Isti
sunt Doctor S-chaaf et Lecuyer.
Proposui vocandum P. Salaverri
ab Hispania, sed hoc consilium
est valde a P. Tromp rejectum

est.

Pater Tromp annunciavit
tabulam rerum de ecclesia super
quas consilium specialistarum
quaerendum est a se et a D.
Philips scribendam esse.

Istae diiudicationes fuerunt
solius P. Tromp. Subcommissio
ut sic non votavit. Nunquam
membra individualia interrogata
Nulla fuit discussio de schemate
compendioso constitutionis de
Ecclesia. Nullis, [determinatus] labor vel
functio membris individualibus
designatus est, exceptione facta
istius functionis D. Philips
assignatae. Non fuit aliqua
sententia de tempore proximae
reunionis. Certe ceteris ista prima
reunio fuit parvae utilitatis

Durante sessione P. Tromp
immensiter rudis fuit erga me.

Actualiter in sermone suo
me citavit tanquam opponentem
sententiam Concilii de sacramentalitate
episcopatus, contra Romanum
Pontificem et contra maiorem
partem episcoporum. Immediate
sermonem eius interrupi, negans
me unquam talem opinionem
dedisse. Obstinata tamen
insistebat, et finaliter [dedit]
(semel omnino male)
rationem de sentiis meis de
re omnino differente.

Post sessionem nostram
P. Tromp mihi declaravit se
non velle offensivum esse. Sed,
sive fuit directa intentionem [eius]
vel praeter intentionem,
fuit omnino rudis et offensivus.

Neque, sub [istis conditionibus],
Eminentissime Princeps, Tibi
propono haec vota.

1) Ut labor immediate
incipiat super omnia 13
puncta in nostro schemate
compendioso de Ecclesia.

2) Ut non advocatur
secunda reunio nostrae subcommissionis
ad tollendas fructus infelices
primae reunionis.

Sum in omnibus, Eminentissime
Princeps

Servus tuus in Xt obediens.

I shall change the last paragraph
on p. 128 to read thus.

Sed emotionalitas P. Tromp
in istis circumstantiis pro
nihil habenda est. Debemus
omnes laborare pro bono
nostrae subcommissionis. Ergo
Tibi, Eminentissime Princeps,
promitte dare, inter dies
sat paucos, si Deus permittat,

[elencum theriam] de omnibus
13 punctis in schemate nostro
contentis

10:20 PM - 10/29/60 - Room 75
Hotel Minerva.

I have been working at the
essay and at the letter all day
long. At 1:30 I went out to
Palmieri's and had a good dinner.
At 8 I went to the Excelsior and
had supper with the Sebastians from
the Colombo. It has been a very
pleasant day after the rigors of
yesterday.

The letter is all written.
With the exception of a few improvements
in style here and there, it is just
as it is in this book. I think I
shall take it to the Eminence
tomorrow. Of course I realize
that it is a very strong document.
Yet I know that Tromp is

definitely a hostile person. He is manifestly of the J. Courtney Murray group, and would do anything to get me in trouble. So I believe that it is to my advantage and to the advantage of the Commission to put this relation into the hands of the Cardinal.

It is definitely unfortunate that things like this have to be. Yet that is the way things have broken for me since the old days in Easthampton, in Lenox, in Davenport, in Rochester, and in Washington. Now it must be in Rome. I can only pray that God may protect me.

Other people seem to go through life without attracting enemies. Yet they gather around me. Poor old Tromp, complete with the [ripe pimple] on his nose,

is just one of a group. And I certainly should hate to fall into the hands of Staffa.

For me, however, this is one of the glories, if not one of the joys, of the priesthood. It is obvious to me that Tromp, complete with pimple, wants to have the Council define as dogma what he has put in his silly books. That would be tragic for the cause of Christ. And so I shall do what I can to prevent it.

I certainly feel better going to bed tonight than I felt last night. Pa's letter cheered me a great deal.

Today was the day I was supposed to move into the Pensionnat Romano. The Cardinal told me the day before yesterday that he thought he would put

me into Saint Mark. I shall do nothing until I hear from him.
10/30/60 - Feast of Christ the King. 10:10 PM. Room 75 - Hotel Minerva - Rome.

I slept until after 9 AM today. Then I tried to say Mass. The lugubrious Domenico was out today, and I had quite a time getting ready for Mass. I finally said Mass and finished about 11:00 AM.

I was so tired that I rested until about 2:6 PM. Then I went to Palmieri's for dinner. The dinner was quite satisfactory.

After dinner I called Joe Smith and Carly Donoghue at the [Fatomita]. (34-04-10). The boys came over about 6. We discovered that today was the sixth anniversary of our elevation to the position of domestic prelate.

At about 6:30 we went for a walk and saw some of the better churches in the vicinity. At about 7 we went to Palmieri's for supper and stayed there until about 9:45 PM. We had a wonderful time.

I have decided that, in spite of Tromp and his people, we shall have a great body. I shall say my office + retire.

The conversation at supper was delightful. I am reminded of the statement: "Life gives us only moments, and for these moments we give our lives!"

I think I managed to bring the boys to see how the life of a priest is directed to Our Lord, His Love and His teaching.

At the moment I think that it will be best to give Cardinal

Ottaviani the letter I have written. After all, Tromp, with the pimple on his nose, is trying to frustrate the efforts of Cardinal Ottaviani and of the Pope. As a loyal priest I should try to stop him. There is every indication that I shall fail if I try. But, to my mind, this is the real evidence of loyalty to Our Lord.

Today I bought my first newspapers, the Rome American and the Osservatore. Nothing in either of them.

This was a remarkably comforting evening. God bless Smith and Donoghue. Tomorrow, with the help of God, I should begin my thesis on the 13 points indicated in the schema. If I cannot get them across to Tromp, with the pimple on

his nose, I shall try to make
a pamphlet out of them. I
am sure that Johnny Wright
will help me. Or will he?
10/31/60 4:30 PM, Room 607
Pensionat Romano

This has been quite a day
also. I slept late this
morning and said Mass at
the Minerva. It was raining.
I waited for a bus and then
walked over to the Holy Office.
The Cardinal invited me to
dinner and sent me over to
the Santa Marta. The superior
there obviously was angry
at the Cardinal for sending
me over, and she gave me the
old run-around. I went
back to the Pensionnat, found
I could have my room, and
here I am.

It is a decent sort of place. I
am on the top floor. There is an
air of newness about the place.

The Cardinal wanted t know
who was expected t get Phil.
I told him Johnny Wright. He
likes Johnny.

I must begin my list of
theses tomorrow at the latest.
I hope I can get along in this
place.

Hugh O'H Doherty was around
today. The poor fellow is a wreck.
He is going t the hospital for a
few days, and then he is leaving.

The Eminence asked me about
the meeting. I told him what
went on, and said that the
results were very poor indeed.

I must get off some letters
immediately. I have not written
t Pa for a long time.

11/1/60 - Room 607 Pensionat

Romano. 7: PM

After I finished the above entry I wrote letters t Pa and t Johnny Wright. Then I walked up t the Holy Office t mail them and t inform the Cardinal that I had moved.

On the way up there I met Cecchetti. We had a good talk. He introduced me t Del Ton, one of the new men and now the Holy See's first Latinist.

At Holy Office I saw [Cargone] and the Cardinal and posted the letters. Then I came back here for supper.

I was not impressed with the place, particularly with the dining room. But, just after I landed in the

dining room I heard what was obviously an American voice. I sought the fellow out and found that he is a Father Robert Lamb, a Basilian from Houston, Texas. He has the room under mine and will be here the next ten months.

After we were seated the man at the next table introduced himself. He is Father "Michele" or something like that. He is fabulous. He leaks information like a sieve. He tells of all the marvellous trips he has made. He is something on the general secretariate for the coming Council. He is a clown, but a fantastic clown.

Helene Hoffmann from CU is also here. [Hennie] has grown terribly old. He

also has some sort of a job with the secretariate.

The supper was light. I should not have any trouble losing weight here. And I am beginning to realize that I should get back to Washington just as soon as possible.

I had a long talk with Lamb after supper and then went to bed.

I awoke about 8:30 and said my first Mass in the chapel of the Pensionnat.

After Mass I walked over to the Minerva to pick up my tooth powder and some other things I had forgotten yesterday.

On the way I met Hiley, the Master General of the Carmelites. He told me of the low morale over

here. He said that there are some scripture men, actually teaching that the Acts account of the Ascension is only another statement of the Resurrection story. He thinks that some of the Jesuit professors are ruining the teaching of theology in our time. And he told me about his man Xiberta. It is Xiberta who is convinced that some of these men are actually trying to change the Church. After getting my things from the Minerva I walked over to the Old American College. [Emmenegger] was there. He again told me of the bad situation. He expects this to be his last year here. He was especially bitter about the money-collecting activities of Tauleri. He thinks that Tauleri is selling poor old Pope John

out day after day.

I took t lunch back here
and had dinner. Our clown's
amount of news continues t
increase. We now learn that
there will be a consistory in
December at which 15 Cardinals
will be made. One of them
will be Msgr O'Connor. He
thinks that Msgr O'Hara will
go t Phil. He is quite a guy.
I never saw a diplomat that
talked so much. His favorite
saying seems t be: "There are
rumors, and we hear them."
He works very hard indeed t
give the impression that he
is a very important man.
I had a good rest this
afternoon. I arose and took
a walk out on the terrace. I
found some steps and dis-

covered that I could climb t the roof of the building that occupies the right-hand side of the Via Conciliazione at the Tiber end, as you face St. Peter's. It is the best view of Rome I have ever seen, better than the Canadian College roof, and far better than the roof of the Villa. I called Lamb and we had a look at it together. We were there at sunset.

The question I must face now is that of formulating the theses on the Church. I hope t write them first in this book in English, then turn them into Latin and improve them a bit, then hand them in t the Commission. After that I think I had better take off for Washington. I can see a terrible amount of

frustration over here. I must pray and I must not allow my faith to waver.

1) After the sin of Adam and his reinstatement into the life of divine grace, the entire human race divided into two opposing camps. One of these is the kingdom of God, the true Church of Jesus Christ. The other is the kingdom of Satan. These two kingdoms have opposed each other from the beginning and will continue to fight each other until the end of time.

2) The kingdom of God is the company of men and women whom God has chosen and taken out of the kingdom of Satan.

3) It is the group, with which God had made a covenant in such a way that

God accepts this company as His own and the group is directed by the divine positive law contained in a revelation that is supernatural both in the way in which it is given to man and in its content.

4) Since the sin of Adam the divine law has been contained only in a revealed message that centers around Jesus Christ our Divine Redeemer. In this way the kingdom of God has been, both before and since the advent of Our Lord, the "Congregatio fidelium in Christo."

5) The militant kingdom or Church of God on earth according to the dispensation of the New Testament is the one, holy, apostolic, Catholic Roman Church, the religious society over which the Bishop of Rome presides as the successor

of St. Peter and the Vicar of
Jesus Christ.

11/2/60 Room 607 Pensionat

Romano 10 AM

I had a very pleasant
evening and a good sleep. I
walked with the Dutch
Benedictines on the roof after
supper, then came in, finished
the Office and went to bed.

This morning I said Mass
about nine. The breakfast was
fine. I called Joe Smith at
the Fraternita, then called
the NCWC News Service. There
is one letter there, from John
Whalen. I asked them to forward
it. Now I can get on with
my work.

6) So it is that the Catholic
Church is truly the Kingdom
of God of which Our Lord spoke

in his instructions and parables
& His disciples and to the multitude
who came to hear Him.

letters today to Pa, Archbishop
Boyle, Bishop Weldon, Maurice
Jack King, Frank Connell, Bill
McDonald.

I finished the letters and
went up and mailed them at
the Holy Office. Today is a holiday,
so I could not get in to the
room of the Commission. Then
I took a walk along the Via Aurelia
and saw, among other things,
the Hotel Michelangelo, where
Maurice stayed when he was in
town the last time.

Then I bought this pen and
a notebook and another pen. In
the future I shall keep the
thesis in more finished form
in the other book. I may use

them in this one before I decide
to pass them in to the Cardinal.
This, so far, is the best day
I have had since I came over here.
5:05 PM, Room 607 11/2/60

I made a mistake this noon
and went down to dinner too
late. My Teza friend was
not there. The Polish refugee
to my left was making a great
play to have me help him to
get a teaching post in the States,
or at least to give him some
Mass stipends. The old boy
across the table told him that
this was bad taste. He
was right.

After dinner I went for a
walk on the roof. After I
was there a few minutes one
of the natives came out and
gave me an invitation on

closing the door to the 6th floor
every time one goes out on the
roof. This is one of the days when,
like good Hitler, I have had
quite enough. I sent the fellow
on his way.

I had a fine siesta and now
to continue the thesis. As of now
I am working on thesis n. 6.
11 PM, Room 607. 11/2/60

Nothing much has happened.
I finished the sixtieth thesis,
then said most of the Office. Then
I went down to supper. We had a
very pleasant time. Frank and
I went for a walk on the roof
after supper and then spent some
time here talking.

Our Maltese friend [Cusho]
was born in Alexandria. [He] told
us that he saw [Spell] coming
out of the conclave looking white

and shaken. I learned tonight that just prior to the Reformation most of the bishops had been known lawyers for a couple of centuries.

Tomorrow, with the help of God, I shall see what I can do about getting into the room of the Commission. I hope to do something there before I start. What I am doing will be of great service to me, if I live for future work at the University. Most probably it will not have much to do with the Council.

If I can get at that second volume I shall see the votum of my own Congregation. It should be interesting. Apparently both Romeo and Cecchetti are fairly well entrenched in the Congregation. It is obvious that

Steffa would try to get them out if he could.

Immediately the Pensionnato has turned out to be less poisonous than I thought it would be. It may improve a bit as time goes on. Still, however, I should try to get back to Washington as soon as I can do so without letting the Cardinal down.

Frank told me a story that appears in the life of Kelley, the Extension man. It seems that one of his first assignments was that of cleaning up a parish which had been run by some "intellectual" rector. I told him about Ed Marshall's adventures in Florence, where he found that the Catholic faith had suffered terribly as a result of the bad instruction given by [Pat Gallen] during his years there.

Of course old Pat was a Modernist. Interestingly enough, I remember that McGowan brought me up to Dalton to visit old Pat when he was dying.

11:40 The Room in the Palace of the Holy Office reserved for the members of the Pontifical Theological Commission. 10:05 AM

I came here this morning after Mass and breakfast. The little priest who is an employee of the Holy Office let me in here. Tromp is in the room with me, but I have not yet been able to see whether or not he still has the pimple on his nose. I am here to study the votum of the Congregation of Seminaries and Universities. From Steffa's letter, which opens the thing, I have at last found the proper formula

for ending a letter to a Cardinal. It reads: Prostrato al bacio della S. Porpora, sono lieto di professarmi dell'Eminenza Vostra Reverendissima
dev.mo

Well, that is one thing to learn this early in the morning.
10:30 AM - A room on the ground floor of the Holy Office. I have just been moved here by Father [Deeley]. This is a part of the academia of the Holy Office. It is under the direction of Pontioli, who is a very pleasant person. I have the whole room to myself at the moment. It is much better than the one upstairs.

By the way, the address of the Steffa letter to Tardini is: Eminenza Reverendissima,

This is getting quite interesting indeed. In this room there is

ample space for six men to work.
There is also a magnificent library.
The Votum of the Congregation
of Seminaries and Universities is
summed up under the following 14
headings.

- 1) De Sanitate et integritate
doctrinae in Universitatibus catholicis
et in aliis catholicis scholis tuendis,
pleno cum obsequio erga Ecclesiae
Magisterium.
- 2) De relationibus scientias theologicas
cum Ecclesiae Magisterio.
- 3) De ratione docendi S. Scripturam
praesertim in Seminariis Clericorum.
- 4) De doctrina S. Thomae servanda.
- 5) De cognitione et usu linguae
latinae in studiis ecclesiasticis
- 6) De iure Ecclesiae proprias erigendi
scholas cuiusvis gradus et ordinis -
de scholis catholicis expetendis,
erigendis, et fovendis.

- 7) De adolescentium utriusque
sexus "coeducatione."
- 8) De Ecclesiae iure proprio et
exclusivo instituendi clericos.
- 9) De vocatione sacerdotali
- 10) De ratione studiorum quae in
Seminariis curriculum proprium
ecclesiasticum praecedunt
- 11) De distinctione inter studia
omnibus clericis communia et
studia ecclesiastica [universitatis]
- 12) De aetate ad S. presbyteratus
ordinem suscipiendum
- 13) De Seminariis interdiocesanis
- 14) De competentia S. C. de Seminariis
et Studiorum Universitatibus relate
ad dispensationum melius definienda.

The first four are directly
connected with my own material.
Consequently, with the help of God,
I shall confine myself for the
present to a study of these.

Under the first heading, that is "De Sanitate et Integritate Doctrinae," the Congregation urges the following seven points (316)

- 1) Doctrina catholica de vi, quae inest rationi humanae ad Dei personalis existentiam et factum divinae revelationis demonstrandum.
- 2) Genuina notio de immutabilitate veritatis revelatae et de progressu dogmatico.
- 3) Genuina notio de gratuitate ordinis supernaturalis
- 4) Doctrina catholica circa historicitatem Evangeliorum quoad narrationes de Iesu incarnati doctrina, miraculis, resurrectione.
- 5) Mens Ecclesiae circa genuinum sensum dogmaticum de peccato originali et de sacrificio redemptivo Christi.
- 6) De Ecclesiae Magisterio ordinari

eius natura, infallibilitas, extensio,
qualitas adhaesionis ipsi debita.

7) De recta sacerdotii notione.

In the introduction to this votum, pp 315f., are the following two paragraphs which are substantially what I said, and what Tromp contradicted, at the first meeting of our subcommission. I shall quote them here in full. And I am delighted to find that my own organization inserted this teaching into the votum.

As far as I can see Tromp would never have attacked this position if he had given a second's thought to what he was saying. He was, however, so furious at being thwarted in his design of having the meeting at the Greg, and so displeased with me in his capacity as the Roman leader of

good old Courtney, that he lashed out without thinking.

Here are the two paragraphs:

Ratione habita actualis status
Universitatum et Seminariorum, quoad
sanitatem et integritatem doctrinae
philosophicae - theologicae, non
videntur postulandum ut Concilium
Oecumenicum peculiares quasdam
quaestiones doctrinales theoreticas
huiusmodos statuatur, veritates definiendo
in documentis magisterii ecclesiastici
nondum explicite contentas. Valde
optandum autem videtur ut simul
cum solemni fidei catholicae
professione, quam Episcopi pluries
postulant, organica tradatur
explanatio dogmatica, quae et
doctrina in Athenaeis atque
scholis catholicis tradenda et
praedicationis oralis scriptaeque
Verbi Dei, regula dignoscatur.

Perspectum namque videtur ut in tali expositione dogmatica Sacra Oecumenica Synodus etiam illas veritates inserendas curet, quae tendentias quibusdam doctrinalibus hodiernis non plene sanis nec satis integris continere vident. Ita enim fiet ut et doctores in cathedris et pastores animarum in praedicatione Verbi Dei cum aequali libertate apostolica tutum Evangelium doceant et annuntiare audeant, viam invenientes. Magis ab obstaculis errorum hodiernorum expeditam.

Of the seven points brought out in the section "De Sanitate et Integritate Doctrinae," nn 3, 4, and 6 are the most important for my work. I shall, however, also consider n. 7. I believe that this should be considered by our

subcommission. We are going to consider the designation of the Church as the "royal priesthood." It would be foolish to use the term "priesthood" twice in the same document with different meanings.

Now for the individual sections, which, by the way, are individual numbered paragraphs
I n. 2 - Likewise it seems necessary that certain fundamental principles about the immutability of revealed truth and about its connection with dogmatic progress be declared. For since historicism constitutes as it were a new and specific category of modern culture and since there is a widespread doctrine holding that since no certitude may ever be so absolute and unchangeable

as not to fall under the law of an indefinitely advancing evolution, the human mind never obtaining any truth which is not subject to further correction, there has grown up under the influence of this teaching a certain tendency to think that even all human knowledge of divine revelation is subject to that law of evolution. Hence it would follow that the human intellect can never acquire knowledge about God and about the divine mysteries which is complete or simply true, but that all the truths of our faith, as they are proposed to each age, should rather be called "approximations," partly in agreement or in accord with the divine Object they are meant to express, and partly contradicting these divine Objects. Hence there

arise the relativistic tendencies. If they prevail, they will again lead exegesis and theology to the condition from which, the crisis of Modernism arose. Hence, in order to take care of the solidity of the doctrine and of the legitimate demands of the historical sciences, it would be most important for the Council, after having set forth the unchangeable stability of the truths of the faith, to urge the value of the dogmatic definitions which are perfectible but still irreformable, and which do not change from one meaning to another, and that the Council should at the same time show there is a progress of revealed truth (*progressus veritatis revelatae*) in the life of the Church. That would

certainly be of great help to the exegete, and the theologian who are called upon, not only to teach the science, but to investigate it further.

- The first part of this paragraph is quite good. The second part should have gone into the nature of this "progress in revealed truth." I think I have the answer in my teaching on the continuous "tradition" of the Christian message in the Catholic Church. I have been giving this to my boys at the University for many years.

In #4 - Likewise the Council should openly ([plenius formulius]) teach by its authority that the truths which the Gospel asserts about the life, the preaching, the sacrifice and the resurrection of Our Lord are historical truths

These statements or formulae of the Council, without excluding the criticism of the text of the New Testament and the present-day insistence on the "inwardness" of the Christian religion, should establish the fact that these great works of God are historically true. This is most important today to avoid having the Cross of Christ and the glory of His resurrection emptied out of modern culture. But it would also help to make Catholic exegetics and theology more forceful against the errors of those who try to explain everything in the origins of the Christian religion in terms of a certain subjective religious experience.

- This paragraph I find somewhat disappointing. The

year when teachers of theology in Catholic universities are denying, among other things, the objective reality of the Annunciation and the Ascension seems to call for somewhat stronger language than that found here.

In 6 "Magni momenti esset momenta ut tractatio quae in Concilio Vaticano de hoc magno fidei mysterio [de Ecclesia] incoepa non autem finita est, nunc perficiatur." 318

Plenior enim explanatio de infallibilitate totius Ecclesiae hierarchiae multum profecto conferet ad scopum huius voti de sanitate et integritate doctrinae in scholis catholicis servandae. Eius vi illa pastoralis obligatio ad depositum sancte custodiendum (I Tim 6:20), quae

Episcopus competit, totius
populus auctoritatibus ante oculos
fidelium accipiet; quo fiet
ut vigilantia pastoralis ne
perversa ulla doctrina "ut cancer
serpat" (II Tim 2:17) in organismum
Ecclesiae, non fere exclusive ad
Dicasteriis Sanctae Sedis nomini
et auctoritati supremi Pastoris
sustineri debeat; sed plenius
a Magisterio et gubernatione totius
Episcopatus, cum
magna emolumento totius Ecclesiae.
Simul autem summi momenti
esse videtur ut accuratius explicetur
natura, ambitus, auctoritas
magisterii ordinarii Ecclesiae,
determinetur etiam qualitas
adhaesionis ei debitae et
urgenter reserentur et oboedientiae
quas theologi et omnis scientiarum
sacrarum cultores eidem

praestare debent" p. 319

The first part of this citation is perhaps the most important statement I have yet found in any of the vota. It is an expression of the fact that today and for the last few generations (perhaps since the silliness of men like poor Dupanloup in France) the bishops of the Catholic Church have been recreant to their obligation to safeguard the purity and the integrity of the Catholic faith in their own dioceses. They have been leaving all of this work to the various Congregations of the Roman Curia, and in particular to the Holy Office and to our own Congregation. This is magnificent.

The second part of the above citation is somewhat disappointing. They should have gone into

the distinction between the ordinary Magisterium of the Church which is found in the Pope and the Bishops and the Pope's own ordinary Magisterium, to which the encyclical letters belong.

- The part on the priesthood, or further consideration, does not come within the area of my subcommission.

Now for II - De Relationibus scientias Theologicas cum Ecclesiae Magisterio.

- For our department of eccles. information. It is time to go home to dinner, so I got up from the desk where I have been all morning and looked out the window. There is a little courtyard outside.

The half towards me is

paved, and is, in fact, the entrance to some garages on the left. The half away from me is a garden. There is one narrow entrance up against our building to the right. And, in the wall above the garden, the wall opposite the window of my office, is the regular Roman street sign "Vicolo della Inquisizione." So, I am working in an office that faces on Inquisition Alley.

While I was writing the matter in red the archivist came in to let me know discreetly that they were closing the place up. And French librarian came in. The archivist, a Hungarian, also hinted that he did not want to open the office this afternoon. And tomorrow is a festa. But the place will be open for business on Saturday. That is all right

letting out tonight to Pa,
Bill, Joe Jordan, Ed Berard,
John McCaffrey, Phil Boner,
Walt Connell.

Now I must go out and
mail them at the Holy Office.
I must step on it in my own mild
sort of way.

Room 607 - 10:48 PM 11/3/60

I took some of the letters
and walked back. I went in
and picked up Alfa-Romeo
and found that it cost about
\$2000. Then I said some office
and went in to supper. It was
very pleasant tonight.

Then a walk on the roof,
then some rest, and here I am.
I have done nothing on the thesis
up until now today. It has
been altogether a very pleasant
day indeed.

I found a letter from Pa in my box on my way to the Holy Office tonight, and one from Bill and the nice people I met on the ship on my way to the Holy Office this morning. Both letters were quite consoling. Bill's was very long. He is a genius. I could never write that way.

Tomorrow, with the help of God, I must go for dinner with the Cardinal. Tonight our Maltese-Alexandrian friend (who turns out to be precisely 'a good fellow') was trying to make a big man of himself by denying the "poor figure" cut by the Cardinal in his famous speech on Church & State. I put the questions on that in very short order indeed.

I talked with Smith and Dinoghue of the Materna again today. The old boys are having the time of their lives. Colby

wants to finish his supper early the way we do in America. He does not seem to realize that this is simply not done here in Rome.

There is a rumor here tonight that Adenauer flew over to New York to ask the German-American to vote for Nixon. It seems impossible. Some of the natives must confuse the names Eisenhower and Adenauer.

I have just listened to the Cinerama news. There is no such story. The betting is still on Kennedy. I hope he wins, although I shall not be very sorry if he does not.
11/4/60 Room 607 Pensionnato Romano
5:42 PM

It has been a pleasant day. I slept late, said Mass, but missed breakfast. Then I worked for a while on the thesis. I completed the reading for

the first entry of the schema [compendiosum] and did some of the second. All told, I have finished 34 theses so far. I hope, with the help of God, to get through a couple more tonight.

At about noon I grew a bit tired and I went up on the roof. A crowd gathered in the Piazza S. Pietro to await the Pope's blessing, but when I left, at about 12:30 PM, he had not yet shown up. The Vatican Radio at 4 PM, which was all "invece to the Pope" said that the affair this morning (which was the second anniversary of his coronation) lasted only about an hour.

At about one I went up to the Holy Office for dinner with the Cardinal. Also present were the Apostolic Delegates to Canada,

the rector of the Canadian College (who is none other than my old teacher Bissonnette) a Count, a Commendatore, two other Monseignors, and the boss's nephew. I like this nephew better even than Renato but I cannot remember his name. The dinner was one of the best I have ever had in my life.

The talk at table was not particularly interesting this noon. After dinner they showed movies and I recognized myself in a couple of the scenes. I weighed a bit more this time last year.

Before we left the Cardinal said something about giving me some more material for study. He seemed quite pleased that I was at the office yesterday. Of course it must

look rather bad that of the great number named as members of the Theological Commission (all of whom are on one or another of the subcommissions), I am the only one who showed up for actual work at the place.

The Cardinal seemed to think that the actual Council would not be held for quite some time.

As far as I can see, the thing could be held fairly soon if the powers that be here wanted it that way. I think that they are actually stalling. Certainly the conduct of Tromp gives that impression. He has done nothing to parcel out the work of our subcommission as yet. The one on morals has given out assignments to three of its men. Old man Hurth is running that one. And that is

one on which the Cardinal, at my suggestion, put Johnny Wright.

This morning I had a pleasant talk with Lamb and with Fr. Kenny, an Irish priest who is working in New Zealand. This place is becoming quite lovable.
11:40 PM - 11/4/60 Room 607

I had a very pleasant supper and said goodbye to Kenny and to the two little Benedictines from Oosterhout. I hate to see them go. I was lazy tonight. I came in and lay down, then finished my Office. It is late, and I am sleepy. And so to bed.

With God's help tomorrow I must go to Holy Office in the morning to learn more about the votum of the Congregation of Seminaries and Universities.

The influence of Cecchetti and Romeo shows. They are outstanding scholars. They are always passed over for promotion, which shows that something is wrong at the top.

My big Polish friend from the votum told me tonight that there are over 6000 priests in Italy who have jumped the [league]. Lamb claims that there are 4000 in the USA. I doubt this last figure. The Polish professor claims that the pastor of The Trastevere parish down the street has four laicized priests under his care right now.

Yet, as far as I can see, they continue the very nonsense that brought this situation into being. 11/5/60 - 11:10 AM, The room off Inquisition Alley, or, to be more formal about it, Vicolo dell' Inquisizione. This is the proper

spelling.

I had a good sleep last night and arose at 8. I said my Mass and had breakfast, and came up here to the Holy Office at about 9:45. At breakfast I read in Il Tempo that there are reports current in Europe that Khrushchev has been arrested. There may be great things breaking out this year. At the moment old Khrush seems to have the initiative well in hand. Morrow, which first had nothing to say, now keeps repeating that these reports of Khrush's fall are entirely erroneous. Anyway this will be something to watch for the next few days.

The place is jumping here. A cleaning man just came in with a Dominican brother. They both went out without saying a

word.

When I looked here about 9:45
I found the door to my office locked.
I went upstairs and contacted
Alfredo. He got in touch with
a certain De Magistris, and
here I am. The fellow who
brought me here, whether he is
De Magistris or not, stuck
around in the room for about
twenty minutes. He finally told
me how to get out of here when
I get ready to go.

Then a few minutes ago the
new workman came in here to do
something to the blinds. They have
gone now.

I suspect that my coming
here mornings is disturbing
someone in the setup. Apparently
poor old Tromp, whose pimple
may be better by this time, thinks

that I am taking my position very seriously indeed.

Now, at 10:25, the workmen have gone and I can begin, or rather continue, my study of the pertinent parts of the votum of the Congregation of Seminaries and Universities.

I was studying the first four of the 14 headings in the votum of our Congregation. I had finished the first, "De Sanitate et Integritate Doctrinae in Universitatibus Catholicis et in aliis Catholicis Scholis Tuenda, pleno cum obsequio erga Ecclesiae Magisterium." Now I shall start the second.

This is entitled "De Relationibus Scientias Theologicas cum Ecclesiae Magisterio."

It opens with the observation that the celebrated people of our

time tend to rely too much on their own powers. Then it goes on to say: "Dolendum sane est ad ipsam Fidei cognitionem, indag[em] momentum theologiarum scientiam, plus minusve consciam hanc liberationem, seu potius licentiam, nonnullos etiam inter catholicos extendere velle: quorum quidem alii theologiam disciplinam philosophiae parem esse contendunt, ac pro tanti sumendum in ea veritatis criterium putant iuxta theoretica principia vel rationalistica, vel idealistica, vel relativistica quae profitentur; alii vero cum practicae philosophiae similem aestimant, et principale criterium in ea statuendum putant iuxta interesse affectum. Utrique hoc habent commune quod nullam externorem, seu transcendentem

regulam accipiunt, assensum:
vel totum veri ambitum intra
rationis limites contineri, vel
etiam ab ea produci; vel nihil
definitum et absolutum posse
determinari, quin ulterius et
contra progressi ductui; vel quocumque systema eo plenius valere
quo certius respondeat subiectivis
instinctibus et affectibus. Quo fit,
ut magisterium auctoritativum
partes ipsi recuset, vel omnium
scientiam theologicam repugnare
illius auctoritates, vel, ad summum,
ad errores solemne praecavendos
valere concedunt."

In the next paragraph
there are the following two
sentences. After noting that
the most often neglected
in the first paragraph above
are those who try to erase the

contemporary feeling and forms of the public as the norm for theology. The votum goes on to say: "Non difficile perspicitur his delineamentis, non modo debitum Ecclesiae honorem detrahi, sed ipsam theologiae genuinam naturam et notionem, quam in scientia ratione solidae protendunt, subdelegari. Stat contra, nec debere potest, firmum Ecclesiastici Magisterii dictamen, quo nonnumum effici queam posse ut plenius, penitius, clarius intellegamus ea quae Deus benignissime voluit nobis patefacere, nullatenus vero posse contingere ut ea, quae semel definita sunt, vel in dubium vocentur, vel pius destituantur veritate. Est igitur prae oculis habendum primo quod Ecclesia definit de expressis fidei notiis, originis,

criterio, quid cleri debeant tenendum de eius ratione pervestigation quae est Theologia."

Then this section has three parts.

The first is "De fidei catholicae origine divina." The congregation quotes DB 1636, 1799, 1789, 1811. Then there follows the important sentence: "Unde sequitur primum certitudinis fidei principium esse Ipsam Summam Veritatem Dei, in dicendo summe veracis ac Moventis plenum eiusque creati intellectus obsequium; ideoque ad fidei propriae dictae actum elicendum voluntatem creatam debere operari, quae impellat intellectum ad assentiendum ob dictum Dei auctoritatem."

There is also a most useful citation from the Summa: "Fides

cognitio quaedam est, inquantum intellectus determinatur ad unum non procedit ex visione credentis, sed a visione eius cui creditur." Ia II 13 ad 3

That, incidentally, is exactly what I have been telling my boys at CU all through the year, when I was dealing with the thesis that theology is a science subalternata to the science of God and of the saints.

This section ends with the citation of the pertinent sentence from DB 2145. The second section is "De interiore habitu fidei ad Ecclesiam." It quotes DB 1800, 783, 1836. It points to Luke, 10:16 "qui vos audit, me audit."

Then the Congregation adds: "Et assensus Ecclesiae docenti et necessaria implicita et propria dictae Fidei habitus consistit

et actum eliciatum, quandoquidem formale ... obiectum Fidei et veritas prima, secundum quod manifestatur in Scripturis Sacris et doctrina Ecclesiae, quae procedit ex veritate prima. Unde quicumque non inhaeret sicut infallibili et divinae regulae, doctrinae Ecclesiae, ille non habet habitum fidei." (IIa IIae q 5, a 3). Et patet ex adductis assensum Ecclesiae docenti esse adhesionem non virtute nec pro mensura officii intellectus eorum qui magisterii funguntur, nec ratione efficacitatis argumentorum quae adhibent, sed precise ratione auctoritatis qua suffulta Ecclesia docet, Ecclesia namque docet illa ipsa sibi facta auctoritate, qua pollet Christi (cf. Io. 20:21): Sicut misit

me Pater, et ego mitto vos")."

Also quotes Tit 2:15.

And the Congregation adds: "Ex Magisterio porro virtute provenit non solum ut integrum Christi depositum revelatum servetur, sed etiam ut vis eius intelligatur, cum ex ipso Magisterio denique traditum nobis constet factum inspirationis Sacrae Scripturae et eius legitimus sensus."

Part three, which deals principally with the relations of theology with the Church's magisterium, contains this teaching in its first paragraph: "Sane theologia scientia non potest concipi a fide disiuncta, vel, quasi sui iuris, fidei iuxta posita, ita ut cognitionum alias generis suppeditet sola innixam principiis rationis. Quod si consideretur, theologicae scientiae notio

corrumpitur: nam theologia,
quatenus quidem et 'scientia,'
ipsa rationis supponit; sed,
quia est praecise theologica,
suum recipit sub ratione
Deitatis, quam Deus revelavit,
nec aliter cognoscere, sub hac
determinatione, posset: possumus
nisi per revelationem... Revelatio
igitur et fides, qua eam acceptamus,
praerequiruntur ad theologiam
scientificam constituendam
eiusdemque intrinseca et essentialia
constitutiva sunt - quotes DB 2120.

- Then: "Dupliciter autem munus
seu fungitur theologia: quatenus
nempe hinc quidem veritates
resque quae sunt in fontibus Revelationis
evoluta, eaque apte componit in
unum systema; inde vero,
discursum pervestes, e revelatis
veris, seu ratione principiorum

assumptis, ad conclusiones devenit.
Et si quidem prius praestat theologia
scientia, theologica effert unum quid
homogeneum constituit cum
revelatis veris, et actus theologicae
cognitionis informatior et regitur
ipso lumine fidei; si vero secundum,
theologica scientia non omnis eiusdem
rationis sunt ac revelata principia,
non igitur formaliter lumine fidei
tenentur conclusiones theologicae,
quamquam hoc praesupposito, sed
lateat proprie theologica ex duobus
constat, quae sunt: ipsa fides quoad
principia, rationalis demonstratio
quoad conclusiones. Non una
igitur eademque est dignitas
certitudinis competentis singulis
theologicis propositionibus; sed
habetur maior minorve
certitudinis firmitas prout conclusio
magis vel minus proxima est

revelato principio unde eruitur.
Ex hac capite infertur methodus
adhibenda in theologia demon-
strationis; nam plus tribuere
debitum deductivis ratiociniis
in systemate theologico conficiendo,
quam elementis revelationis ex
fontibus deductis, est minuere
propriam theologiae scientiae
praestantiam... Ceterum est notandum,
ad methodum quod attinet, non
modo positivum, revelatum elementum
pluris esse faciendum quam speculatio
disquisitio, sed ab ipsa cognoscendi
habiti revelati non posse theologiam
quam positivam vocant esse quod
habeat cumquam historicae
vel philologiae disciplina."

The following are two long
paragraphs:

"Maximi momenti consecrarium
inde profluit: videlicet a theologis

summam reverentiam esse adhibendam
Ecclesiae Magisterii non eo solum
quo fidei est, sed etiam, omni
providentia, qui theologus est; cuius
nempe scientia ex Ecclesiae magisterio
normam suam propriam habet, sive
ad errores vitandos sive ad ulterioris
cognitionis acquirendas. Cum enim
Sacra Theologia sit scientia revelati
veri, revelatum autem verum in
suo proprio sensu exponere et
evolvere sit unius Ecclesiae
Magisterii, perfecte nonnisi
servata subordinatione
rationis erga Ecclesiae magisterium
theologia, iuxta propriam definitionem
et legem proficere potest.

Quod si prae oculis habeatur,
facile perspicietur illos qui
excessivam vindicant theologiae
autonomiam relate ad Auctoritatis
momentum, non modo inania

inferre Ecclesiae, quae sunt fideles, sed etiam gravia falli quae se profitentur scientiae cultores, cum proprium sibi obiectum a se elongent vel etiam contra proprium obiectum hoc modo promovent."

Then is also this: "Ad rem propositam pertinet peculiariter ratio adhibenda in scribendis Sanctorum Patrum auctoritatibus: eorum versiones debent haberi qui solvendum ducant ad Patrum fontem: volunt autem isti SS. Patrum sententias solis historicis legibus interpretari; cum iam S. Pius X monuerit in encyclica Sacrorum Antistitum non esse "scripta Patrum singulorum interpretanda solis scientiae principiis, sacra quidem auctoritate seclusa, eaque libertate quae profana quamvis monumenta investigari" DB 2146

Evenit sane huiusmodi sententiarum
sectator: cum enim Revelationis
depositum D.N. Iesus Christus
Ecclesiae concrediderit non solum
custodiendum, sed etiam infallibiliter
explicandum, rem consentaneam
ordinis, etiam sub respectu logico,
contrariam faciunt qui, neglecto
explicatam per saeculorum
decursum ab Ecclesia data,
confingunt (sic, I think they
mean configunt) ad sensum
quem apud privata sua opinione
in Patribus fingunt; non ita
contra obvium logicae criterium
faciunt, quod dicta clara,
obscura, non obscura clare
esse demetientes. - Points
to words of Pius XII in Humani
generis, DB 2314. These
are the words I repeat most
frequently in my classes at CU.

I have also looked through section III, on the method of teaching Scripture. I see that they declare that a man who teaches the doctrine condemned in DB 2015 has fallen back into Modernism. The fact is, he was never out of it.

It is now 1:05 PM. I am going back for dinner.

6:30 PM, 11/5/60 - Room 607

Pensionnato Romano

On the way back I stopped in at my own Congregation and met Cecchetti or Romeo. I went out to lunch with Romeo at a restaurant where we both had steak dinners with good wine and all the trimmings for less than 500 apiece. Then we came back to the Pensionnato. Romeo had never seen the view from the roof. It was magnificent etc.

afternoon. The conversation was absurd. Romeo is down on the Christian Democrats. He is loyal on the question of orthodoxy, and very few over here are. To me the conviction here in Rome is an evidence of the existence of the Church as a miracle of the social order. In general it is being run by men who have no concern whatever for the purity or the integrity of Catholic doctrine. And yet, when the chips are down, the doctrine of Christ always comes through.

I shall never forget yesterday at Ottaviani's party, that Count (or Commendatore) who whispered to me that the keys of St Peter open everything. He was astonished and a little frightened when I answered serenely that they are for the kingdom of heaven only, and that to use them

[left margin: 5 - Scholastic Theol - Books (?)]

is an abuse. Evidently the fellow thought that I was not a believer, and he was slipping me the old password of the book by Peyrefitte. There does not seem to be too much real faith over here. We should move some of the people from Chelsea over.

I was interested in a picture in the hall of our Congregation. It depicts 14 figures who are supposed to be the great authors in what were taken to be the major studies when this was painted. I would like to have a small reproduction of the thing. As I remember them, some of them are

- 1) Civil Law - Justinian
- 2) Canon Law - Clement V
- 3) Positive Theol - Peter the Lombard
- 4) Moral Theol - St. John Damascene
- 5) Mystical Theol - St. Dionysius the Areop[agite]

- 6) Apologetical Theol - St. Augustine (7)
 - 8) Arithmetic - Pythagoras (8)
 - 9) Music - Tubalcain (1)
 - 10) Grammar - Priscian (14)
 - 11) Geometry - Euclid (9)
 - 12) Astronomy - Ptolemy (10)
 - 13) Rhetoric - Cicero (13)
 - 14) Dialectic - Aristotle (12)
- [Philosophy struck through]

I never thought that I could
remember all fourteen. (11/8/60 - I didn't)
Tonight I end my first full
week in Rome. More than a week
has gone by since that disastrous
first meeting of our subcommission.
The Cardinal told me yesterday that
more men are being called to our
subcommission. I suppose that two
of them are the men Tromp announced
on Oct. 28. They are certainly his
creatures.
During this week I have
not heard a word from Tromp

or from any other member of the subcommission. I have no way of knowing whether or not Piolanti is going to stick with us. Most probably Bali will stay with us.

Ottaviani told me yesterday that he would give me some more material very soon. I thought I would get it today, but I did not.

I shall stay here as long as my being here helps me as a priest and as a professor and writer. What I have learned from the vota of the Holy Office and of my own Congregation has more than justified the trip over here. I shall always be sure of myself and of my position from what I have learned. And, with the help of God, I should learn a lot more. All of this should be valuable for CU and for AER.

But, after I have collected

all the information available, I shall try to head for Washington. As far as I can see now, Tromp will do everything in his power to prevent me from exercising any influence in the actual formation of the schemata. But perhaps one way or another his efforts against the truth may be overcome. The Council will not be allowed to fail.

This trip has taught me one thing: I definitely am a believer. It has also shown me that some of the leaders in the Church appear not to believe.

Incidentally, it now appears that the Khrushchev story was false. The old boy is still out of jail. And he seems to be still the boss in Russia.

Today I received a fine letter from John Whalen at Mount St. Mary's. He is a good boy. I wish he could be

over here. I must write to him tomorrow.

11 PM 11/5/60 Room 607 again.

I had a very pleasant supper.

There is a tendency on the part of some of these refugees to gather around Frank and me to pick up some English. I shall put a stop to this.

Frank and I walked around the block a few times tonight. Then we came in. I said my Breviary, wrote a bit, and now to bed.

Tomorrow we shall have the election. One of the boys at supper said that Togliatti drew a tremendous crowd over at St. John Lateran. There may be some surprises.

By this time I have decided to pull out of here as soon as I can. I do not even care whether I stay for the January meeting or not. As

things stand now I am apparently the only one from outside Rome working here. Philips may be around somewhere, but I have not seen him. Cerfaux is an old man, and he is retired anyway. It is quite obvious to me that Tromp will write the schema anyway. The hope for the Church is that someone will catch it either in the supreme commission or in the Council itself.
11/6/60 - 6:50 PM - Room 607
Pensionnato Romano

This has been, thank God, a very pleasant day indeed. I slept rather late and said Mass for the first time at the high altar. Then I had breakfast and met, of all people, the Capuchin delegate to Madagascar. He seemed a very pleasant fellow. Then I called Smith and Donoghue. They came over at about 11:45, and the three of us went to [Grelano's]

for lunch. We had by far the best meal I have had so far in Rome. I had a soup of mussels, a fine steak, asparagus, and spumoni. Needless to say I did not bother with any dessert.

Then I came home. The boys are leaving Wednesday morning for Naples to pick up the Leonardo. I wish I were going with them.

Yet it is best that I stay here for a while and pick up all the information I can from the various vota. This gives me information no other American has. And I can serve Our Lord in His Church better for having seen these publications.

Donoghue, Smith and I went into the back room at [Scalese's] before we left, & there were about twenty people there for a christening

party for a baby girl named Paola.
All three of us blessed the little girl.
I think such things are good for the
Church.

10:30 PM - 11/6/60 Room 607

This was a very pleasant evening.
We had a nice supper and then
went out for a little walk. I
finished my office in the reception
room downstairs, and then came
up here to bed.

This is the first of the two voting
days for the city and the provincial
elections over here. It has been a
very quiet day. The polls close
tomorrow at two in the afternoon.
We should be getting the first
scattered reports tomorrow night.
Then, of course, Tuesday is the day
of the big election in the USA. We
shall not have any news of it
until Wednesday morning, since

the east coast is six hours behind our time.

I hope, with God's help, to put in another week of hard work beginning tomorrow.

At the moment I have finished my fifty ninth thesis. This is a bit out of hand for the work of the Council, but it will be a great help to me back at CU.

11/7/60 - The Room off Inquisition Alley 10:20 AM

This morning I slept fairly late. I listened to Giornale Radio on RAI, and found that most of the time was given over to a report of the percentage of eligible voters who voted yesterday. Then I found that Nixon has some plan for a trip to be taken by Eisenhower, Nixon, and Hoover.

I said Mass at about 8:50

and managed to get into the dining room for breakfast. Then I came here to Holy Office. I met and had a few words with Bali and also saw Piolanti for a couple of minutes. Then I saw Kelley, who opened this room for me. I had a heart to heart talk with him about Tromp. He tried to tell me that old pimple-nose was doing his best, and I told him frankly that his best was not good enough. And I warned him that I would take no more of Tromp's ignorant bad manners in the future than I had the week before last.

Finally Kelley left me, and I can get on with my work.

Incidentally he told me this morning that the Pope is going to make his views known at the audience on Nov. 14. This should be very interesting indeed. If

Tromp may confuse the poor old man, but anyway, in some manner or other, God will save His Church.

Here is the heart of what I need from section II of the Votum of the Congregation of Seminaries and Universities.

"[Relandum] etiam primum cum inde ab edita Encyclica Divino afflante Spiritu quaedam attamen vel perversae applicationes, quaedam generales litterariae opportuni docent Pius XII, atque etiam in laicorum opinione, ad ceterorum certis profectus, prolapsos esse. Gravium vero, post an. circ. 1950, impugnandae scientiae, ex eodem fonte manantes, propagatae sunt. Multa exempla proferri possunt: satis tamen huiusmodi problemata demonstrat quod

passim a quibusdam scriptoribus de re biblica affirmatur, veri gratia, de Resurrectione Domini, de sic dicto Evangelio infantiae D.N. Jesu Christi, de historicitate Evangeliorum, etc. Quae etiam sunt catholici, qui modernorum Protestantium placitis, praesertim novella illa methodo quae ab 'historia formorum' nomen habet, capti et decepti, putant ipsi et aliis persuadere valeant ea, quae in Evangeliiis leguntur a Christo dicta aut etiam facta, non exhibere, saltim semper, ipsa dicta vel facta Christi, sed interpretationem primae generationis christianae, seu primitivae Ecclesiae, de iis quae a testibus auricularibus vel oculatis de Christo dicta fuerunt. Quod cogitare et tenere, prout debet, est relabi in modernismum a Sancto Pontifice Pio X profligatum.

De facto valde communis invenitur, apud alios, qui alumnos

suos obruunt difficultatibus et
'problematicis' ad quae intelligenda
et iudicanda eorum mentes nondum
maturae sunt... His lamentabilis
defectus, maxime in Germaniae et
Galliae, adesse videtur. Sacerdotes
hoc modo parum informati,
difficultates et theorias novellas
sibi relatas, in sermonibus,
conferentiis, periodiceis et ephemeridibus
populo christiano proponunt, et sic
mentes fidelium in dies magis
obscurantur."

The votum then goes on to
look up the Vulgate and to
insist on the following:
"...Magisterium S. Scriptura
e contra erit fideliter docere, ad
normam perpetui Ecclesiae
Magisterii, integram validitatem
librorum Veteris Testamenti, quatenus
divinam Revelationem perducit

in ipso suo litterali sensu."

"... Omnes tandem, qui ad
biblicum magisterium praeparantur
vel eodem funguntur... advertant
opus esse, dum scientias philologicas
ac historicas scientias cum S. Bibliis
connexas student, non solum
veritatem moralem tenendam et
pimelendam esse, sed etiam eorum
reiciendas, confutandas execrandum
esse qui catholicam Veritatem
labefactant... Sicut enim mitissimus
Ecclesiae Doctor, S. Franciscus Salesius
animadvertit, summum et apprime
necessarium christi officium est
errores impugnare qui fidem
catholicam periclitantur. Nimiae
Dei et Ecclesiae eius pro viribus
omnibus informandi sunt; huiusmodi
sunt quidem rectae [haereticorum] et
schismaticorum quorumque praeceps;
si quidem caritas est in lupum

[colomae], si vel inter oves
vel alios crescent." Interest to
the [levont] ref, III cog 29,

The fourth point, De Doctrina
S. Thomae Servanda, is also not
important.

On the beginning the Congregatio
brings out the fact that the philosophy
of St. Thomas is necessary, because
it provides the remedies for existentialism
and for situation ethics, and, by
distinguishing between the concepts
of 'body' and 'quantity' it gets
away from current errors about
the resurrection and the real
Presence.

Then comes a very vital statement:
"Doctrina S. Thomae valde
utilis censetur etiam ad varias
Protestantismi doctrinas repellendas,
nec non ad falsum 'irenismum'
notiorum temporum confutandum.

Novum enim a paucis decennis
ortum est periculum alicuius 'neo-
protestantismi' sub influxu motum
oecumenicae, quae tamen in se ipsa
laudanda est. At maior enim inter
Protestantes, non quidem in fide, sed
in actione, novum vigorem dedit
protestantismo. Unde scripta protestantica
et multiplicantur et magis vulgantur.
Maior ludiculi zelus catholicorum
iuvenum Protestantes in eorum coetibus
versus unitatem christianorum, eos
impellit ad quaerendum ea quae nobis
communia sunt cum Protestantibus
potius quam ea quae sunt diversa. Ex
quo quidam catholici, praesertim
iuniores, occasionem sumunt eundi,
propius ad principia protestantismi
accedendo. Bellum extollunt ita ut
traditionem et magisterium negligent,
cultum B.M.V. et Sanctorum
deprimunt; eschatologiam contra

Protestantes respuunt, theologiam
[postridentalem] minoris
aestimant, etc.

In hoc etiam quidam sequuntur
Protestantes quod oppugnent
philosophiam quam doctrinam
Bellii, vel dicunt philosophiam
inclusam vel sinceram atque
usam ex thomisticam ad
exponendam fidem.

Porro veritates quas S. Thomas
hausit e tota traditione philosophica
sunt universales. Terminologia
utique variari potest, non autem
ipsa res, ac principia, si [easdem]
veritates, non inveniuntur apud
quosdam populos, ibi non sunt
subiciendae, sed nutriendae."

Igitur cavendum est, ne
alumni in seminariis et in
collegiis ecclesiasticis falso
evangelismo imbuantur, et illi

Professores eligendi sunt qui integram catholicam doceant doctrinam, etiam in iis quae Protestantes adversantur.

The votum also has a bit off the papal document in which the teaching of St. Thomas is praised or ordered taught in the schools of the Church.

Now for the Votum of the S.C. de Propaganda Fide. Some of these are quite interesting. The first, to my mind, has to do with what I am trying to write about the necessity of the Church for salvation.

1) That in all catechisms there should be a chapter on the Church's missionary obligation.

2) That no "new dogmas" should be defined. The S C thinks that such definitions would render union with the Orientals and

with the Protestants more difficult. It asks, however, that there be an exception for what it calls the complement of the definition of the first Vatican Council on papal infallibility, in which the function and the authority of the Bishops in the Catholic Church should be declared.

3) That change in the existing law should be inserted into the proper places in the Code.

4) That both Bishops and parish priests should seek retirement when they become too old to do their work. This is quite important. It will be interesting to see what comes of it.

Incidentally somewhere close to Inquisition Alley someone is keeping a lot of poultry. The roosters are crowing all over the

place at 12:05 PM. Maybe someone is feeding them or maybe they do the singing. But this is an odd phenomenon to observe in the Palace of the Holy Office in the room looking out on Inquisition Alley.

5) That the native clergy should be induced to take up some form of common life, either in religious institutes, or secular institutes which now exist or in some other to be formed later.

6) Greater co-operation of the missionary clergy with each other etc. This one is not well conceived.

7) That, while the law received in the Latin Church is confirmed, priests who are laicized and who have no hope of re-entering the priestly life should be freed from the burden of celibacy. It is about time that they came

around to this one.

10) That one group of diocesan consultors be chosen by the bishop and another group elected by the parish priests, etc - ad praecavenda vel minuenda incommoda quae inde provenire possunt quod diversa "administratio" dioecesis ab ipso Episcopo sive immediate sive mediante monitu vel constitutio -

11) That deans, before they are allowed to go on for the priesthood, should spend some time in the work of the ministry outside of the seminary under the direction of a competent priest.

12) That there should be granted to the Ordinaries the faculty of conferring minor orders on pious, worthy, and competent married men when these men are married and

do not intend to go on for the priesthood.

13) That there should be an inquiry into the institution of a diaconate apart from a union with the priesthood and without the obligation of celibacy.

In the votum of the Sacred Congregation of Rites there is one outstanding sentence, p 265 "Omnis Breviarii reformatio et pensi reductio non debet fructus qui desiderantur, nisi Concilium simul invenerit modum reducendi sacerdotes ad opus proprie sacerdotale, quae sunt verbi illi predicatio et oratio": cura animarum et precatio pro Ecclesia cum Christo. In hoc moment historiae Mundi, "actio Catholica" mult magis et ubique debent exercere

sacerdotes ab omnibus tortisque
occupationibus quae non sunt
directe in salutem animarum." 265

This votum brings out the
reality of Our Lord's command that
we should pray always (Luke 18:1;
II Thess. 5:17), and Acts 6:2,4.
It deals with the "union" of the
breviary.

(The first section deals with
concelebration)

The second with the public
prayer of the Church or with the
divine Office. The above (pp 254f.)
is taken from this section.

6:30 PM, 11/7/60 - Room 607
Pensionnato Romano.

I came back here for dinner
at about 1:20. I was quite
tired so I took a long siesta.
At about 4:45 my bell rang for
the first time (two long rings

on the phone at the north end of the corridor) and I learned that two of the MacMurray sisters had come to see me. We had a very pleasant conversation.

I am in some ways delighted with the vota of the Congregation of Rites. I wonder if they include the bishops among the sacerdotes who are to be brought back to essentially sacerdotal work, prayer and the ministry of the word.

Everyone expects the MSI to do fairly well in today's election. I guess the DC crowd has been quite remiss. They have been quite decadent & graft, and some of them, according to R, are actually masons.

I must continue with my study of the votum of the Congregation of Rites tomorrow.

11/8/60 - 10:05 AM. The Room
off Inquisition Alley.

This morning I listened to
the radio news report. The
Christian Democrats seem to have
done quite well in the Italian
elections, Sunday and yesterday.

I went down to say Mass,
prepared an altar, and was quite
annoyed when some bishop went
and used that altar. He apologized
at breakfast.

Then I came here, stopping
first at my own Congregation to
see the picture. I found that I
had left one figure out of my
description, that of Boethius, who
is listed for scholastic theology.
Then I came over here and Father
Frey let me in.

Instead of going through
the votum of the Congregation of

Rites, I decided to begin with the Consistorial Congregation. They have a report and a votum. The report is a digest of the statements of various Bishops, Delegates, and heads of religious orders, with reference to the Roman Curia. Perhaps the most interesting is on p. 24: "Curial censorum, e communibus, and paternalism." This was the wish of two Italian bishops, one bishop in Africa, and the General of the Jesuits.

It is interesting to see just how diversified many of the bishops of the world are with the situation here.

Of course I am the first American theologian to have a chance to read this book. I shall, with God's help, take every advantage of my opportunity. This is experience that is absolutely priceless. Certainly I should be

a much better priest, a much better theologian, and a much better churchman for having had a chance to read this material. I can never thank Cardinal Ottaviani enough for having named me to the commission and subcommission.

- There is a good deal of confusion in this book. The Congregation on the Discipline of the Sacraments is against married deacons, yet the Council seems to favor making married deacons of converted Protestant ministers. [Quid] of Holy Office and Seminaries and Universities, this book is really something of a flop. At the moment I am up to p. 111. I think that I shall go over to work on the thesis.

By the way, the natives are coming in and out of this room rather frequently today. The electrician was here a moment ago and, jokingly, he

commended me on my diligence. I lamented that I am always here alone, and told him that I definitely was not here as a tourist.

Almost two weeks have gone by since that disastrous meeting at which Tromp made such a fool of himself. I have not heard a word of the subcommission since. Kelley told me yesterday that they were going to wait until the Pope makes his mind next Monday. I shall wait and see myself. In the meantime I am here every day and, with God's help, I shall continue to come every day. This is, of course, very valuable to me as study time. I am having the nearest thing I have had to a sabbatical year in the last 23 years.

This is a real disappointment. The Holy Office rooster is crowing today at 11:30 AM. I thought that the old boy blew his top at noon every

day. I must see if he sounds off at noon again. As yesterday there was no 11:30 concert.

- At 11:50 there was one short holler, nothing like the act the old boy put on twenty minutes ago. At 11:55 he is more like his old hoarse self.

- 12:30 - I have finished several items. Now, here at the books, I am looking at the Archbishop of Palermo's remarks on the Church. The old boy has a fairly decent theologian working for him. II - 643 ff.

10:30 PM. Room 607 - 11/8/60

I came home to dinner and then had a nap. After that I wrote a couple of letters, one to Pa and one to John Whalen at Mount St. Mary's. I walked over to the Holy Office to mail them and was caught in a shower on the

way back. I came up to the room and changed my shoes and said most of the office. Then I went down to supper. The supper was not particularly pleasant. The group gets quite tiresome to me at times. I think I shall move to a table by myself if one should be available. While I am feeling quite well I tire rather easily, and there is no need to make meal occasions of fatigue.

I came up after supper and rested, then finished the office. With the help of God I shall now do some more work on the thesis and then go to bed. In the morning I should hear how the election in America came out.

Incidentally, on the way home this noon I stopped for a haircut. It cost 200 lire. I tipped the fellow another hundred because he did a good job. And today I

received letters from Frank Connell
and from Roger Haggerty.

11/9/60 - 10:30 AM. The Room off
Inquisition Alley.

I had a good sleep last night
and awoke to find that Kennedy
was leading. I heard what seemed
to be a CBS broadcast until
daylight came. Then I listened
to Giornale Radio on RAI and
found that by eight o'clock
it was conceded to Kennedy, although
Nixon had not as yet sent his
congratulations. I said Mass
about 8:15 and had breakfast.
I found that there are no free
tables, but I left word with
the sister that I was to be notified
as soon as one is free.

After breakfast I came to the
Holy Office. It is the meeting day
of the Congregation. I saw Cardinal

and Pizzardo. Pizzardo did not look at all well.

Then Kelley let me in to the office. I had a long and interesting talk with him on the subject of Tromp. He told me that Philips had gone back to Louvain. Cerfaux seems to be still in town, but he has never shown up in this room. I told Kelley frankly that I did not think that I would find it possible to work with Tromp, and that I had found the man to be an incompetent and a liar. I cited his deliberate misquotation of me in the Oct 28 meeting.

Apparently there are some fireworks supposed to be scheduled for the audience on Monday. And I learned that Tromp is very much displeased with the results of [Cagnevin's] subcommission which re-organized the schema on the Church and

put it back into the form it had
in the votum of the Holy Office.

As I started to write this,
Kelley came in and we had a long
and pleasant conversation. He
congratulated me on Kennedy's
election. I told him about the
defeat of Smith in 1928 and how
Father Feeney became famous
because of his article "The Brown
Derby." I told him that something
should be done to bring Feeney
back. I can truthfully say that
I have never lost a chance to
put in a good word for the old boy.

I am interested in seeing what
various bishops have suggested
for teaching about the Church
in the forthcoming Council. Here
is the votum of Campbell,
the Archbishop of Glasgow.
His main teaching is

- 1) the members of the MB
- 2) how those who are not members can be saved
- 3) The sense of EENS
- 4) Relations of C & non-catholic sects e.g. World Council of Churches, Moral Re-Armament
- 5) Church & State

- Cunningham of Hexham & Newcastle wants an explanation of the doctrine on the participation of the laity in the apostolate of the hierarchy

- The rooster is off and running today at 11:05 AM - Felici of [Fanoatha] wants definitions on the Blessed Virgin or the Mediatrix of all Graces and on the Virginité in partu et post partum.
Dwyer of Leeds has a funny one about the MB. "De homine

redemptis membris Corporis Mystici.
[Multique] nihil aliud est nisi
Ecclesia Catholica. Quousque bona
opera hominum partem habeant
beneficiorum quae de CM in
totum genus humanum redundat?
Catholici baptizati qui bona fide
extra ecclesiam esse inveniuntur, quo
sensu "fratres" nostri dici sejuncti
sive possunt? Multitudo eorum
qui baptizati non sunt - quomodo
homines in via salutis dici possunt?

Et cum, voluntate divina, omnes
homines sese expetire aliquo
modo ad Corpus Mysticum redempti
sint, quonam obligationis
Christifidelis praesertim incumbat
respectu ceterorum hominum?

Quid de "Colentes servientibus
et erroribus debite proprie bonum
commune?"

- while I was writing the

above, Kelley came in and gave me the invitation for the audience on Monday. We shall have two tickets, and these can be obtained at the HO before the audience. Then there is a meeting here in the HO at five in the afternoon. The audience is at eleven in the morning.

Undoubtedly O'Brien of Kansas and the other will be starting over here very soon.

- Bishop of Northampton wants an amplification and a completion of the teaching on the CC as the MB, especially about the salvation of those who live outside the visible unity of the CC. - And he asks why the anti-modernist oath should be repeated so frequently since there is so little danger of modernism. Poor Parker seems not to have been around very much.

- Restieaux of Plymouth wants the Council to do something about the exemption of Religious in their schools. The Bishops and their delegates are now reserved localities in those schools and there are no vocations to the secular priesthood out of them.

- C. Cowderoy of Southwark
- Cowderoy has some good stuff that [Gardiner] should see. He claims that the Anglicans think the Catholics of England are bad-hearted and [anti-Catholics] in other countries who think that Anglicans are members of the CC. And he tells that this error prevents many non-Catholics from entering the true Church. These men will not come where they belong while average Catholics are teaching that the Church must accommodate its doctrines to the Anglicans. He even

with the statement that the Council should, with the greatest charity, speak out on the true essence of the Church, unity and on the irreformability of the truths which are proposed as "de fide."

- Godfrey, like Cowderoy, is definitely with [Henshaw]. These two are really good. Godfrey complains that the Papalists among the Anglo-Catholics do not understand at all that a schismatic or a heretic, once he has ascertained the error of his position, is obliged to leave that position as soon as possible if he is to save his soul.

- Godfrey and the other English Bishops want to see the claims of Mary stressed somehow.

Cowderoy is good on his insistence on a full seminary course even for older candidates for the priesthood, and especially for converted

ministers, who want to be ordained.

I have finished with Eng.

11/9/60 - 5:05 PM. Room 607 -

On the way back I bought a Momento Sera and read where Nixon had congratulated Kennedy. Nixon is a good man, in many ways a better man than Kennedy. I hope God protects our country. At any rate a long and evil tradition is broken.

At the Pensionnato I found that the Sisters have changed the tables around and that I have a place to myself. This is all to the good. I am not here to teach English or manners. I had a pleasant meal and then came up and had a long siesta. I feel fine this afternoon. And, with the new table, my meals will be much more pleasant.

As things stand, I should hurry with my thesis. Frankly I doubt if they

will even have much to do with the preparation for the Council, but they will be extremely valuable to me when I am back at the University.

In the morning I must remember to stop in at the travel office and ask for sailing on the American Export and the Italian lines. I should be ready in case the Cardinal says that it's all right to go. Every day after the audience will be wasted for me. The January meeting will be interesting and valuable. I would like to be present at that, but the prospect of two and a half months of impatient idleness does not appeal to me. Maybe it would be best. I must wait and see.

- 6:15 PM - 11/9/60 - Room 607
Pensionnato Romano.

I had just finished the above and had started to work on the thesis when my bell rang. I went

out to answer it and the Sister told me that two Carmelite Fathers were down there to see me. I went down and it turned out that the visitors were [Romeos] and his companion. He just flew in. He, McManus, and I shall have dinner together tonight, with the help of God. He told me I look fine. Of today I am having a good rest over here. McManus and [Ronces] are here on their 17 day round trip deal. They tell me that Mike is coming in a day or two and that Dumler and Colon are here already. I guess that is the full complement from CU. I hardly think that Morong will come.

It was a great pleasure to see [Ronces] and I am looking forward to dinner tonight.

It seems that Kennedy's victory was not certain until one this

afternoon. California was in doubt up until the last minute. This must have been like the old Wilson-Hughes election in 1916. I remember that one. And I also remember daddy sorry for Taft in 1912.

11/9/60 - 11:50 PM. Room 607

Pensionnato Romano.

This was one of the best nights of my life. The three of us, with the representative of Kilian, went to the Tre Scalini for a wonderful meal. I am more homesick than ever. I hope to go out tomorrow and pick up a ship which I can use as an STD. This, definitely Eddie Rachel's day, and I suppose I am the last to remember Eddie, but this is the way I feel. It was a wonderful evening.

In the meantime I have done a lot on the thesis. I only hope that there will be some way of using the material

for the benefit of the Council. But, if there is not, the material will help CU and AER. By the way, I told the boys tonight about the Sloyan-Siegmán plot. They do not matter much as you see things from the center of Rome.

We agreed tonight about what I have written above. The election of Kennedy ends a long and evil tradition in the USA. It also opens up a new world for us. The USA is no longer a Protestant country. We are no longer second-class citizens.

The boys, Fred and Romeo, are quite excited about the audience. They have reason to be.

Now to bed. By the way, I have the signed menu from the Tre Scalini. I must bring the boys out myself later on. I think that Palmieri's might be the place.

11/10/60 - 10:46 AM. The Room off
Inquisition Alley.

Last night I slept well. I said
Mass at the regular time and then
had breakfast. It was raining hard
this morning, but it cleared up
after breakfast. On the way up I
stopped off at the Columbus Hotel and
saw Fred McManus. While I was there
Clem and [Luaster] came in. Then
I came here. I found the man from
Fieschi is here working. He greeted
me cordially.

This time I am going over the
vota of the various Roman Congregations.
The one from the Oriental Congregation,
over which Cicognani presides, is particularly
poor. It seems to value doctrine only
for the sake of making an impression
on those outside the Church. And, to
my mind, that is the unhealthiest
symptom apparent over here. If we really

believe that the teaching of the Church is the salvific doctrine of Christ, as the first Vatican Council says, then this teaching is worth while for its own sake.

As I was writing this Msgr. di Meglio came over and started talking. He told me that a great many very distinguished people had protested against my inclusion on the Commission, and that one of those who had protested most bitterly was Spellman. I never realized that the old boy was that dirty. This explains a good deal, and it is obviously behind the behavior of Tromp.

Di Meglio was quite astonished to find that Weigel and Timmel are consultants on the Sac. secretariat. And he did not know about the new book by Murray. He is

going to see the Cardinal now. He told me that in 1958 he was working on the elaboration of an encyclical on Church + state, but that the death of the Pope broke up all those plans. He thought that old Chief was weak in his handling of the Church in the USA. And he was aware of the fact that Vagnozzi is unpopular with the American Bishops.

He is also aware of the fact that the great trouble in the Church in our country is due to a faulty choice of bishops. Perhaps he can do something about it. I do not know. I hope he can.

This was one of the most enlightening conversations I have ever had in my life. One thing is certain. I definitely have the power of arousing the antipathy of the liberal Catholics. And my position on this Commission

is a more precious thing than perhaps I realized. Now I am not in such a rush to get back to Washington.

I forgot to note that, on leaving the Pensionnato, I found three letters. One was from Pa, one from Jim Kelley, and one from Bill McDonald.

- Back to the votum of the Oriental Congregation. It is in Latin, but in Italian. It is somewhat confused. It asks that there be no new dogmatic definitions, but wants various clarifications (the concept of Catholic tradition, relations between the Pope and the Bishops, etc) and declarations (the doctrine of the M.B.), and also a declaration of the doctrine on Church & State.

To my mind the most important and dangerous suggestion of the

Oriental Congregation is n. 26 (p. 71).

"To mitigate the disposition about 'communicatio in sacris,' for example when a grave spiritual inconvenience exists, when one body, one, own priest, or church, or when they frequent our institutions.

Motivi: since the validity of the sacraments among the dissidents, in certain cases, as in other material above, the rigid discipline could be mitigated"

- In the votum of the Congregation of the Council, p. 16 - "Caveant ecclesiae quicumque loquantur contra conversationes individuales vel contra apologeticam." This is in line with [Funkier]'s teaching.

By the way - the Holy Office rooster was right on the button today. He started crowing ten minutes before the bells of St.

Peter began to ring for noon.
As a matter of fact I am beginning
to think that there are two Holy
Office roosters.

p. 162 - The Sacred Congregation of
the Council is completely wrong in its
statement about the M.B. It
characterizes the members of the
M.B as "those who become Christians
through baptism & faith in Christ
Jesus." This is an open contradiction
with the teaching of Pius XII in
Mystici Corporis.

Also p. 162 some good stuff.
"The laity ought to realize more
clearly from day to day that they
not only belong to the Church, but
that they themselves are the Church,
nor should the laity be held
inferior to the clergy or the hierarchy
by reason of the submission they
are obliged to give to the Hierarchy.

p. 163 The Church, as Christ's instrument, is ordered to this end: that it should give glory to God and sanctify men.

p. 176 - Still the votum of the Congregation of the Council. Among other things which the Church has to do by reason of the mission which Christ confided to it is the obligation of securing the apostolate, that is, of working for the amplification of the MB of X among all those who, either are or can become its members, by helping them to be able to attain their supernatural end.

The apostolate is an obligation and an action whose proper subject is the entire Church as a supernatural society which has been commissioned by its Founder to save others. The obligation, as a result, falls on both

the hierarchy & the clergy and on the laity. But the execution of this mandate by the Church is accomplished by means of the individual action of each Christian, clergy & lay, although its foundation and root is not to be found in that individual action.

It is now 12:40 PM, time to go home and eat. I must not disappoint Spell.
11/10/60 - 10:30 PM, Room 607
Pensionnato Romano

On the way back I bought a Messagero, and I met [Plunkett] [Dunoon], S.A., who told me that Ed Hanahoe is in town. I had dinner here, and then had a long siesta. After that Hanahoe rang up and then came over. [Denniston] brought him but did not stay long.

Ed told me that he has been talking to some Canadian College boys who came to see him. One of them is writing a dissertation about himself and [Tavard]. The group was enthusiastic for [Tavard] and hostile to him, to me, and to AER. This is a day on which my unpopularity in liberal Catholic circles has been made very manifest indeed to me.

Ed went home about 8:00 PM. I saw him to the stop for the G bus, the one that runs up the Janiculum. He is a wonderful priest, and one of the very few consolations from my life of teaching.

Then I came back here and had supper. After supper Frank and I walked on the roof for a while and then, at his request, I wrote a letter for him to the Monsignor in charge of the Vatican Archives. It seems that Count Salagzi is as

much of a fake as ever. He had promised to look over the journals. Instead he just made a phonecall and Lamb was given a rough time when he arrived at the archives.

Spiritually this has been a rather important day. I realize how unpopular I have made myself by my writing and my teaching. I have tried to please Our Lord and to propose His teaching as they are set forth by the doctrinal authority of His Church. I have tried to point out the erroneous notions of teaching in the Church that oppose the doctrine of the Magisterium. And this is what I believe. I hope God will not abandon me. I need Him so.

I have not had a chance to work on my thesis today. I shall try to get something done in that

line tomorrow and Saturday.

Tonight I received the envelopes with the two tickets, one for the Mass in St. Peter's on Sunday morning and the other for the audience Monday morning. I hope to show up for the audience. About the Mass, I do not know. I am afraid that I might be uncomfortable for a long time.

Both tickets call for places in tribunes. That audience on Monday should be something. Obviously we are not going to meet the Pope individually. Most probably he will just make a speech of some sort.

From the vota of the Congregation, particularly of the Holy Office and of Seminaries and Universities, I see more clearly than ever that I have been completely right in what I have taught at CU and written in my books and in AER. What more can I ask?

11/11/60 - 6:20 PM. Room 607-
Pensionnato Romano.

This is the first day I have
really rested since I came over here.
I felt quite tired last night and
I slept very badly. I said Mass at
the usual time and then had breakfast.
I intended to start at once for the Holy
Office but I decided I would rest for
a while. I slept most of the morning.

At 12:30 I was awakened by
my phone. After the usual amount
of confusion I got in touch with
Henry Cozgrove and learned that
the Cardinal has heard from Pa
and that I am invited to tea at
the Cardinal's apartment tomorrow
afternoon at 5:30.

At dinner here I met Lamb
who told me he had just been to
the Canadian College where he
found a cable telling him his

mother had just died. He has known for the last two days that she was in a bad condition. He is not going to fly back for the funeral.

After dinner I came up here and went to bed again. I have been up only a few minutes. I was very foolish not to have done this more often. Should the Lord let me live any longer, I must get more rest. It is absolutely essential for me. I am sure that my blood pressure has gone down a good many points since last night. After all, yesterday was somewhat hard to take.

11/12/60 - 4:10 PM Room 607
Pensionnato Romano.

This morning I awoke refreshed. I said Mass at the usual time and then started out for the day. First I went to the office of my own congregation. On the way I met Burns for the first time. He

congratulated me on my article in the October AER.

He was going into a door which leads into the building out of that section of covered walk about just east of the entrance to Seminaries and Universities. He had his ferraiolo under his arm. He seemed confused. I asked him if I could help him and he said he was looking for the Congregation of Seminaries and Universities. I told him that I was on my way there.

They were having their first meeting at 10 this morning. In the hall I met Bishop Cody who was very pleasant indeed. I did not know him but he came up to me.

Then I met Cecchini and asked him for the program of the lectures on the Council which are to be held at the Lateran

beginning tomorrow afternoon at 4:30. He had only one copy so he gave me a photostat of it. The photostat is far better than those we make at CU. It is just as good as the original.

Then I took a 64 bus (the old 1B of my younger days) and went over to the [Majestic] cartoleria to buy some quadernos. They did not have any like this so I bought two green ones, which were the nearest I could get to it. Then I walked back to [Fermelli's] store and found that [Emannegne] was out. Then to the 64 bus, and back here. I rested half an hour before dinner, and then took a rest after dinner.

The weather was very bad today, so perhaps I would have been wise not to have gone out at all. I hope I did not over-tire myself. Some Liechtenauer called the "King of Magicians"

did here yesterday. He had a bad heart.

I shall work on the thesis for a while and then, with God's help, start off for the Cardinal's. He has been wonderful.

The things I have to do today are the ones on the Church's power of jurisdiction. This will give me a chance to put in my teaching on the responsibility of the priesthood and of the hierarchy. If I ever get this across, I will do the Church a tremendous amount of good.

7:05 PM - 11/12/60 Room 607
Pensionnato Romano

I have just returned from the Cardinal's tea. The guests of honor were the captain and the first officer of the Caronia, who were in charge of the [Immacolata] when the Cardinal

returned from Canada last year. They were very pleasant people.

The Cardinal had me with him most of the time. Apparently he takes this way to rub Spell's nose in the dirt and to show that he does not care for what Spell thinks or says.

He has invited me to Pranzo with him Monday noon. He is going with McNulty. And he told me that at the Tuesday meeting there will be some kind of assignment of work. Apparently he is sick of Tromp's tactics. The man with the big pimple on his nose is scheduled to read a paper at Philips's series next Saturday. A thing like that takes a long time to prepare. The time he (or his public secretary) gives to the paper is time that should be given to the work of the commission and the subcommission. Tromp is really fouling things up

this time. I hope that he does not make it too difficult for me to make my contribution to the work of preparation.

The Cardinal's sister was there, just back from the States. Among the other present were Cozzens, Canon O'Corrigan, di Meglio and several senators.

Professor Caggiano of the University of the Sacred Heart in Milan was there. He was the man who, the other day, said that the keys of St. Peter open everything, the only thing that Peyrefitte keeps repeating in the famous book. Today he sought me out and told me he had now realized that the phrase was wrong until I told him.

He is working on a scheme for an international house for the students of Catholic universities throughout the world here in Rome. He wants

a place where they could eat and sleep, and a couple of halls where they could meet each other and have lectures.

I believe that something of the sort will come about one of these days, but, as a realist, which is another way of saying a pessimist, I am perfectly confident that somebody will show up to spoil it once it is built. Rome is like that.

On my way out the Cardinal stopped me and asked to see my tickets for the Mass tomorrow and for the audience Monday. First he did not like them. Then he telephoned someone and found out that they were the best. He has never been nicer than tonight.

Di Meglio told me that he is going to talk to the Cardinal very soon.

On the way out I met [Chinns], who was just coming in from some function. He seemed bubbling over with happiness. He told me that he had been to a function this evening and that he would be at another tomorrow morning. That is the way [Chinns] likes it.

Everyone keeps asking me how long I am going to be here. I tell them that I am here at the disposition of the Cardinal. I hope that this will not be too long.

11/12/60: 10 PM Room 607 Pensionnato Romano

The supper was quite pleasant. Farquhar came over to the table twice. After supper Lamb and I took a walk first around the block and then up the Via Conciliazione to the Colonnades of Bernini, then around the Colonnades, back down the other side of the Via

Conciliazione, and back here.

I had a letter from McClafferty today.
I must write some letters very soon. He
is a wonderful friend.

11/13/60 - 12:25 PM - Room 607
Pensionnato Romano

This has been the original quiet
Sunday in Rome. I arose at the usual
time, said Mass, and had breakfast.
I decided to pass up the ceremony at St.
Peter's because it was raining hard. I
went back to bed and awoke just now to
find that it is still raining hard.

The weather has been very bad indeed
since I landed here. There were a few
decent days around the first of November,
but the rest of the time has been rainy
or very cloudy. I remember thirty
years ago we used to say that this
was sunny Italy.

I would very much like to
get to the affair at the Lateran this

afternoon. I might even allow myself to a taxi if worst comes to worst. I did not mind missing the ceremony at St. Peter's at all. These oriental rite affairs leave me very cold indeed.

11/13/60 - 9:40 PM Room 607
Pensionnato Romano.

There is quite a bit to set down for this entry.

I went down to dinner immediately after writing the last entry, and, after dinner, our Maltese friend [Michelhof], came over for the daily gossip. He told me that Morello was brought back here to take Tardini's place, and that, in some way or another, Tardini's famous press conference in which he told that he wanted to resign was cleaned up to prevent his being fired. We discussed the fact that, in general, Rome is afraid

of strong American bishops. It was an interesting conversation.

I then went upstairs for a very brief siesta.

At about 3:30 PM Lamb and I started out for the Lateran. We arrived at about 4. We met Parente who was much distressed that I was there in a black cassock. He begged me to go back for the abito piano, so I went. I took Lamb back across the city and back, and we looked at the Lateran just before the affair began.

On the way over in the car we met two nice American College boys from Philadelphia.

I sat beside Schmaus who has come on for this meeting. I also met my old friend Fr. Michael Browne, O.P., the Master-General of the Dominicans

and Cecchini was there, and sat in the row just behind me.

Parente opened the celebration with a few remarks, and then they gave out the diplomas to the new members, ordinary, honorary, and corresponding.

Then Pizzardo read a telegram from the Pope.

Then [Parente] gave a magnificent paper on the need of authority in present-day theology. I really learned something from that paper, and I trust that it will show up in my thesis.

Then [Bardos] read a short paper. It was entitled as "Necessitas del Magistero," but it was in Latin and it gave the most flowery praise to the Roman Church. It was in no sense scholarly, in the sense in which

we expect scholarship in the Academy. [Bardos] finished his remarks in English, thanking the Cardinal in the name of the new ordinary and honorary members. He said nothing about the poor fellows who are corresponding members.

Incidentally, [Bardos] was most flowery in his praise of Pizzardo in both the Latin and the English sections of his speech.

After one of the interminable pieces of bad music rendered by the Lateran seminary choir, Pizzardo stood up and gave his closing remarks. He thanked [Bardos] and mentioned that [Bardos] had been most munificent to the seminary of Como and to the other seminaries of Italy. That let the cat out of the bag.

Immediately afterward I saw Klein, Healy and Joachin, and they were in stitches. Of course

that is how [Bardos] managed to get on the Academy in the first place. Incidentally, Pizzardo also mentioned that [Bardos] had been most munificent to the Academy itself.

During the meeting Cardinal Ottaviani left. Everybody thought he had been taken ill. Thank God he was not.

After the meeting Cecchini insisted on dragging me over to the Lateran Seminary with some individual whom he introduced as the rector of the Czech college. They stayed there a while. Then I talked with Cecchini and the Rector of the Seminary about Martin and Jordan. Then I started back.

By this time I was rather down at the mouth. I could

not find a cab by the Lateran square, so I decided to walk down the Via Merulana in search of one. I was carrying my ferraiolo folded up.

I walked a long way without finding a cab when I suddenly met Bali and some layman walking towards me. Bali said good-bye to the layman and came on with me in search of a cab.

He told me that he feared for Ottaviani's health. Most of Ottaviani's family die when they reach the age of seventy, and the boss reached it two weeks ago.

Then he said that Ottaviani had told him that the subcommission on the Church was badly formed. Apparently Bali himself is going to be the president of this subcommissi-
There is great resentment against

Tromp, not only on my part but throughout the subcommission and throughout the Holy Office. If Tromp had not been so obstinate in his attempt to have the first meeting of the subcommission at the Gregorian, none of this unpleasantness would have happened, and over two weeks or more would not have been wasted.

There are to be two other members of the subcommission, and one of them is to be the Dominican, [Segrellet]. I forgot the name of the other man. Obviously Schmaus will be added.

He gave me (at the Lateran affair) a letter addressed to me at the Villa San Francesco, in which I am informed that the Pope has approved the new statutes of the International Marian Academy for three years. And he

Meeting

ordered a meeting of all the ordinary members who are in Rome on Nov. 24, at 4:30 PM, in the Aula Magna S. Antonii, at Via Merulana 124 B. This is one I shall not want to miss. Bali is, after the Cardinal, by far the best friend I have in Rome.

Then I took a cab home and found that the cabby had been in the USA and had worked, not in Brooklyn, but in the Bronx and in Portland, Maine.

By the way, Bali was quite satisfied with the election in the USA. I hope everything turns out well.

I landed back here in time for supper. After supper the Cardinal called up and told me that the appointment for the meal at Frascati is for Tuesday and not for tomorrow. There was the usual confusion about

the call. He had to try twice.
He told me that he had left
the meeting early because he had
to give blessing at some Church
here in the city. Thank God for
that.

During supper tonight I ran
into the oriental rite bishop of
Philadelphia. With him is one
of my old students from 1947.
The bishop told me that he reads
and likes my stuff in AER.

With the help of God I must
try to get to the Lateran tomorrow.
Bali is reading a paper.

That meeting with Bali was
providential for me. I was disgusted
with myself for having gone back
for the red robes, and for having
gone to the Seminary with Cecchini.
If the symposium had not
taken place, I would not have

met Bali, and I would not have had one of the most consoling half-hours of my life. God has been good to me. And, as always, His goodness shows itself just when I am most discouraged.

Our appointment at St. Peter's tomorrow morning is for 11. I must be there reasonably early. There may be fireworks in the Pope's speech. There certainly were in Parente's. And, to give him credit, [Bardos] was definitely on the side of the angels when he managed to get away from the rhetoric.

11/14/60 - 4:05 PM - Room 607
Pensionnato Romano.

I never thought that I would be writing this at this particular time. I should be well on my way to the Lateran to hear Bali at 4:30. I tried, but the elevator

is out of order. I am certainly not going to walk down six flights of stairs if I can help it. And very definitely I am not going to take a chance of being caught down there and having to walk up six flights. This is just one more frustration over here. So, here I go with the account of an unforgettable day.

I awoke at the usual time, said Mass, had my usual breakfast of one piece of cheese and one stale panino, and then came up to the room. I put on my black cassock with the red piping and the red buttons, the fascia, and the topcoat, and set off for St. Peter's. As it turned out I had a fairly decent seat. I would have had a better one if I had worn the ferraiolo.

The man on my right is the

second row of the Tribune of St. Petronilla, turned out to be Congar. He is a little fellow with bulging eyebrows and the murky blue eyes of a fanatic. Also with us were Ohm, Schnerrus, Cerfaux and others whose names I did not catch. Ted Foley, C.P., my old student from CU was in the row behind me. Msgr. Albin was in the front row. Fulton Sheen was across the aisle. Also across the aisle, complete with ferraiolo but without the fascia was the great Clem. The fellow is naturally a slob.

The Pope's talk was fairly good. There were the usual platitudes. I had hoped that there would be some definite direction, but, as far as I could see, there was not.

On the way out I bumped into Marty O'Connor. As a matter of fact I did not see him. He spoke to me

He said that he hoped I had seen the necessity of his reply to my letter. And he asserted that it was the best thing to do. I told him very frankly that it may have been the best for him, but that it was definitely not the best thing for me. I felt obliged to bring out the fact that he had shown his own convenience with an utter disregard for my health. I thought I had left the fellow behind, but he caught up to me again and kept saying that he hoped we could meet again before I go back to Washington. I made it quite clear that I was not anxious for such a meeting.

At this point I met Ed Hanahoe and we went off together. Ed told me of the many nice and utterly un-Catholic things he

had heard from the secretary of his group, the Church unity outfit. On the way out we met Mike Wagner from CU. Mike is only staying around for a week. I am a fool to stay any longer.

I took Ed over to Holy Office to have a check cashed by Cosgrove. He very kindly turned me down. I certainly do not rate with my fellow Americans in Rome this year. First there was the rudeness from Marty O'Connor, then the sneers from Cushing, and now this. Then there is the fact that the boys in the American College are being trained to disapprove of my writing.

By this time it was too late to go to a bank, so Ed and I walked back to the St. Paul bookshop. He lent me a thousand for taxi fare for this afternoon. Now, if

some, it is impossible to use it.

While we were waiting at
Holy Office I ran into Cagnon again.
Poor Kelley and the pimple-nosed
Tromp from a distance.

After dinner I ran into my old
pupil and his bishop. With them
was Florovsky, who is also a member
of the Theological Commission. He
seems like a very pleasant fellow.

Then I came upstairs for
a nap. I was awakened by a knock
and one of the priests here came in
with a highly secret note from
Mty. He wanted to know what
"It looked that way" means.
I was able to solve his problem
anyway.

So here I am, missing the talk
by the best friend I have over here
outside of the Cardinal himself.
This has been a series of frustrations,

since I left the Colombo at Naples.

When I came back to the house
I found letters from Pa and from
Maurice. I must write some letters
now.

More frustration! I just went
out for what I thought was a phone
call for me. As usual, it turned out
to be a dud. On the way back I
noticed that the elevator is running.

Maurice has a chance to get back
to Washington. I hope he takes it.

11/14/60 - 11:05 PM. Room 607
Pensionat Romano

I wrote letters tonight to Pa,
Kathy, Maurice and Bill McDonald.
I went up to Holy Office to mail
them. And I bought some envelopes
at a stationery across the street
from Holy Office.

I had a nice talk with Afra,
and then met Cosgrove, who was

all apologizing for his stupidity in not thinking of the Banca Ambrosiana. I was glad to see that [Alfred] gave him the brush-off.

Then I walked my way back home trying to buy a copy of the Osservatore for today. At the fourth place I finally found one. (I have, incidentally, just read the Pope's speech, and I find it quite good). I discovered that I was across the street from the Carmelite house and I stepped in to see Romaeus. Colin and Adam Ellis were there, and Adam, Romaeus, and I wound up having supper at the Bibo. It was astonishingly good. We met three Jesuits there. One was an army chaplain from the New England province, and one was from the Russian. We had one of the most pleasant evenings I have ever

had in my life. It makes you forget people like Spell, & Tromp, if only for a few moments. God gives us these little hours of enjoyment.

Now I must get to bed and try to make a good appearance in the morning. This will be the important meeting.

11/15/60 - The Room off Inquisition Alley. 10:20 AM

This morning I arose early and said Mass. I did not have time for breakfast, which does not amount to much anyway. I came immediately to the Holy Office for the meeting, which started at nine. When I arrived in the meeting room, which this time was the main reception room of the Holy Office, the consultors and the members who had not taken the oath of secrecy at the previous meeting were taking the oath. I met Kiely, [Kervigan], and the Frenchman

who writes on Our Lady & the Church. Ottaviani gave a fine talk. He said that the earlier meeting (Oct 27) had been called because at that time there was no word of the audience yesterday. If he had known of the audience, he would not have had the first meeting until today. And he explained that the meeting was being held in the small hall because the place where we should be is being used by the consultors of the Holy Office.

Then he told the new men what had happened in general at the previous meeting. Tromp then gave a long rambling discourse on what had happened, and he reported the work of the [Cagnevin] subcommission in such a way that there would be no vote about its acceptance until January.

He announced the names of the members of the subcommission, and I am still on the one de Ecclesia. [Segrellet] is the president. The Cardinal broke in to say that if a bishop is present he will preside. And the Cardinal also announced that he would appreciate corporate as well as individual communication from the members.

After the meeting Kelley gave me the report of the [Cagnevin] subcommission. He said first that he had given me a copy previously. I answered him that he had not. Then he said that now he remembered, that he had promised me this report but had forgotten to deliver it. I could have told him truthfully that he had not even promised to give it to me, but - what's the use -

The Cardinal called me aside to tell me that the autista would pick me up at the Pensionato about noon. So I must be sure to be there.

Afterwards I had an interesting talk with [Ohanis]. I observed that there is no mention of the necessity of the Church in the report of the [Cagnevin] subcommission. And I told him that the Council should speak out on that point for the good of souls in the USA. I found him woefully misinformed on the whole situation, and more than shaky on the doctrine itself. The Armenian fathers have really done a [publicity] job on this one. I told him that, thanks to the misthinking of the entire case, many if not most of our American Catholic people are honestly convinced that

the Church has in some way abandoned the dogma that there is no salvation outside of the Church.

After the meeting Tromp passed by and took my hand. God forgive me, but I could hardly look at the fellow.

So here I am again. I hope that I may do well for Our Lord and His Church. And I hope that I can get back to Washington without too much delay. This is Tuesday morning. I should be taking my Major Dog and my First Year men. And I would be over in the AER office this afternoon.

There can be no doubt whatever that much of my time over here has been wasted. But still I have learned a lot more than I have ever learned during any similarly brief period in my life. To think that the Cardinals

sailed just a month ago today. This has been the most crowded month of my life.

11/15/60 - 7:05 PM - Room 607
Pensionato Romano.

I returned here from Holy Office and I was ready for the autista at noon. He did not show up until half past twelve. McNulty is on Marty O'Connor's secretariat. He had to excuse himself to get out at the time.

Michael drove us and we went out very far to Frascati. There is now quite a group of buildings. We had dinner with the Cardinal, Mr & Mrs Cecilio Talenti, Esser, di Meglio, [Monsi], and the Cardinal's sister. It was a brilliant lunch. It is clear that Talenti (whom I liked very much) and di

Meglio disapprove of the Fanfani crowd in the Christian Democrat party. They are apparently more in favor of Tambroni. I enjoyed myself as I have very seldom. The Talenti couple sought me out at lunch, but I am not here for any social life.

We visited the orphanage and enjoyed it very much. I managed to stay off the stairs very well. Then Michael drove McNulty and me back to Rome. I landed back here about four in the afternoon. I was rather tired after the day, so I rested until about seven. As a matter of fact I had a very good sleep.

While I was waiting for the car Clem passed by on the other side of the street. He crossed over and shook hands and asked where the Via Borgo Pallavicini is. I told him I remember that Clem was the only

one in Curley Hall who did not congratulate me after I came back from the hospital in May. He was looking for Romaeus's Bibo.

I had run into Romaeus on my way back here from the Holy Office.

Today I had letters from McCaffrey & Walt Connell. Poor old Cuddy Donoghue is going to be made a consultor. It will please the old boy no end, but he will be a worse hypochondriac than Marty O'Connor.

I must not forget that I am invited to the Cardinal's for dinner on Thursday, Nov. 17. This is the sixth time so far.

11/16/60 - 10:35 AM, The Room off Inquisition Alley, which, by the way, is in the 14th Rione, Borgo, according to the street sign out here. I suppose the thing one may

have been a kind of alley or passage, but, as far as I can see, it is only a little courtyard now.

Last night I had a delightful supper and talked for a while with De Bonis, Hornyak, and my old student. It was a very pleasant evening. Then I went out and bought a Newsweek to learn more about the election last week. I went to bed about eleven.

This morning I awoke at the usual time after a very fine sleep. I said Mass and had breakfast. After breakfast I found that the main elevator was not working. I walked up to the ground floor, then, with Micheloff, went out for my copy of the *Messaggero*. Then I went up to my room by way of the Sister elevator. By the time I landed there I found that the main elevator had been

repaired, or at least was in running order again.

As a result I started out for the Holy Office. It began to rain when I was on the way. When I arrived I found that the man in the anteroom tried to stall me off by telling me that today is the day for the Mass for the dead Cardinals. I stuck around and finally Kelley showed up and let me into this room.

We had a little talk here and I told him something about the Feeney case. He suggested and even admitted that I ask the Cardinal for permission to study the material about the Feeney case in the Holy Office archives. I shall seriously consider this.

Certainly the cause of Christ in the world will be harmed

rather than advanced if the Council does not come out forcefully on the necessity of the Church for salvation. Kelley suggested that it may be precisely because I know this question exceptionally well that God has put me on this Theological Commission and on this particular subcommission.

- Vol III, p. 302 - From the report of the S. Congregation on Extraordinary Ecclesiastical Affairs. The Bishops of the United States, Canada, and Oceania suggest that the Council treat the Catholic doctrine about the nature of the Church and of the State and about the relations between them. And they want a particular examination of the situation existing in those countries where Catholics are in the minority and where the Church is separated from the State.

De Luca just came in here with the old man, the archivist. I must try to get the old man to tell me how to go about asking for the way to go about getting to see the Feeney material. I realize that this is a very indirect and oblique business. But I would surely be helped in the work I am trying to do if I could get at that material.

Old De Luca looks like a nice fellow. But he has done a lot of harm in his time. I shall never forget his [--].

I have just asked the old man how to go about it. And he told me that I must write a letter to the Cardinal asking for permission to see the material, and he advised me to say that I know a great deal about it anyway, since I have been mixed up in the case almost

from the beginning and, as a matter of fact, I have been in the controversy on the necessity of the Church for salvation longer than Father Feeney himself.

As we were saying the other night, there is too much secrecy around here for the good of our labors in favor of the Council. But, with the help of God, we shall do the best we can.

- Now to get back to the material in volume III.

"Iam satis compertum est 302 suggestionem that the separation of the State from the Church be condemned."

From some bishops of France 303 come the suggestion that there be a revision of public Ecclesiastical law adapted to the modern transformation of the State, and that in particular there be a new

definition of a "perfect society."

The same group wants a stand on public ecclesiastical law put into the new Code. That would seem to be a good idea. However there would not be much revision.

The Bishops of Spain want 303 a new statement of public ecclesiastical law, and others want a statement on the confessional character of the State.

- Back to Vol II, Part

I - the Bishops of Europe.

- The Bishops of Danzig, 547

that the doctrine

of the Vatican Council on the Church

be defined and explained in a

supplement - especially about

the primacy of the Roman Pontiff

and the function of Bishops as teachers

and rulers of their own dioceses. There

should be added the doctrine

about the Church as the MB.

- The Aux. of Danzig wants twelve points, among them Doctrina de Ecclesia and doctrina de indifferentismo.

Also de christiana caritate prout a fidelium [formula].

The Bishop of Beauvais. 213
He quotes, with approval, a book by Bishop Joseph Lefebvre, Bishop of Bourges - entitled "Rapport Doctrinal." This was submitted to the Bishops of France 4/30/57.

Beauvais cites, with approval, the following passage

"The visible Church is one with, or is the same thing as, the Church of souls." And he says, on his own account, "To speak more urgently, it is to be hoped that there will be a declaration of the Magisterium about the "members"

and the "invisible" Church and about the necessary joining of the two concepts." - And the schema prepared for the Vatican Council "On the Episcopate" should be brought out again.

- It is interesting to see how all of these people are interested, it would seem primarily, in maintaining and improving their own positions in the Church. All the Bishops want more control over exempt religious communities. The Superiors general of these communities want to keep their exemptions, and for the most ridiculous reasons that I have ever seen.

Naturally this is the material on which God will work, and through which He will produce the masterpiece of [conciliar] theology that will be found one

day in the Acta of the Second Ecumenical Council of the Vatican. I only hope that I can do something to help it.

- Again - That the subordination 167 of theologians with reference to the Church's magisterium should be explained, especially with regard to the actual practice of the Church.

- [Digne] - Interested fellow - among other things he wants to get rid of parish priests, bishops, and archbishops when they are too old to serve.

- Aix - Obnoxiously some too bright

- Ajaccio - Nothing

- Albi - Nothing -

- Amiens - Nothing

- Angers - This is Veuillot, the fellow who edited the teachings of the Popes on the priesthood

- Angouleme - The man is now in [Negrin] and he seems to

most intelligent of all of them so far.
He wants the condemnation of
laicism and progressism. I shall
take time to go through his material
at some length. He offers suggestions
A) de re dogmatica, B) de re
morali, C) de re canonica, D)
de re pastorali, E) de re liturgica,
F) de re spirituali. The material
most important for me is in A.
There are 8 points.

1) [De materiadus] videtur a
futuro Concilio ill. reformus
Laicismum qui hodiernum saeculum
pervasit, et innumerabiles, perni-
ciosissimasque ruinas evocavit.
Non solum est quidam habitus, sed
etiam doctrina quae ducit ad
atheismum. Deo maxime infensus
est illius [ipsum] Societum Hominis
proscindit in qualibet publica
institutioni aut activitate. Omne

debit quod religionem sapit.
Indeque, sub specie falsae
neutralitatis, Laicismus penetravit
in Instituta omnis generis, etiam
a Statu libera: haud pauci enim
catholici animo volent adversantur
Institutis formaliter christianis.

Imo, paulatim permeavit
laicismus animum etiam multorum
catholicorum, et ipsarum familiarum,
quarum sensim decrescunt spiritus
fidei, mens christiana, fervor, pietas,
sensus christianus in educandis
filiis.

Laicismus, absolutum et perfectum
instrumentum inimicorum Christi,
illicite, vehementer, ineluctabili
lucta, Christo Regi adversatur.

Ipsi laicismus denique, quoad
structuram in educanda infantia
[sonit], causa est cui nationes
fiunt vocationis sacerdotalis et

religiosae

2) Nec praetereundus videtur ille quem dicunt progressismus, qui formam prae se quidem relativismi. Veritatem revelatam et definitam aut immutat aut accommodat sensui hodierno aut illi commenticia sensui historico qui apud eos revera non est nisi quaedam determinismi materialis species.

Practice, isti Progressistae in multis saepe, non obstante Ecclesiae vetitis, foecundibus interdictis, cooperationem offerunt.

b) Sunt qui affirmant duos esse ecclesias, veram scilicet visibilem quam vocant iuridicam, hierarchicam, et alteram vero invisibilem, seu spiritualem a Spiritu Sancto informatam

et animatum, independenta
ad elementa iuridica et societatem
a Christo constituta, ita absolvant
Corpus Christi Mysticum et ipsum
Ecclesiam distinguant. Quem errorem
clarissime et fortiter profligavit
Summus Pontifex Pius XII.

- I'll have to get out of here.

DePalma has gone, after a very
pleasant and courteous short
conversation. It's obvious that
they are getting ready to close the
place up. - Continued p. 301

This has been an extra-
ordinarily good morning.

11/16/60 - 6:02 PM, Room 607
Pensionato Romano.

I returned and had a very
pleasant dinner here. The rain
which began as I was on my
way to the Holy Office, stopped just
as I was on the point of leaving it.

I had a fine rest and then
read the schema.

On taking up again, there is a
shocking note about the Holy Ghost
sanctifying the feminine. This is
clearly very one, and quite
un-[Catholic], I believe. Also I
did a [dangerous] business with
place of Roman Pontiff. [Toward]
from [Benni] he was [well] within
[the] law. Even [Johns] is 10 years.
After a very full Office, I began the
240 motels list but was
flag. Then Simonetta settled
the [unint.] Then my friend
Sali and stopped and we
visited until nearly dinner.

There is the same thought of
things that [brought] a certain

argument of the [phrase]. It leads to the idea that the family itself was not the [family] of the Son of all [the] things that become of the Son [illegible] and family.

There has been much talk in the old Roman moral theology of God's work as being work for [human] things in unity to some extent. This is no mistake that the people are losing the fact.

On this Tuesday I've had a wonderful feeling [sometimes], [noted] that there is a great new document by his shepherding. It might all take chance of [rounding] off travels. I have had three [days] down and have started studying [it] I was getting ready to examine for Holy Office. There came a fine

lesson that I may yet have some
hope as to getting the City.

In a matter of the Junior
Theology Commission of the See,
I received notice coming [that] Monday
and upon Simonetta's recommendation
to see the members at one of
the [rooms] in the building of the
Holy Office.

Here, [some] business [plans]
are supposed to take place [very]
[early] with the French. I went to
[submit] a copy of the studies about
the [communio]. He is too
[interested] of loved collections.

My statement was not that
[an] outside [arrangement] would have
made about dear [Theobold]. It began
the [figures], and I have contacted
a good number of meetings at the
[deed] and are [comment] before.

Page 305 - Transcription

It interfered on the part only [to]
say that he didn't allow the [previous]
act but it went ahead about
[discussion] with Rome. He says Rome gave
[when] Rome led. - I had put this
letter. Good [one] for the [future]
callers today and just returned
to Roman [interests] [etc.].

Someday I would love to [ask]
them what I really did [in] finding
things, [fructal] got some [poor] and
[met] at the Cafe.

I doubt I had much more
to write. There are a lot of good men
[around] in the bills. I had a good
time in the refectory. The [strange]
going about the teaching of the Holy
Office tells of something. I am
the man here of the great house
now.

11/16/60 - 11:01 PM, Room 607 P.R.

Had a very pleasant evening.

At Borromeo just read my
new book aloud. I had [lived]
with him. He went out to see
his wife and later I saw Sandy
Foschini. I used a note for
Carroll. It proves that the
US Nuncio, a priest at [Rome] the
5th, was released next Monday. I
am asked to say [little] less.
The [dream] of confrontation
[with] [these] was [hated] today.

But this will lead to less
[red] the people and [will] surely
not be from Roman [or] [enemies].
It [proves] with [B].
I must examine into the
things and into when I am
going [with] that title to the
Commission.

[There] was the news that the
[continued]

This morning after a good sleep
I came to the desk early and
there got in touch with gift
work. I had a letter asking that
I would be a chief episcopal
canonist expert on dogs at
Dammy and Phoney.

Then I went back to the room
and wrote the letter to the Cardinal
asking him to talk with Mother
on the [business] about Peter Lang.
I left all the last letters and
to the [moment] to come to [A].
I was immediately a somewhat
[hurried] and I suppose she [needs]
things from [me].

I will write the Holy Office by
[way] of the Congregation of Seminary
and Universities. I like this better
[than] directly from the commission.
Then I saw Romolo. He came in
always entertained for the

course of theology. I necessarily
[returned] to him and it might
be right with his dialectic that
we should not run [common]
theology in society & Rome.
I [said] [one] had made his
[Society] of the Latins.

Most happily this morning
he & I had been talking. From
one day this morning he came
not me again and gave me the
title for a little [recording]. When
the pope said the bishops are the
[+] in Him, [individually] by
[an] [illegible] I feel.

At the same time, this
morning, Rome again saw the
Pope and I myself, and the
[theology] for Christ [was] [view]
and [preach] the Holy Office.
Most important [measures] of [it].
I was [in world] in this city.

What follows is the continuation
of the letter ending p. 297.

4) I witnessed at Sara's the
[interior] suite. There, [Mati]
spoke from say, wrote another
letter beautifully on points, and
then [committed] that there were
new moderns, new books and
new [prescriptions] elsewhere. The
request [is] found to [renew] declaration
immediately. [Laughter] [guiffares]
[in it] into pontifical. [Popes] [studied]
as [reasons], and this is not the
[doctors] [promote] modernism but
[apostolica] as active [connecting]
corpora and comparing. Scriptures,
Volumus est studium [illegible]
[bonum] & [stare] ponat [in] [regime],
[quod] cumque [dicuntur].

5) I stopped continued briefly
[content] the original Sedem
et Roman Pontificem quasi novum

portent ad eum Romanum
Pontificem superiorem statum
revera et ad aequandum cum
[ceteris]. [Qubus] decipi
[versen] [illegible] unitorum in
sacramento, [c] potius [nitatur],
[alia] [intentione], non
attendens septies [moralis]
etiam congruentia of good [works]
& [alien].

[C] aperionem status
quasi [monial] sit magisterium
interdum educit.

[] Reverenter sit Sanctus
[decens] erunt in virtute
[ultima] quae colligit
incarnationem et [natura]
[ac] nostram in necessitatem
la [Soutans]. [Non] potest [Christus]
[pertinere] et unicum quo
[mater] not maturitas illa [virtus]
& [vident] cum ecclesia certum.

[per] unionem vel [sicut]
ipsorum actualium et [te] ali
Ecclesia material content at
potentia et ad effectus quam [fidem]
[advenit] orationes Christi.
6) [Item], [sicut] [—]

The Holy Office meeting was
right on the button again. They
gave a splendid insight that at
6:30. They started, [and]
forwarded ship. The talk of the
Scriptures was [one] that the
IT designation [was] [almost] [within]
a [valuable] [degree] and [overlasting]
[as] teachers. Naturally they [were] informed
that all their life was everything.
8) [Oportet] [mitti] Ecclesia ut defensor
[factor] [scedit] [illegible] from nothing
[desilit] to Doct. initia [Lingua]
omnia [gestarum] [procurari]
This is the [end] of [parting].

Page 312 - Transcription

I am still at Sara's. This is
the 77th word. The
new reading in 1960, the year of
our Lord. How to write on cat/dog.
This is one first minute.

Perhaps in [this] [leter] [si] [proludium],
on p. 15: [Languidum] est [perte]
Maledictum, a little enumeration,
maximum provocatur out
exercitium spiritualium [altius]
a programme [piissimorum] per [total]
[patiens] exulat in ceteram [speciem]
de [reversa]. aut [cum] infimum
glutis [pessime] impingit, quam [vad]
[terrae] [mortes] [et] in Domini [et]
[humili] [Sacento].

Craven says the moral
let you [pull] [such] and upon him
[and] bring new [minister] [for] its
[enormous].

The best part of this document
is simply a recognition of the fact that

this Communism school would be the
[role] and [commitment] to the
useful [one] and not any [surrounds].

There has got
away of center. The falling
[time] [children] [melt] around that
none the worse than that.
Above [it] remains to [burn]
[ze] wrong of the Priest Victim [Cross]
the [Savior].

It is strange that this is a
almost all the same [program]
as at [Stro].

God there would give
[hope] of [reduction] about the
article of the Episcopate. Now
[I'll] certainly be relieved
at one. I [instead] feel out for
this in my time.

[Case] p. 203: [Iuxta] [nos]
semper [ole & rec] [pre-] [orcheans]
virtute ablectis.

Quemadmodum, cum divino se
semine non fit propagatio,
[humanorum] [suppose] [alia] [efficit]
[man] anima viva; ita autem
Spiritus Christi, qui assembles
[the] ecclesiam una in qua
[universi], [maximam] [hominum]
[aquisita] [figura] [hominum]
[mortem] seclusam [natus]
[visibilem] ut [principium].

Bring a dictionary to fellow
[Mary] [Gaunum], Sob. 45
[quod] [est] [illegible].

[Because] of question concerning
[Indefectibility] as [such], open at
[heri] [Santo] [Stat. Matis] [studuit] et
remunatione [signat] [Sancta]
[Scripturae] et [forms]. [Fautus]
responsam [ordinariter] [pro]
[doctrina] [illegible] est [prudencia],
[se] quemadmodum ex quaest.
et sacerdoti cogitationem [Patrum].

[ut] testificationem & theologico dogmatum
[prout] termine [innotuit] sive
[separat] fidei quae sunt de [illegible]
et de [regula] [confessio] de mysticis
[remur] [nos] invisibile sumi.
Pontifex [quae] [ordine] proponam,
[sive] unum cum [Ecclesia] [ut]
in scholis magisterium exponunt
licet alia necessaria [ver] [illegible]
[autent] et [visum].

I must turn my [qualum] extra
all preparations about [proposition]
[liberi] [dominion] [perhaps] and
[conversions] on doctrina, quem
operatur [statur].

[Jacquarini] statement &
[Nientholum] [pro] moro [dan].

It is easy the time comes
a statement for the [solemn]
magisterium that the things we
serve the [Papers] that I am

[remember]. The theology will
need not really such [fairing]
has hardly enough [for] life.

The settlement between
the school and the [organ] of
mechanism of the Pope and
the council [required] [its] program.

6) [The] fellow is either very
quickly build on or it [could]
[gather] also that one of [the]
[and] sorry the [red] things
are [lacking].

In my own life beginning up
the same old way of leaving
time. The man who does [for] the
most of the work at getting
luggage or [advising] exclusively by
commissaries at Washington. In
the courses he slipped as a
learned man and if he was
never [that] the criticisms [were]
and [assailed], he attempts to

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[meet] Catholic lectures [supposedly]
from [whether] [in] Rome as [now] lodged
in relations where they [perhaps]
[Rejoice] with fellow men
[reversing] [some] [defects] on
the grandeur that I might assume
that the document covers the rest.
[It] [reminds] [Dom] [Paris].

[Dominus] est [servum] [est]
[Dominum] [salvum] [orare] [est]
a good chap. - [Let] name as
a great [Amicus].

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11/16/60 - 6:40 PM Room 607

Pensionato Romano.

I finally made my exam
entry. I went to Mass at [Calam]
[forte]. It was a beautiful getting
to see very good [Resto] [communion]
sacrament house to [Broder].

I moved it & know one
[rule] for everybody. I go [there]
to be reminded to argue. The
[company] [offered] to help.
Officially anyone [should] begin
before the [one] must.
Without him, I would just
[wait] fairly [held] in a sardonic mood
to be the real [man] by lying,
[looking] bad on me. It
[led] me to [several] of a nature
still [sitting] presently my [famed]
[annals] and pray.

[Mr.] in there was only [bold]
with the [guardian] of Manila. He
[kept] me from bad acts. In
some ways this is not ever being

but I could, efforts for another
few minutes. He is a most wonderful
[person], for as [man].

After the luncheon I walked [back]
here and got the [cannons] of [two]
[and] I left [Man] bringing
then to [support] and to Rome.
This has been a good morning. I
making more copies and using too much
at the end of the day. Today my [new]
[confessor] did [not] [let me] be [gaming].

I went to [study] with him. [My]
sister [takes] chances. The others.
I suspect the [truth] may have only
[about] [S] more [illegible] to the [world].
It will be much easier for the
Holy Office.
9:10 PM - Once more
I still study out of my
[coptic] around the [monitoring].

I may love FR. Of course this
is still even [more] out of my
[super] [every].

The [note] with the [vote]
of the [verbum] and [pro] the
eternal rest must [lead] of
[room] the volume with [it].
Philips & the [reverend].

I am afraid I misquoted
some on [theology] this evening
[concerning] [BQT]. I doubt any
[much] that he said somebody to
come while.

I wish to fire whole tomorrow
when I find [some] help in the
[beautiful] collection of the [documents]
is [coming]. I have been checking
[no] [thus] and my [readings].

Maybe [Egyptian] [milf]
things are matter of that [cell].

[nine] of Romans et ad doctrinam [de]
[lavabo].

11/17/60 - 11 AM - Room 607

Pensionato Romano.

My boy from KU came
up only Tuesday night. That
will be fine.

I felt a very pleasant morning
The Italians [8:30], I attended
and we went on [illegible] [Baor].
Remar [at] the [Café].

11/16 - moving into Room [of]
5 young [etc.] 9:30 AM.

I sat myself olden today
and got [room]. I was here early
I had breakfast and then left for
Holy Office. On my way I met
a student and old [man] too
[then] [Britton]. I enjoyed
the time with him and I went
later into a good many but there
was [fr.] very [tart].

Tides with the help of God I
hope to continue until the task of
the work of the Roman theology day
first in 1960. There will [find] of [sp].

The old lady believes it is
quite important to [under] [false]
business, [very] true.

The meeting is original in
the [questions] [possibly].
Mass was not the same ones
there with [these] [of] Porto & [Vale]
at the [dome].

I slept here.

After the morning I
visited [Garsia] and [told]
the quiet time of the [Vicar].
6:10 PM Being [done] in part.
For St. [Benven] [Curene] of [masses].
I shall [set] for the [Barrings] from
notions, solution of [et] [unlative]
precisely [ne].
There is serving of the

[papal] constantly not a living
[mat] as [ways] [is] growing more
and more.
I [remember] the [prices] of Rome
the loss of the [Saints] - but
it [then] made me the [wretched]
Office which she has not found [include]
in the [business]. That is indeed, a
[one] to believe [in].

It has [one] note. It was
from him [in] [seminaries].
But still there is only some [day]
to work in. Because today
things put one out really [immense]
to the [pragmas] and a period out
of mystery by way of the [commandments].

I'll reply to [Tiche] a way
that tells all men [that] the
Father and systems and then
[baring] the fruit of the adventure
of the pastoral.

12 [The] decline dream so

[a little] obscure. I did [appreciate]
no [person] [of] [learn] [seen] of the
[beautiful] [Stature] a great [part]
[in] [our] [selves] of the [Cardinal].

This was thus [occasion] by much
[experience] which is to interpret
in the church all tradition [the]
[man] who does note me [he]
teaches from rock of the divine
lives not [then] [fates].

The [perennial] (the principle)
of revelation only what
this fact - of teaching
- [oldies] of 6:14 PM.
I was with him, 11/17/60.
There lies most help of
people that he has [said]
meeting: no one ever notes
of the Church for doctrine or
[homework], only [perfligio].
Now only the [class] [perhaps]
[theoretically] [allied] [clities].
LDS [JP?]

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