

Rome

1960

Joseph C. Fenton

Page 2 - Transcription

Launoy to Gatinaeus
starts p. 145

148-58

162-

Page 3 - Transcription

Notes of my 14th trip t Rome
Continued from the previous volume
11/18/60

Palace of the Holy Office

Monsignor Joseph C. Fenton

Page 4 - Transcription

[No readable handwritten text.]

LDS

11/18/60 Friday 10:25 AM, The Room in the Palace of the Holy Office facing the Violo dell' Inquisizione.

I have been coming here every day since the third of November, or, that is, every day I can. I have been studying the vote, first of the various Roman congregations, and then of the various bishops. At the moment I am working on the votum of Dubois of Besancon, Vol II, Part II of the Culte o Documenti, p. 221

Dubois wants clear teaching on these points (see the last few pages of the previous volume) in the schematio. And he wants that doctrine given accurately and continuously.

- This is the nearest thing I have found to my own main conclusion in my "The Concept

of Sacred Theology."

He wants this given in manuals so that the bishops can see what is being taught - St. Pius X issued that kind of a law in the *Sacrorum antistitem*, and I brought this out in my article in the *Culteum AER*. Dubois seems to be the first to have come up with that same idea. Of course it is implicit in Pius XII's *Si diligis*.

Dubois wants this taught in Latin manual - for the sake of clarity. There I would not agree with him.

He has (also p. 221) a very interesting statement on the Pope's ordinary magisterium and on the teaching of the Bishops *Importuna et opportuna reverentis. valor doctrinalis horum quae Pontifex Maximus (in encyclicis,*

continuis publicis, etc.) et episcopi "docent"; officium assentionis erga eorum doctrinas, - obedientiae erga eorum mandata (Malorum unum huius temporis est liber examen, individualismus. Clerici, in dogmaticis, sua dogmata eligunt, producunt et non docent alii. V.g. Praelium de morte, de inferno, etc., est officium grave.)

He wants public ecclesiastical law taught in the seminaries.

He wants a definition of the spiritual maternity of Our Lady.

- He complains that today priests are opposed to the Christian school

- Like Chas, he says that every priest should have a spiritual director.

- He has a good reason for not liking the saying of Mass for

the people. Too often in France these people are mostly women.

- He has good ideas in the subject of parish priests. He realizes that a young pastor can go to seed in a small parish.

- He wants them to take incredulitas more seriously.

"Amare proximos magis quam remotos est secundum legem moralem. Ecclesia dioecesana eligitur et diligitur ut sponsa: nullum divortium faciendum est."

- On p. 227 Dubois shows his barbarism. "Since the ministers of other religions are present at our ceremonies, our presence, and even that of bishops, is most desirable at some of their ceremonies. This is a matter of politeness and

more." The old boy fell on his face on that one. It is quite obvious that he (or the fellow who wrote it for him), does not understand the dogmatic background that necessitates a prohibition of co-operation in cult.

Blois - wants a clarification of the status of the laity in the Church.

Bordeaux - Card Paul Richard -
It has just struck me that all these English and French bishops are quite anxious to reform the priests, the seminaries, the religious, and the laity. Yet so far as I have read, not one of them has yet ventured the suggestion that there might be some improvement possible in the status and the conduct of the bishops themselves. This is most

unfortunate. It gives the impression that, as a group, the bishops are smug. And, of course, they are. At this point I must set down the following -

- These are the four propositions handed t me under the SHO by Goodicea in Phygga 1/28/54
They were also delivered t Frank Connell

Proposizioni Dottrinali
Erronee

a) 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.

Incidentally, it seems quite imperative to me that the teaching

embodying the contradictions t these four condemned propositions be submitted t the forthcoming Council and set forth by the Council itself.

- Now t return to our old friend Richard of Bordeaux.

- He wants some definition about the mediation of graces by Our Lady and about her position as Co-Redemptrix. He thinks that proper activity in this sphere will help rather than retard the return of the dissidents.

I wish I could find some fellow who would say that he wants this doctrine defined because it is part of Our Lord's message and because it is being commonly denied or misinterpreted in the Church. But apparently there are none of that breed among the

Page 13 - Transcription

present day bishops, at least in England and in France.

- Moreover the old fellow wants several definitions on the Church - and he considers this the "scopus principalis" of this part of the Council.

In particular he wants solemn and definite pronouncements on the special and divine constitution of the Church, - and on the ordinary magisterium of the Pope and the proper magisterium of the bishops - and on the MB which is the Church.

He complains about those who, especially in the social and the political fields, interpret the gospel in the terms of the teachings of the Modernists or progressists. This is the first one who has given those two words the same meaning.

Page 14 - Transcription

- Like so many others Richard complains that some people "exaggerate the distinction" between the Church incarnate, officially, constituted with its hierarchy and jurisdiction, and, on the other hand, the Church historically moved under the invisible inspiration of the Holy Ghost.

- The poor old cod shows that he is somewhat confused along this line himself. There is no such distinction to exaggerate!

- Again - p. 232, the old boy wants the competence of the Archbishops increased. You would never guess that he is an archbishop himself.

- Bourges - Joseph Lefebvre
He has one good paragraph -
In dubiis nostris multi
sunt qui auctoritatem Ecclesiae

aeque sustinent, non intelligentes
eam nihil esse nisi opus amoris
Dei et officium caritatis. Inveniuntur
etiam apud christianos, qui exoptant
actis huius auctoritatis esse meram
expressionem cogitationum, desideriorum,
voluntatem totius communitatis. Parii
non sunt qui ad modum suum proprium
documenta pontificalia interpretari alli-
ciunt, quamvis suam perfectam obedi-
entiam erga Sanctam Sedem profitentur.
Ille qui subditum se elicit auctoritati
longinque cuius mentem plus minusve
ad modum suum explicat aliquando
reiicit interventionem auctoritatis proximae
quae hanc mentem authentice interpretatur.

Deapropta non videtur inutile
perficere opus feliciter incoeptum a
Concilio Vaticano de his quae spectant
ad Primam Constitutionem Ecclesiae.
Post necessarias dilucidationes de
Primatu Summi Pontificis, enodatius

Page 16 - Transcription

circa originem, caractere,
iura potestatis episcopalis videntur
opportuna esse

Aliquid dicendum erit, fortasse,
de dependentia religiosorum ab
episcopis in his quae ad certiore
doctrinae pertinent.

- Cahors - Paul Chevrier

74 years old -

He has some good stuff and
some real rubbish. He delivered
suggestions come under two headings,
Faith & Reason - and De Ecclesia.

On the first -

Human reason has the power
to establish the praeambulum fidei.

- existence of personal God
by the five ways

- objective value of a miracle.

This does not need a "religion
non" t acknowledge it - The
old fellow must have heard

Page 17 - Transcription

the same kind of drivel I have heard from some of the scripture men in theological meetings.

Positive atheism impossible - No real atheist in good faith.

Praise should be given to the traditional philosophy.

- The faith is formally an act of the intelligence by which man assents to revealed truths because of the authority of God revealing - it is not -

a kind of act of conversion to God or the dedication of oneself to God.

Nor an obedience to a person, or to the person of Christ, without reference to any dogmatic proposition - Nor a mere obedience to the testimony of the moral conscience, or a mere recognition of the absolute, which some people are shameless enough to designate as "implicitly

Christian faith."

- Faith exists even when the believer is in the state of mortal sin.

- The Church

The Catholic Church is supereminent over the sects and lacks nothing of what the sects have. The only thing lacking to the Church is the adhesion of these dissidents - The old boy is very weak indeed here.

- The ordinary magisterium is infallible. There should be a statement of the various ways in which the infallible teaching office is exercised

Accurate definition quorum vocant toleration, quae, cum malo tolerato maxime propriam servet integram, tantummodo per

Page 19 - Transcription

respectum ad prudentiam supernaturalem
approbari potest. The old boy
is confused on that one.

And he wants a statement
of the power of bishops.

Why doesn't some one come up
with a request for a statement
about this responsibility?

11/18/60 - 6:25 PM. Room 607
Pensionate Romano

I came home here about 1:30
and had a very pleasant dinner.
There were letters from Pa, John Whalen,
and from Bissonette at the Canadian
College. They want me over there for
the 21st at 7:15 PM. I shall, with
the help of God, accept the invitation.
And I am due t go out for supper
tonight with Sandi o Primeau.
The time I am putting in at Holy
Office seems t be paying off more
than I dreamed. I think that I

Page 20 - Transcription

may be able to make a contribution if I can get across the idea that the Council should state, not only the power of the bishops, but also, and more importantly, their responsibility. Anyway it is an idea.

Tomorrow, with the help of God, I must write some letters. And very soon I must try to see the Cardinal about getting home. I shall be glad to see Washington again. It is five weeks today since I left it.

11/18/60 - 9:25 PM. Room
607 - Pensionat Romano

I have had one of the best suppers of my life here tonight. Sandi + Primeau called for me at 7: PM and we went to the Possetti in Sandi's car. We had a marvellous meal, one of the best I have ever had in my life. I shall never forget their kindness.

Page 21 - Transcription

Now I must get about my business here at the Pensionat. And first of all I must get t work on the thesis.

Tonight I learned that Ernie, or the Bishop of Manchester, is more than willing t do something for poor Leonard Feeney. I hope something can be done. I would like t be in on it. It seems that Howard is not doing anything on Boston Common anymore.

Maybe I should try t get this point across t Healey. Something should be done about the situation. And, in the light of what Johnny Wright told Ottaviani at our dinner together (see p. 103 of the previous volume), I think that Primeau's decision is salutary. The new man in Manchester does not seem t be afraid of either Wright or Cushing. Maybe there is some hope for the American hierarchy after all.

Page 22 - Transcription

I managed to get in my conviction that the good of the Church demands that we insist on the episcopal responsibilities more than on the episcopal prerogatives. Perhaps, in fifty years or so, my teaching may bear fruit.

Now the next appointment is for Sunday with De Bonis. Incidentally, I learned tonight that I shall have to put 500 million a car before I can bring it into the United States as a used car. Maybe I shall get my Alfa-Romeo at that.

- 11/19/60 - 10:30 AM - Saturday
The Room of Inquisitors alley. -
- This has been a morning of adventure so far. Before I went down for Mass I had a call from Santa Salerno. It was Father

Page 23 - Transcription

Browne's secretary, and he wanted to know what time I could see his boss. I told him 9:30. I said Mass and had breakfast and then met the Master General in the parlor downstairs at the Pensionat. He wanted some information about the teaching of one of his subjects. I knew nothing about the case, fortunately. We had a very pleasant conversation. He told me that he had a heart condition, a coronary, for ten years, but that now it has gone away. On his way out the bishop of Parma, the one who was in all the news a couple of years ago, stopped to greet Fr. Browne.

I then came to the Holy Office and was let into the hall downstairs by the archivist. In the room I met Saley and Labourdet, O.P. Labourdet is the only consultant

come here while I have been here,
except of course for de Lubac. This
is quite a league.

Here is an important paragraph
from Chevrier of Cahors (p. 245)
- Instantissima suadenda est
clericorum atque laicorum
doctrinalis formatio, et imprimis
istorum laicorum qui "Intellectuales
Christianorum" appellatione delectantur
quique in periodicis et diariis scribere
solent, et dicunt primo de
quaestionibus hodiernis valde
simplex indicium vere christianum
statuere seque posse, avertant
ab istis disceptationibus ineptis
quae ad discidium inter Catholicos
[operve] tantummodo valent
summopere fideli domino
summoque Cantati [castum].
- Cambrai - Isuerry p 246
+ On Bishops

Page 25 - Transcription

Isuerry wants the fact that the Bishops are successors of the Apostles to be brought out because it would "more" the oriental churches.

And he thinks that this would bring out the meaning of the "ordinary and universal magisterium" mentioned by I Vat.

And it would bring out the missionary vocation of the bishops, who, according to Pius XII is supposed to join himself to the Pope in trying to convert those outside the Church. (See *Fidei donum* of Pius XII and *Rerum Ecclesiae* of Pius XI.)

And his vocation as missionary ad extra his own diocese.

Isuerry is the first so far to pass on [unbound] book, something by a Fr. Beyer,

who speaks of the episcopal consecration as a sacramental but not a sacrament.

- He has a section of his first part on "Episcopus, Pastor et Caput rei Pastoralis." - This is in line with what Father Browne told me this morning. He claims that, instead of talking about the Pope's authority over civil rulers, we should say that he is their pastor. This is a very good idea. It is quite in line with what I have been thinking and saying for a long time now.

This is a marvellous report. In different words, he tries to bring out what I wrote in my articles and in my book on the diocesan priesthood - Here is all his best paragraphs, at least in this section:

Episcopus, pater est plena
nominis significatione; in quantum
vere mittitur ut ad vitam Ecclesiae
Catholicae et universalis plebem
suam generet, ad vitam fidei
Mystici Christi Totalis, Ecclesiae
unius, Sanctae, Apostolicae, et
Romanae, - ad vitam theologalem
et universalis, caritatis - ad
vitam unitatis catholicae sub
Summi Pontificis auctoritate.

Mittitur Episcopus ut totam
suam dioecesanam communitatem
trahat ad communionem cum
Ecclesiae auctoritate, intellectu,
fidei, sensuum, amoris dispositionum
communionem, fidelitatis etc.

In other words the old fellow
wants to have a statement of the
purpose and the responsibility of
the bishops, and not just about
their authority.

After a lot of mediocre writing, Isuerry comes up with the following. (p 255).

Concilium (Pastors II)

Videlicet acervum nostrum toti moveri servitii adspicit. Concilii declaratio quae in luce ponat servitii maximum quam Ecclesia adimplere vult in humanitate, Magna fama gaudet; non tantum quin delerent oppositiones et praeiudicia quae eos praesentat ut "clericalismum" mundum dominandi coniurassum sed etiam quin, positivo modo, ad Ecclesiam trahent ecclesiis separates aut incredulos - Pius XII in Summi Pontificatus - Ecclesia est in medio populorum "non ut dominantia, sed ut serviat."

- He wants a new definition of a perfect society - instead of

"societas perfecta est societas
quae sibimetipsi sufficit et quae
in seipsa media sufficientia
possidet ad finem obtinendum,"
he wants it defined according to
"1. resue" and "ius statum
alienum suam propriam missionem
adimplendi, cum plena competenti,
iure internationale recogniti, quin
immixtionem patiate aliorum
Statuum quoad hoc, aut a quolibet
Statu coerceri dependeat."

Isuerry simply does not
understand the problem itself,
that is, the doctrine on Church
and state. He completely confuses
the thesis and the hypothesis.

He wants to get away from
the expression "indirect power,"
and speak of the "apostolic
mission of the Church." This
is something like what Father

Browne said this morning: The Church has a purpose superior t that of the state.

Isuerry claims t reject separat- but he makes a great mistake in condemning as imaginary even directly contrary t I Country Murrayism. There isn't any. Of course there could have been, and there might have been at one time. But there simply is not any now.

- Piech of Carcassonne wants a continuation of the work of I V at on the Church.

And he wants a continuation of the theology de Novissimis. And on earthly things.

Pierard of Chalons
A continuation of the I Vat about the Church. Most of them seem t want this. Very few

have spoken of the other dogmatic constitution.

- Picard wants the bishops and "omnes qui praesunt" in the Church to show openly a spirit of humility and modesty. He is the first one I have yet run across to say anything like that. He is pretty good for the man in Joing's diocese.

He wants to get rid of titles like "Excellency," "Illustrissimus," "Mgr Reverend," etc. Good for him. Remember, he says, Mgth., 23:10.

He wants more simplicity in our ceremonies. He wants to cut out genuflecting before the bishops etc. If we had a few more like this fellow we would be on top of the world. He is 61 years old.

Bayleine of Chambery
He wants all the doctrine
on the priesthood, and not just
the power of orders, to be set
forth by the Council.
Also de episcopis, and de
laicis -

The spirituality of the diocesan
priest.

A genuine notion of Tradition
- Mission of Charles -
He gives very little, indeed,
but he comes the closest to giving
a request for a definition of the
reality of the Church.

"Ut rursus affirmetur
et determinetur doctrina fidei
de Deo fine ultimo et de salute
hominum per Christum et
Ecclesiam procuranda...." 272
- La Chanon of Clermont
Wants complete of I Vat on the Church.

Page 33 - Transcription

Guyot of Coutances - wants
"Quod reuenter voluntati
salvificae Dei, et necessitatibus
hodierni mundi, circa
unitatem, sanctitatem, catholicitatem,
et apostolicitatem Ecclesiae." 274

- Bandem of Evreux
- A completion of I Vat on
the Church. And he is soft on ecumenism
- Bonneval of Gap -
wants a condemnation of
laicism.
- Fougierat of Grenoble -
wants a more explicit treatment
of the nature and the mission
of the Church, the M.B., and
a condemnation of the error which
divides it into a community of
laymen + a hierarchical society
that is purely external

I never heard of that one
at all.

Page 34 - Transcription

Morilleau of La Rochelle -
wants a new definition of
ecumenism. He says that unwittingly
some people today make it equivalent
to doctrinal syncretism, and
figure that by waving over, without
actually denying, some truth,
unity can be brought about more
effectively. - This is the old
definition of Americanism in
Testem benevolentiae.

- He wants a statement about
the value of miracles as proofs

- The magisterium can speak
without going through the
medium of theologians or
laymen, - and can speak with
regard to the primary and the
secondary object of infallible
teaching power.

- He wants a restatement
or rather a reaffirmation of the

fact public assent of faith is due to God revealing by the force of the natural law itself,

"Perfecta constitutio civitatis christianae requirit abstinere ab explicita Dei recognitione, non a lege divina, sive naturali sive supernaturali proposita - Pius Primas.

- Rousseau of Laval 291 speaks of contemporary Modernism - which tends to pass over our supernatural destiny and our dependence on God - and which is characterized by a certain relativism in the Faith - Without denying the truths of the faith, there is a tendency to accommodate them to modern opinions and to minimize the errors which separate the other religions from

Page 36 - Transcription

us. We must unite in faith
before we can unite in charity.

- Giomart of Lille -

He says that the Anti-
Modernist oath "seems to refer
too much to matters that
are past and is understood
by only a few today. It is not
required with regard to the
errors that exist today."

It looks as if Giomart
has not been around much.
Or maybe he is a modernist
himself.

- He has one good thing - He
insists, p. 301 on the associated
or corporate work of the ministry
under the direction of the bishops.
See The Concept of the D P.

1 PM - Rabourdette has
just gone out and come in again
He is a slick, not as friendly

Page 37 - Transcription

as de Lubac.

11/19/60 - 6:20 PM - Room 607

Pensionat Romano

I was mistaken about Labourdet. He is quite a friendly fellow when you get t know him. He was waiting for Dagnellet and the two of them were going over t have dinner with Philippi. We walked together t the colonnade, and then I went over t buy a paper. This time I picked up Tempo. I met them again on my side of the Via Conciliazione.

Back here I had a pleasant dinner and then had a good sleep. I was quite tired for one reason or another. I stayed in bed until almost 6:30. I must not allow myself t overwork. This is so pleasant that it would be easy t study too much. I felt more than usually tired this morning.

Page 38 - Transcription

I had a very pleasant letter from John Wright this morning. And I had a phone call from Ed Hanlon this evening. As a matter of fact it was Ed's call that got me out of bed. He told me that he had met many other American College boys, and that, as far as he could see, the two "creative theologians" he had talked to originally were not typical of the group.

Ed, as usual, is interested in books. He has picked up a copy of Billot on Tradition, a work against the Modernists, and some two-volume affair on the Church put out by the Benedictines. I must get this last. He says it is published by Denzler.

11/19/60 - 11:10 PM Room 607

Pensionat Romano.

Supper tonight was quite

Page 39 - Transcription

pleasant. I came up here afterwards read my office and read the paper and I am getting ready for bed.

The bishop of Parma, the one who was in all the papers, is around the house. He is a typical overweight European bishop.

Tonight I called Bissonnette to tell him I would be there, with the help of God, on Monday at 7:15 PM.

11/20/60 - Sunday - 7:10 PM - Room 607, Pensionat Romano

This has been an extraordinarily pleasant day. I had a good sleep and I said Mass a few minutes after the regular time. Then I had a good breakfast, the usual water, one panino, and a small piece of cheese.

Then I called Bill Cummings and he came over here. He had hardly arrived when Msgr. De Bonis

came t take me out. He took the two of us, first t the exposition city, which has grown up tremendously since I was out there two years ago, and then ate Ostia Lido. At Ostia I treated the boys t a lunch which centered around zuppa di pesce. Then we returned, dropped Bill off at the Alfonsianum, and I took my siesta. It was a thoroughly pleasant day, one of the finest I have ever had.

Incidentally, we learned that all three of our mothers were schoolteachers before they married. De Bonis' boss is Cardinal Di Jorio. He is, apparently, a fine man t work for. I am convinced that in Ottaviani I have by far the best of the lot.

Bill came up with the news that the California vote

Page 41 — Transcription

has switched to Nixon, and that there are recount in eight other states. If Nixon can win Illinois and one more, he, and not Kennedy, will be the next president of the United States.

There has been no hint of this situation in the Italian papers these last few days.

11/20/60 - 9:45 PM - Room 607
Pensionato Romano

I had a very pleasant supper. Then I walked around the block with Sonia afterwards.

He is here preparing to write on the Papal States prior to 1848 and he knows no Italian and did not know about the Storia books. He is going to have a tough time of it. I must be sure not to [tie] myself out too much this com-week. Perhaps I spend too much

Page 42 — Transcription

time and too much effort in
the room of Inquisition Alley.
I must keep in shape for the return
to Washington.

It is getting quite cool tonight.
But today has been by far the
best day I have had since I landed
in Rome four weeks ago.

There is some fellow who sings
and plays the guitar on this floor.
He is at it now. Fortunately, I
can depend on his stopping it in
a few minutes. Actually he is rather
good.

Letters out tonight to Pa,
Kathy, Bill McDonald, John
Wright, Dr. [Cornea], John Whalen,
and Walt.

- 11/21/60 - Monday - 10:25 AM
The Room off Inquisition Alley.

I am alone here again this
morning. I had Alfreda send the

Page 43 — Transcription

seven letters mentioned in the entry above.

Last night I did not sleep well. I arose at the usual time and said Mass, for the feast of the Presentation. Then I had the usual breakfast, minus the panino.

Then I went over to the St. Paul bookshop to see the two volumes Herbert talked about Saturday. They are quite incomplete for Leo XIII. They do not have the *Humanum Genus* nor enough of the *Singulari Oceani*. And they cost more than seven dollars. As a result I passed them up for the time being at least. I am better off with my *Fontes*.

Then I came up here, stopping off on the way to buy another ball point pen. And I puzzled [heclery] a bit about no meeting of the *de Ecclesia* subcommission. He is going to see

[Sagnet] about it. This is really a crying shame. Almost four weeks have gone by since the first meeting of the full commission, and there has not been a suggestion of a meeting of the de Ecclesia subcommittee. I know that Tromp for one is trying to freeze me out of it. But he definitely will not. I do not fall for obvious traps like this one.

The audience was a week ago today - Every commission except the most important one has handed out its assignments. This is real disloyalty to the Pope and to the Council. And most of it seems to have been caused by Tromp's failure to have the first meeting of the subcommittee at the beginning.

I shall, however, stick around here at least until they have a meeting of the subcommission. I shall make no

Page 45 — Transcription

move to see the Cardinal on this matter. It will be much better if he looks me up first.

11/22/60 - Tuesday - 5:25 PM
Room 607 - Pensionato Romano

After I finished writing the previous entry I did some work on the theses. Then, at about 11:45, I went over to my own congregation for the picnic. I found that poor old Cecchetti was sick. There was some mixup about the car in which I was supposed to ride, but finally we all set off in four or five cars for Frascati. We landed in a beautiful little hotel dining room out there. There were a few steps to climb, but I did not mind them. The dinner was memorable. Msgr. Bernides was there. He has manifestly done a great deal for this outfit. There were toast during the celebration.

Page 46 — Transcription

I gave one of them myself.

After the party Cecchetti/Bishop Staffa insisted that we all drive back to Fiumicino to see the new airport. We went there, and it turned out that Staffa had forgotten his fuzzy hat back at Frascati. So we had to stick around Fiumicino while some driver went back to Frascati for the hat.

In the meantime Staffa insisted that his driver take them around the place. Our driver, a man named Mancini, followed. Staffa was in an old Ford and we were in an old Olympia. The first thing I knew we were on a runway, and I saw the rubber-burns, signs that planes were actually using the field. One of the towers shot off rockets to get us off the runway. I was scared stiff. Eventually we got

off all right, and the police questioned the drivers. Staffa, I learned later from [Berlo], had insisted that his driver make the trip, and Mancini seems to enjoy playing follow the leader. Anyway the unpleasantness blew over and the officials insisted on showing us around. The place is completely modern, much better than I allowed in my opinion. Certainly I shall never forget the first time I saw the new airport at Fiumicino.

Staffa turned out to be quite a decent fellow. [Berlo] and I agreed to get together Wednesday.

Mancini drove me back to the Pensionat where I simply took my pills and went down and took a 64 bus (the old MB of my student days) for the Canossian College. I met Masson & Philippe over there. Everyone was very nice. I sat with

[Coren] for a very pleasant meal. After the meal I had a nice talk with the English-speaking students there. One of the men there was a Bosnian, like [Zomb], who was a real liberal Catholic. The others assured me that they did not agree with him.

Then I returned to the Pensionat and spent a very pleasant hour with my friend from Benevent. I have enjoyed my stay here very much indeed. And this day was one of the most pleasant I have ever spent.

I did not sleep very well and I felt tired this morning. As a result I came up after Mass and went back to bed. I had a very modest dinner and went back to bed again after that. Now I feel better. I must see to it that,

Page 49 — Transcription

with this bad head, and living here thousands of miles from home, I do not let myself become over tired. I have been working to the limit of my ability.

By the way, Masson wants to talk with me this coming Sunday afternoon. He is a very pleasant young man. I hope that he will get a review of the book in Anglicum. That would be quite a consolation.

11/22/60 - 11:30 PM - Room 607
Pensionat Romano

After one of the most pleasant evenings I have ever had in my life. At exactly seven o'clock the boys called for me: They were Fr. Malkholland, who is at Lombardi's Istituto for a better world, Father Pete Shrenchock, Joseph M. Mills, and Don E. Ray of the Casa at Via dell'Olmata. I am going to treat them at Frascati next

Page 50 — Transcription

week. They are going to call here next Tuesday at 3:45 PM. I must not forget this. I can never forget tonight. I learned that they were somewhat surprised to learn how well they were prepared for post-graduate studies, esp. in the matter de Ecclesia. Thanks be to God.

Tonight the boys learned to eat and like cozze, abbacchio, spaghetti alla carbonara, and the usual verdura. And they had their first contact with Sambuca. It was a night to remember.

Incidentally there is no sign of liberal Catholicism about these fine young priests. I did not lose the chance to show them how the liberal Catholics are always ready to delete their betters to the Roman Congregations, especially to the Holy Office. We must win this struggle for Our Lord.

Mulholland is from North Carolina. He told me, contrary to what I had heard from Michelly, that Coffman was for Nixon. They are all convinced, however, that Kennedy is in. None the less this was really a close election. I hope Kennedy makes out all right.

Incidentally the crew at [Galesanni's] was more than grateful tonight. I have brought them a lot of business in my time. I think that I was the first American to learn about the place back in the old days, from 1948 to 1951. I have had many a good meal there, but none as good as the one tonight. The Frascati was better than usual. The young man told me that 1959 was one of the great years. I can believe it very well. At any rate tonight's was the perfect meal.

Page 52 — Transcription

11/23/60 - Wednesday - 4:05 PM
Room 607 - Pensionat Romano

At this moment I am listening to the news from the Vatican Radio. McMullen has visited the Pope, and he has received a better welcome than would have been accorded to most of the canonized saints. The world would be Catholic today were it not for the stupidity of our leaders. At this moment we are hearing some more drivel from the Vatican Radio. It is as bad as the Catholic press in the USA.

This morning I arose at about the usual time and said Mass. I had breakfast and they called Berlo. He called at about 10:30 AM and we went to Farfa. It was definitely a worthwhile trip. I had the time of my life. We saw the monastery and especially

Page 53 — Transcription

the Church, which is going to be made a national monument. The librarian showed us around. We had a nice talk with one of the old monks. And we had a magnificent dinner at the restaurant there. We agreed to meet again Friday. Berlo is a big shot. He brought out some of the more stirring stupidities of Bill Blody. And they are as bad as anything Spelly ever pulled off in his life.

This was the third time I have been to Farfa. The first time was with Pruppi and Tom Morton. The second was in 1957, with Romeo, John Johnson, Pat Keeter. (The first was in 1953 or 1954.) This was the best. The Salami and wine and the cheese were remarkable. And the steak was out of this world. I hope that God will let me get to Farfa again.

On the way back I pointed out to Berlo that it might be to the advantage of the American Church if he met the

Page 54 — Transcription

boys in Frascati next Tuesday night.
I hope he can come. He is quite a
man.

- 11/23/60 - 9:20 PM - Room 607
Pensionat Romano

Tonight, for a change, there
is some news. At supper ille
Magister came over to my table
and told me that he had brought
a message for me and that it
was in my box upstairs. (The
dining room is in the basement, and
each guest has a place for mail
at the desk on the ground floor.)
After supper I went up and read it.
The message was from Leclercq
and it announces a meeting of the
subcommission on the Church for
Saturday morning, the 26th, at nine
o'clock. I do not see why, of all
the commissions, ours should be
the only one to meet that early. And,

for that matter, I do not see why we should have to wait thirty days after the first meeting of the full commission for the first effective meeting of the subcommission. Most probably the unspeakable Tromp feels that he can stall things off no longer.

As it is we have only what Leclercq calls a "sensible plan," by [Sagnuet]. I sincerely hope that it is sensible. We have lost a full month, all because Tromp lost his temper by reason of the fact that he could not have the first meeting of the subcommission at the Greg. Now we have two months to get up the outline, at least of a dogmatic constitution of the Church by an ecumenical Council. Tromp's tantrum (and his utter lack of ability as an organizer) have lost us one month already.

Today, the twenty-third of November,

Page 56 — Transcription

I have been in Rome one month. During that time I have learned a great deal and I have, thank God, gained in health. Yet, as far as the Council is concerned, neither I nor the subcommission on the Church have accomplished anything at all. Everything is still up in the air.

According to Barden the work of the commission on seminaries and studies is progressing very well. They are to reach their second stage by Dec. 20. We have done absolutely nothing. The subcommission on social action has not even been formed.

This afternoon I had a nice siesta after I wrote the first of the two entries today. I feel quite refreshed. I hope that God will give me the strength to do this job well. We shall face very bitter opposition from inside the Church on this one.

Page 57 — Transcription

11/24/60 - Thursday - Thanksgiving
Day - 10:05AM - The Room off
Inquisition Alley

I arose a little early this morning and said Mass and had breakfast. The automatic elevator was not running and so I had to use the other one. I climbed the stairs from the basement to the ground floor. This was the first time I have had to climb a flight of stairs since I left the Minerva over three weeks ago.

At breakfast I learned that the Pope is giving an audience to all the priests in Rome this morning in the Hall of Benediction. I intended to go. The audience is scheduled for eleven.

When I arrived at the Holy Office I asked Leclercq about it and he very prudently advised me not

to go. He told me that I would have to climb a lot of stairs and that I would have to stand for an hour. Naturally I would not want to do anything of the sort. So I came in here, and, with the help of God, I hope to stay here until a little after noon. Today is the day we must go to that meeting with Bali in the Antonianum, and I want to be in good shape. I feel a little tired right now, and I felt very tired walking up here from the basement. I hope I am not over-doing.

- Looking over the vota of the bishops this morning I came to that of Francis N. Adam, the bishop of Sint. The old boy must be something of a character, but the Church would be much better off if most of his suggestions were adopted.

Here are his first six suggestions

1) "Ut, sub forma "Syllabi" omnes recentiores errores, et speciatim naturalismus, damnentur, qui animis tremenda damna afferunt.

2) Ut, sub forma universo orbi terrarum destinatae proclamationis, nova et clara edatur definitio praecipuarum fidei veritatum; speciatim veritatum quae ad ultimos fines spectant, quos nostrorum temporum homines autem negant et [tempora]

3) Ut encyclica Humani generis clarificetur et iterum promulgetur.

4) Ut iterum baptismi necessitas pro hominum salute confirmetur ad aliquas modernistarum opiniones [reprobata] repellendas

5) Ut Missae sacrificii natura clarius elucidetur ad aliquas modernistarum opiniones confundendas.

6) Ut Episcopatus natura ad officia et Episcopi potestates clarius

Page 60 — Transcription

et nitidius exponatur, ita ut ad concinnum capitulum "de Ecclesiae constitutione" concilii Vaticani perducatur.

- Adam is thus the first one I have seen who wants something proclaimed about the necessity of something about the Church. He also wants a definition and a better explanation of the mediation of Our Lady. That, of course, there is a clear-cut division of opinion.

In his section on the discipline of the clergy & of the people Adam wants the clergy & the faithful to have something to say in the selection of bishops - "ut ita, in quantum fieri potest, modernistarum effrenata et semper funesta Status et saecularium potestatum immixtio vitetur." - And he also wants the abolition of all merely honorary ecclesiastical

titles and dignities. The old boy has something there.

- I have just written letters to Pa and to John Murphy, who is taking care of AER while I am over here. With God's help I shall mail them upstairs before I start back to the Pensionato. There are other letters I should write, but at the moment I simply do not have the time. It is now 11:30 AM

- Haller, the Abbot of St. Maurice, asks for a definition of the sacraments character of the episcopate, and the functions of the layman in the Church.

- Tschudy of Einsiedeln, an Abbot who is not a bishop (The Abbot of St. Maurice is a titular bishop) wants a statement of the concept of the Church as the MB and a first interpretation of the

axiom EENS "praesertim sub respectu desiderati reditus christianorum." He also wants a continuation of the Vat. Council on the episcopate, and no new dogma, especially no new marian dogma, defined "aggravans discissionem cum christiani ab ecclesia catholica separatis."

The Nuncio to Switzerland, a certain Pacini, wants a clarification of the doctrine of the MB. "Some priests enquire if the MB is identified with the CC and if christians, who are not members of the CC may be members of the MB.

- If after the *Mystici Corporis* and the *Humani generis* Pacini cannot answer these questions, and if he fails to perceive the priest who still asks these questions, he is a failure as a nuncio. It

Page 63 — Transcription

will undoubtedly soon get the red hat.
Coming the bishops of Ireland is
Cardinal O'Atten. He wants a dogmatic
constitution bringing out the fact that Our
Lord and not Our Lady is the center
and the foundation of Catholic truth
and ought to be the center and the foundation
of the devotion and the spiritual life of
the faithful. And - he does not
want any separate acceptance of the
anglicans since this group is completely
infected with heresy - and he also
wants a more firm statement of
the inspiration and the inerrancy of
Sacred Scripture.

- Lucas - of Cork + Ross, wants
a statement of Papal infallibility which
would take care of the possibilities that
the communists would get control of
the Pope and then brain-wash him.
For myself I think that such a
thing is not needed. The Lord looks

after things like that. And how the commies may monopolize or brain-wash? friends of Pasqualina and the Count.

Farren of Derry wants no new definition, especially in the field of Mariology. And he wants this for the same old reason. Magwood of Down & Connor wants statements about the identity of the Church militant with the MB, about the mediation of Our Lady, the unicity of the act of offering in the Cross & in the Mass, and about the relations between the Church and the state. Furthermore he wants solid instruction in the preaching of the clergy to the people.

- O'Doherty of Dromore also wants more emphasis on Our Lord in the devotional life of the faithful.

Page 65 — Transcription

McQuaid of Dublin - wants a statement about original sin and its effects - wants a statement of the true doctrine and a formal condemnation of the errors of evolution, polygenism, existentialism, socialism and communism - wants a statement of the true meaning of the MB and who belongs to the CC - wants a statement about the sources of revelation - the relation between Scripture and Tradition, the meaning of the different "senses" of Scripture, especially the "sensus plenior," - and wants a statement on the secondary object of the Church's infallible magisterium and on the powers and the magisterium of residential bishops
- McQuaid is the first to speak of residential bishops -
And he also wants a treatment of Our Lady's mediation.

Page 66 — Transcription

Hanly of Elphin - among others -
wants a statement on the relation
of the visible Church + the MB.

- That is three in a row -

Pacini, McQuaid, and Hanly.

We have some church bishops, unless
they mean that the thing has been
defined in the ordinary magisterium
and should now be defined in the
Council.

- Mediation of Blessed Virgin

- The apostolate of the laity and
the relation between the hierarchy and
the laity enrolled in the apostolate.

Staunton of Ferns - no new
definition unless such should
be judged necessary for the con-
servation of the deposit of the faith

Browne of Galway - wants
EENS and relation of Pope to
residential bishops. The old
boy is all right.

Page 67 — Transcription

Magnihan of Kerry wants statements about the object of the infallible magisterium of the Church, the nature object, and authority of the magisterium of residential bishops, a clarification of doctrine about the relation of Scripture and Tradition as sources of revelation, and about the full meaning and the implication of the MB,

Keogh of Kildare - No
Marian definition - clergy & faithful

O'Boyle of Killala - wants a definition of Our Lady's mediation

Rodgers of Killaloe - an explanation of the doctrine of the MB, Needed by the faithful.

Lysne of Meath - Blessed Virgin as co-redemptrix and mediatrix of all graces - also interpretation of Genesis

Mac Neely of Raphoe - wants

a statement about the nature of Our Lady's co-operation in the act of redemption - and about the concept of Catholic Action, the apostolate of the laity, etc.
11/24/60 - 11:20 PM. Room
607 Pensionat Romano

What a day. After I finished the last entry I left the Holy Office and went home. On the way out I met some Cardinal's sister or niece who insisted on blaming me for the sin of F.D. Roosevelt. I tried to tell her that I was a professor of sacred theology back in America, and that it was my business to help the American seminarians and priests to know the content of the faith. The old girl put up a great fight, but by the time we had crossed St. Peter's square, we had become fast friends.

When I was walking a few yards east of the entrance to the Congregation of Seminaries and Universities, I was attracted by the noise of an accident at the outer edge of St. Peter's square. A car had grazed a Vespa, throwing the driver of the Vespa to the ground. I was watching the affair when Msgr Hoffman came by. Hoffman, as usual, had nothing to say.

Then I came home and had a good dinner. Afterwards I had a good but short nap. Then I took the CS red bus to the Centocelleum, where we had the first meeting of the Pontifical International Marian Academy.

Cardinal Ottaviani presided at the opening of the meeting. Balic was appointed president and Milone secretary. The eight counsellors are Prohotti, Ronces, Browne, O.P., Masson O.P., Roschini O.S.M.,

Page 70 — Transcription

Gordillo, S.J.; [Idenginell], S.J.; and Bore, C.S.Sp. It was one of the best moments of my life. I remarked, in Italian, that the society could not fail in the USA, since its statutes were approved on July 4 and its first meeting held on Thanksgiving day. I am invited to the French College for Sunday at 1 PM. I must meet Masson here at the Pensionat at 4:30 P.M.

After the meeting I met [Sequelet] (for whom I voted) and he asked me to do the section on the members of the Church and the necessity of the Church for salvation. All three weeks of waiting suddenly became worth while. God has been so good to me, useless as I am.

After all was over I started to walk to the taxi stand, but wound up at the station, where I caught the

64 bus. I came home and found Bob Lamb in the dining room. Considering that this was Thanksgiving day, and that this had really been one of the great days of my life, we went out to Salbosky's for supper. I paid the bill but Bob paid the taxi fare. We had a wonderful meal.

There is to be a Mass in St. Mary Major on Dec 8, and a big time in the Aula of the Centocellum on Dec. 15. If I am here and alive I must be at both of these affairs. God has been so good to me.

I am a little disturbed at the emphasis being given to Protestants in the program for [Comfo] in 1961. I think I did some good. Pivolotti promised to speak to Balic about the affair. I am afraid that this thing may degenerate into some kind of an interfaith [meeting]. There could be nothing more damaging to the faith

Page 72 — Transcription

of the Catholics in every country.

I am more than pleased with the assignment for the committee. I shall do my best. God will help me. It is a wonderful responsibility. With the help of God I shall begin tomorrow. I have written one book and at least fourteen articles on this topic.

Today I sent letters to Pa and to John H. Murphy. I received letters from Pa and from John McGoffey.

This has been quite a day. God has been good to me and I certainly shall work hard on the assignment given me by [Sagnet].

- 11/25/60 - Friday - 9:15PM
Room 607 - Pensionat Romano
Today is St Catherine's day. I made a special commemoration of Kathy in the Mass and I prayed for

Page 73 — Transcription

Aunt Kate.

I arose at the usual time, said Mass, and had breakfast. I called Bardens at Salvatore Mundi, but found that he was not able to come. I was delighted because I was very tired. I went back to bed after breakfast, and again after dinner.

At 4PM I listened to the Vatican Radio and heard the English speaking announcer tell that they are going to take up a collection all over the world to put up a parish church in Rome for the Pope's 80th birthday. He was 79 today. There is some other collection to be taken up. With the millions in the Vatican bank, they certainly need these collections.

At the end of my siesta I went out and bought a Newman and then took a walk up to the Vatican and back. I looked over

the material in St. Paul's bookstore, but did not buy anything. This seems to be the age of dictionaries, most of them of very dubious value indeed.

Garfalo was over there making quite a fuss about something. He seemed to be trying to impress the help and the other customers. God help the Church with such as that fellow in charge in it.

I came back here and read the magazine, and then went down to supper. The supper was quite pleasant. And I had my usual after supper walk with Lamb.

Tomorrow should be a different kind of day. Our meeting is scheduled for Holy Office at nine. It is unfortunate that ours, the most important of all the commissions, should have its meeting at this hour,

Page 75 — Transcription

Today I had a fine letter from Dorothy. She told me that they are all well back home, and that the water is all drained out of old 6906. I shall always miss the old place. It had its disadvantages, but I had twelve very happy years out there.

11/26/60 - Saturday 11:05 AM

The Room off Inquisition Alley

I arose a bit early this morning and said Mass about 8:05. I did not have time to take breakfast. After Mass I left at once for the meeting, which was in Tromp's room in the Holy Office. Present, and sitting around the table in clockwise order, was Sagnet, O.P. the president, Pivolotti, Lattanga, Fenton, Balic, Tromp, De Magistro, and J. L'Ecuyer.

The first order of business was the reading of the norms. There are to

be mimeographed and sent out to us.

Then the second order of business was the assignment of the writers. This started off with the following designation

- 1) Fenton - de Membris et de Necessitate
- 2) L'Ecuyer - de Episcopis et de Magisterio
- 3) Lattanga, de Notione
- 4) Balic, de BVM et de natura Ecclesiae
- 5) Sagnet, de Tolerantia
- 6) Philips, de Laicis
- 7) Witte, de Oecumenismo
- 8) Colombo, de Magisterio.

Confusion started when Tromp suddenly arose and said that Pivolotti would no longer be a member of this subcommission. He is to be replaced by this Witte S.J.

from the Gregoriana. Balic was quite upset. Pivolotti stayed throughout the meeting, but, as far as I could tell, this was the first he had heard about it. Apparently he did not care to continue on it anyway. Tromp talks far too much.

The third order of business was to fix a time for the next meeting, or at least for the vote to come in. Sagnet suggested about Dec. 15. Balic objected on the ground that there would not be time enough. There was the usual talk, and at last there seemed to be agreement that the first part of the schema compendium should be ready for discussion by the beginning of the Christmas vacation. By this time I was supposed to be made responsible for this one, which embraces the first four points in the schema

compendium (see my theses,
written during the past month).
I passed the buck to Lattanga on
the ground that I am not sure
I shall be here all that time. I
definitely want to get back to Washington.
I do not want to be stuck with
some job over here.

Then it was decided that
Lattanga and I should have the
first four points, and that
Salaverri, [Binklines], and Joannou
should be consultors for these
points. As far as I can make out,
that means that all of us will
have to write a votum and then to
back the votum up with a kind
of text. Some fellow named Schauf
a consultor for the commission,
has already submitted a votum.
A lad named Bockis, also
a consultor, is being asked to

Page 79 — Transcription

write a votum on the "people of God." Doronzo is to help with the section on the bishops and this part of the work, apparently, is not to be considered until after ours.

Thank God I have been doing something off and on for the last month. As a result I have something to start with. Then, with God's help, I must get going, quickly, and try to get back to Washington.

I may stay until the first full meeting. Anyway, thank God, there is now plenty to do.

By the way, I have learned this morning from Lecreq that my invitation to the French college is for today and not for tomorrow. I shall go there very soon now.

11/26/60 - 7:30PM Room 607

Pensionato Romano.

As I finished the previous entry I

started to leave the Holy Office for the French College. Before I left I said good-bye to De Meglis, who was working in that room at the time. We went into one of our usual conversations, that is, he talked like a machine gun for about twenty minutes. He told me his dreams of a more powerful Holy Office and Congregation of Seminaries and Universities. He would divide the world between the bodies who have the spirit of the faith and the [monks] who are political and have the money. I brought him back to earth, or at least I hope I did.

I walked back to the Pensionat and left my bag here. Then I took the 64 bus to the French College. I had a few minutes to spare, and so I spent them in Moretti's bookshop.

I landed at the French College exactly on time, and I had one of the

Page 81 — Transcription

most pleasant meals I ever had in my life. Afterwards we went upstairs and I met a visiting bishop, the man in charge at Paray le Monial. Altogether it was a wonderful day. Foster, the Palestine Father who is likewise a member of the Marian Academy was likewise a guest. I saw one great big-picture which was the property of Madame Letitia, Napoleon's mother, and the chairs that belonged to Cardinal Rampolla.

I walked half part of the way with Foster. Then I fell in with a Father Jiminy from Columbia. He is a very pleasant person.

11/26/60 - 10:40 PM Room 607

Pensionat Romano.

To continue the previous entry,
I came home and took my rest.

Then I went down to supper. I enjoyed it very much. Later De Bonis asked me and two others to his room to

Page 82 — Transcription

watch a television show. And now
I must go to bed.

These Italian comedians are
very good indeed.

11/27/60 - Sunday - The First Sunday
of Advent - Room 607 - Pensionat
Romano - 12 Noon.

This morning I slept rather
late. I said Mass, had my usual
breakfast, and went out to buy
a paper. I bought the Messaggero
this time. I also bought an
Italian translation of an Edgar Wallace
thriller, but I found that it
was boring. I guess I have lost
my taste for Edgar.

I went back to bed for a while.
I had a wonderful rest. With the
work ahead of me, I shall need
it.

This is a miserable day
over here, wet and damp. There

Page 83 — Transcription

has been no sunlight at all. And it is certainly cold here in the house. I am delighted that I remembered to bring the blue sweatshirt over here with me. I always wear the old [towels] here in the room. Otherwise I would be quite uncomfortable. There has been no heat turned on in this place since I came here.

Five weeks ago today I landed in Italy. It seems as if I had lived a lifetime since that day. The Mac Murragh sisters have been calling me here at the house. This morning I called them back. I may go down there for lunch some day. I am sure that would do better than I do here at the Pensionat. This afternoon at four I have an appointment with Masson. And at seven [Leuch] is going to call for me so that we can have supper together.

Page 84 — Transcription

11/27/60 - 6:20 PM - Room 607

Pensionat Romano

At about 4:30 Masson and his Italian friend came and I took them over to the American coffee shop for powder and doughnuts. They had a good time and it cost me about two and a half. It was a very pleasant afternoon. I learned a great deal. It seems that they think that Father Browne is in rather bad shape. [Sarragou] is now over at Santa Sabina with his old friend. They seem to like [Sognelet], and it seems that the old boy has a liking for these roasted chestnuts they sell in the street over here. And, of course there was the usual discussion about membership in the Church. I hope that the forthcoming Mario-logical congress in Canada will not be spoiled by having non-

Catholic participants in it.

I hope I can get the truth across in the subcommission and in the commission itself. The way things are going there will soon be a general breakdown in the faith of Catholics throughout the world. The men who actually are our leaders are giving the impression that the denial of the Catholic truth by those outside the Church is, for all practical purposes, on a par with the statement of that truth by the Church's loyal sons. But we must not forget that Our Lord Himself has said: "When the Son of Man comes again, think you that He will find faith upon the earth"?

11/27/60 - 11:05 PM - Room 607

Pensionat Romano.

I have had one of the best evenings I have ever had in Rome. Jim [Leuch] called for me at about 7 PM, and we went to the Fontanelle Borghese where I had

been a few years ago with Jim and Wetty Waters. I now know where the place is. It is just off the Piazza Borghese. I had the time of my life. Then we got over to Jim's apartment just off the Flaminian Way. This has really been an evening.

Jim has an MG. It is a wonderful car. I have profited a lot by tonight's get-together.

Tomorrow there is nothing special doing. I must see the boss about getting home at some decent time. Tuesday I am due to take the CU boys out to Frascati. As far as I can see that will take care of my schedule until the 8th, if I am still here and alive then.

Knowing where the Fontanelle Borghese is has done something to me for my morale. I always imagined that the place was somewhere near the Piazza

Capranica. As a matter of fact it looks much like the Capranica.

Jim told me that some Cardinal had recently said: "Ottaviani is always right, but, when he sees a fly on the baby's forehead, he will insist on hitting it with a baseball bat."

Whoever that Cardinal was, he incarnates in himself the most serious trouble with and in the Catholic Church today.

I wonder if I shall ever have my Alfa-Romeo.

11/28/60 - Monday. 10:20 AM

The Room off Inquisition Alley

I slept a little late this morning, said Mass, had breakfast, and started out for the Holy Office. Outside I found my friend Father Bolei. He told me that he had received a request from our mutual friend

at CU to be put on one of the Commissions for the Council. He had gone over to the Congregation of S. & U. and had received the half-hearted approbation of the Cardinal but had been turned down cold by the rest of the boys. It is unfortunate that our boy is so terribly unstable and so restless. The best thing he can do is to let things ride from here in as far as Rome is concerned. I was also astonished to hear how Van den Eynde felt about the case when I happened to bring it up at our first meeting of the Commission. I came in with Fr. Carlo Bolei and stayed in the hall until Decleq came along. He was as pleasant as usual. We had a good talk. Apparently the Cardinal has tried to bring my request to see the Feeney file to the Pope himself.

Now this business is the usual run-around. Declercq first suggested that I ask to see the Feeney files, and he did it only because we were told at the first meeting that we could ask to see anything that had to do with the work we are called on to perform. My special field is the necessity of the Church for salvation. And the one outstanding case centering around this dogma is that of Fr. Feeney. So I ask. And I am getting the good old Roman waltz. Apparently they did not actually mean what they said that first time. When I arrived here there was some kind of a meeting going on in the little room on the north end of this one. Trapp was there, and he greeted me warmly. There were two others there, and De Magistris seemed to be a sort of secretary. He is a pleasant sort of fellow. [Lécuyer]

told me that he has lost five or six pounds during the past month.

I shall now do some of the bishops of Germany. First comes Pohlschneider of Aachen.

He has the best statement yet:

"Morosen cum Christifideles, et a detestabili indifferentismo religioso abhorrent, docentes de falsitate indifferentismi."

a) relata ad confessiones

Christianas

b) nexum ad religiones non

Christianas.

2 Una cum damnatione

materialismi theoretici:

a) denuo sublineetur et

proponantur, contra cuiusvis

generis formas evolutionismi,

veritates de Deo personali, uno

et vero, non solum uti causa

prima in aliquo sensu philosophico,

sed de Deo, creatore et Domino nostro, qui ex eis, quae facta sunt, naturali rationis humanae lumine certo et id a posteriori cognosci potest et de facto cognoscitur, adeoque demonstrari potest et demonstratur.

b) Ratione nihilismi valde diffusi immortalitas singulae animae humanae iterum inculcetur

3) Desideratur damnatio omnis generis formae superstitioni, speciatim in eius formis fatalisticis et astrologicis, vel horoscopiis. Clare exponatur indoles impetratorii usus devotorum.

4) Interpretabile sit doctrina de revelatione:

a) Iterum directa revelatio tamquam locutio Dei formalis, quae cum morte ultimi Apostoli absoluta est; revelatio statuta non tantum credo facti vel eventu.

b) Plenius proponatur doctrinam

esse catholicam veritates revelatione explicitae, quae in Sacra Scriptura nullatenus inveniuntur.

c) Doceatur historicitas Sacrae Scripturae contra conatus mythologizandi omnia in ea contenta. Contra autem conatus omnia demythologizandi doceatur historicitas miraculorum vere patratorum, e quibus Christus tamquam Messias vere probetur.

5) Exponatur doctrina de Ecclesia a Christo uti hierarchia constituta, quae est Corpus Christi mysticum, et quidem Magisterio, ministerii, regiminis praedita. Doceatur Ecclesia uti societas ad salutem necessaria, extra quam nulla salus.

Respectu unitatis Ecclesiae, quae sub uno Supremo Pontifice a Spiritu Sancto formata est, reprobanda est theoria sic dicta trium romorum.

6) Exponatur doctrina catholica de statu civili et de relatione inter Ecclesiam et statum vel rempublicam, maxime sub respectu hodiernae Reipublicae pluralisticae. Plenius doceatur Ecclesiam quae est Mater omnium baptizatorum, ius habere divinum educandi fideles.

7) Declaratur Episcopus residentiales habere veram potestatem vicariam Christi tamquam veros principes. Plenitus fontem alicujus, an hanc potestatem habeant immediate a Deo, sed a Christo aut immediate a Summo Pontifice."

The old fellow has four more. This is one of the most useful vota I have seen so far.

Now I come to the "Concilii et Voti Communis Episcoporum Germaniae in Conferentia Fuldeni Congregatorum."

They petita, in their Primum

1) "ut veritatem catholicae fidei

a magisterio ecclesiae eductam
et investigatione studiosorum theologorum
fideique sensu magis explicite cognitam
ita in certas formulas redigendas
adjuvent, ut 'crescat'... et multum
vehementerque proficiat tam singulorum
quam omnium ... intelligentia, scientia,
sapientia ... in eodem scilicet
dogmate."

I am very much disappointed
with this one. Since I came here
I have been hearing about it. To
me it seems like a very mediocre
document.

Obviously they want pronouncements
on two points, a refutation of materialism
and a teaching about the Church.
And they insist that the teaching
of the Council be taken from scripture
and tradition. Did they think for a
minute that anybody differed
with that statement?

They are all worked up about statements or teaching in such a way as to invite the non-Catholics into the Church. They never seem to advert to the business of stating this thing for Our Lord's sake and for its own sake. They seem afraid that some individual will be singled out by name and condemned.

- They call for more study of St Augustine, and then quote (twice) of all men, [Grabowski]. They also quote Schauf, the new man on the subcommission. It is quite obvious that Tromp is much impressed with this thing. -

They want the treatise on the Church to be Christological. Now I see what Tromp has been trying to say. But, and this is the great point which must be underlined by the successful theologian for

the Council, one does not make ecclesiology christological merely by repeating the metaphor "body of Christ."

It is time for me to go to dinner.
I am working on p. 743 - This is important.

11/28/60 - 9:25 PM - Room 607
Pensionat Romano

This has been a very quiet day.
I came back from the Holy Office,
had a pleasant dinner, did some
reading, and had a siesta.

At supper I found that my
picture is in today's Osservatore.
I am in the group at the head table
of the meeting of the [Centenarium] last
Thursday. I look old. Well, I am
old and I feel old.

There are supposed to be very severe
storms in the USA right now. I
hope everything is all right back

there. And I hope I can get back there myself very soon indeed.

I went out in the rain tonight to buy two copies of the Osservatore. Should it be pleasant tomorrow I shall, with the help of God, go back to the Holy Office. There is still a lot of reading I must do. I should take a look at the vota of the Spanish bishops. So far I have seen some from Ireland, England, Germany, Switzerland, France, and [Danzig]. And I have had a fair look at the vota of the Roman curia. The only two of any importance there are the Holy Office and Seminaries + Universities.

I forgot to mention that last night Jim [Leuch] gave me a letter from my boys in Major B back in Washington. I had urged them to organize and get together. They had just finished their first meeting and were

very grateful for the advice.

11/29/60 - Tuesday Morning

10:57 AM - The Room off Inquisition Alley

I had a fine sleep last night.

I arose at the usual time, said

Mass, had breakfast, and set out

for work. I had to wait a while at

Holy Office. I met [Dheni] while

I was waiting. He had an appointment with the Cardinal.

Then the Hungarian Monsignor

let me in. We had a talk. He told

me that there were very few strong

men in the Roman Curia, only four

at the most, and that our man was

one of the four. He astonished me by

saying that the trouble with S.

is that he always remains the

seminary prefect and always

considers the other as semin-

arians. It is like the old case of

Hyvernats and Valshekel at Washington.

I wrote a letter to Pa last night and sent it off from the desk at Holy Office this morning.

- Beginning on p. 743, the German bishops (or [Bacher], or whoever else wrote this stuff) claim that St. Augustine's ecclesiology is the key to any efforts at reunion, or, as I would put it, at bringing the non-Catholics into the Church. They point to the fact that both the Catholics and the Protestants appealed to his theology of the Church. They say that he showed two aspects of the Church, the one visible and the other invisible, and they declare (not on the authority of any ante-Reformation writer, but on the authority of poor [Stanley Jaki]) that St. Augustine did not intend to say that there was a spiritual or

invisible Church in any way distinct from the visible.

Now on this point I would like to work for the commission. I think that this language is most unfortunate and is open to serious misinterpretation. Ultimately I consider the terminology inept.

The fact of the matter is that St. Augustine's teaching was ideal, but that his terminology was somewhat loose by reason of the fact that the difficulties that were raised by the advent of Protestantism had not been considered in his time.

I think that we can best state the Catholic truth St. Augustine defended and taught by saying that the visible Church is the corporate reality living the life of grace in its social aspect. I know that this will require a

great deal of thought and prayer, but ultimately this is the way the truth is going to be expressed.

P748. The German bishops want the unity and catholicity of the Catholic brought out. I think they are right in this, although I deplore their narrow-minded and absolutely servile insistence on working for the interest of the separated brethren. They might possibly save their souls if they were to pay some attention to the non-separated brethren, and, first of all, to the interest of the Catholic Church itself.

- Incidentally I heard this morning that there is great opposition between the Secretariat of State and H.O.

There are some who want to reform H.O. and some who even want to abolish it. At any rate there are some who want to take all its power away from it. I had heard this

before over at my own congregation.

- Now, to return to the business at hand, it is interesting to see that neither Tromp's schema nor the votum of the Holy Office has anything to say on the notes of the Church. Perhaps the Holy Office was afraid of the variations in the twentieth-century writing on the notes. I called attention to this in several of my articles in AER.

- The German bishops have another good point, but as usual they spoil it with their endless references to the separated brethren. I have been teaching this for years, but what they say will help me in the days to come, if [God] let me live at least again for the glory of His Name.

They bring out the fact that, when one teach about the authority of the

- 749 b -

Popes and the bishops, we show aspects of their dependence on Our Lord. The power of the Pope and of the bishop is a ministerial power. They are vicars of Christ. They are responsible to him.

They do not bring out the element of responsibility. I always have in my classes. That is why I figure that I can make a definite contribution to this work.

- The German bishops say that (p. 749) the true ecclesiology contains the teachings on the present status of man, on original sin, and on grace, the redemption, and the last end of man. This is the doctrine I brought out in my book on theology as the effect of the unit of theology. These Germans have not grasped this truth very well.

They want the fact of real power and the real necessity of the Church,

as brought out in the Suprema
haec sacra, taught by the
Council. They refer to AER as
the source for Suprema haec
sacra.

They want the apostolic succession
of bishops, a succession instituted by
Our Lord, taught.

They do not do very well here,
p. 751 "4. Visibilitas Ecclesiae
ex principio christologico decla-
retur: Sicut in Christo invisibilis
natura divina et visibilis natura
humana in persona Verbi divini
sunt unita, ita Ecclesia ex una
parte est mysterium, fide solummodo
cognoscendum, ex alia parte
'propter eam rem quod corpus
est, oculis cernitur, Ecclesia.'

[The reference is to Satis cognitum -
AAS - The Germans erroneously
write AAS - 28 - 710] Haec

doctrina ad novam Encyclicam
litteram Mystici Corporis proponatur,
cuius doctri etiam constitutis
hierarchia ecclesiae, eiusque habitudo
ad charismatica declaratio."

I would much prefer to see the
Council pass over this one. The
questionable word here is always "visible."
Strictly speaking, the human nature
as such is not visible. Furthermore
visibility is not attributed to the
Church in the same way that it is
to Our Lord.

They want a theology of the
laity in the treatise on the Church.
They want a treatment of the Royal
Priesthood and of the sacrament
character. That is what I have been
teaching about the sacramental
character since the old days in
Rochester. It is in several of my
writings.

The best thing the Germans have to say is on p. 752. "5. Relatio auctoritatis magisterii ecclesiae ut custodis et interpretis verbi Dei scripti vel traditi ad auctoritatem verbi Dei revelati declaretur: Ecclesia fidei per verbum Dei revelatum dirigitur, nec dicimus Ecclesiam dominam verbi Dei, sed illius verbum in obedientia erga Deum revelantem fideliter custodire et interpretari."

As usual they follow this with the recital of what some unimportant Dutchman thought of the definition of the Assumption.

- I do not like the word "dirigitur," the one I have underlined in blue. Our faith is not "directed" but is "determined" by God's revelation. It is clear that old Berkhof has been reading too

much Newman. We believe the revealed word, and not merely according to the revealed word. There is some loose thinking, on p. 754 "6. Dignitas sacrae scripturae ut verbi Dei inspirati explicetur cura cum quodam expositione efficaciae salutaris verbi Dei praedicati et crediti. Cum protestantes praesertim reformati confessim, omne opus salutis in verbo quasi includi conentur, sacramento solummodo ut 'verba visibilia' intelligentes, debemus ex scriptura et traditione declarare verbum Dei ut doctrinam salutis et jugiter ut virtutem Dei in Spiritu Sancto, qua Christus vere fidelium tangit, mentes illuminat et per virtutem suam aliquo modo praesens esse. Interea conspectui verbi Dei credi cum sacramento, cum

cum Ecclesia et cum Christo
capite demonstretur, sicut et
nexus inter fidem et sacramentum
receptum. Cum Concilii Tridentini
et Vaticani aspectum cognitium
et intellectualem, iam contra theoriam
fidei solummodo fiducialis clare
demonstraverunt (Denz. 789, 1795)
desiderandum relinquitur, ut etiam
aspectus personali et christologicus
fidei apertius exponatur." - (This
is a reference to the Summ. Theol. IIa IIae,
q 1, a 1 corpus.)

What these fellows would want would
be a long textbook.

- Roels of the Spaniards. The
Bishop of Burgos is a high-browed
old boy. He wants clear suppression
of sensitive teaching; and in that he
is all right. On all the other points
he is wild. Like all the others, he
looks with a jaundiced eye on the

exemption of the religious.

- The Archbishop of Granada wants attention paid to the theology of St. Joseph. And he wants a treatment of the relation between Church & state and between the Church and other religious societies.

11/29/60 - 11 PM - Room 607 -

Pensione Romano.

On returning to the Pensione I found a letter from Walt. He told of Caffey Donaghue's return to the diocese and his promotion. It was good to hear from Walt and to know that Caffey is in good shape.

I had a very pleasant dinner.

Afterward I rested. Then the boys called at 4 PM. We had one of the most pleasant afternoons in history.

We drove out to the Works for a Better World. We did not see Lombardi, but we saw the Om-

nician who happens to be giving the present course. In the conversation we ran into a layman who recommended a restaurant called the Regina del Bosco. It is not so bad but it is somewhat expensive. It cost me about twenty dollars to take care of the five of us for supper. Yet I figure it was one of the best nights of my life. We had the time of our lives.

On our return here Msgr. De Bovis promised to come out with us on Dec. 11. As far as I can see that is one of our next free days. I am due at St Mary Major's on Dec. 8. Then there is the big thing at the Antonius on Dec. 15. On the 4th we are due to go to Fossa Nuova. Honestly, I think I may bury myself either an Alfa Romeo or a Mercedes-Benz by this

Page 111 - Transcription

time. By the way, I still have to go to the MacMinneay's house sometime this week. And I still have to look for a decent haircut.

Tonight was wonderful. I shall never forget it. And I feel better than I have felt for years. This Roman air is really good.

De Bovis wants to come with us for the Dec. 11 trip to Fossa Nuova. As long as I have to be over here, I may as well get something out of it.

11/30/60 - Wednesday - 10:25 AM, The Room off Inquisition Alley.

Last night I had a good sleep.

I said Mass at the usual time, had breakfast, and set out for Holy Office.

Di Meglio is in the room here typing.

Keeler let me in this morning.

Everything seems to be going on as usual.

The young priest told me last

night that there has been an article in some magazine over here claiming that Tardini is going to resign as Secretary of State and that he will be replaced by Martini. It would certainly be a good thing for the Church if the present man stepped aside, but I hope Martini does not succeed him.

I have read Martini's votum this morning. It is not at all impressive. He wants the relation of the Church to non-Catholic of good faith clarified, and claims that much of what is taught on this subject today is juridical rather than ontological. He is, of course, completely out of step. In another paragraph he says that we must of course retain the dogma of the necessity of the Church. This is quite good of the fellow. He has, however, one very good

suggestion. He wants the abolition of most oaths, in accordance with the teaching of Our Lord in St. Matthew's gospel. I would like to see more of this teaching. It would help our Catholic lives more than we realize.

Ruffini's votum has some good points.

1) To select from the biblical, dogmatic and disciplinary modernism already reproved by the Popes the principles errors, so that there may be condemned vigorously.

Recently, even in books written by Catholics and in some of our schools we find suspect and rash theories, or worse, for example about the inspiration, the historicity, and the inerrancy of the Scriptures.

- To recall the Pontifical Biblical Commission to the original purpose for which it was organized by St. Pius X, which is not that of

promoting research or of supporting new opinion, however shocking this may be, but that of standing on guard to see that the sound patrimony of the inspired books is not damaged.

Interestingly enough Ruffini is asking for Latin in the seminary, despite the fact that his votum is one of the few in the vernacular. > Fossati of Turin selected a diocesan commission to draw up his votum. The apologetics was written by Pera O.P. and by Caramello. They are scrambles. Bertetto and Rolando wrote on dogma. Rolando wants to know about "the sufficiency of baptism of desire and aggregation to the soul of the Church."

Pera and a man named Soldo are loose on the Scriptures, but an "Atelher, Vangelagnoti" agrees

Page 115 - Transcription

with Ruffini. Thus we have two sides openly favor the reconstitution of the Biblical Commission.

11/30/60 - 9:12 PM - Room

607 - Pensionat Romano.

After working on the first of today's entries and on the theses, I walked back to the Pensionat. I had been sitting in a draft in the room off Inquisition Alley, and I felt a little shaky. I came back here, had a pleasant dinner, and rested for a while.

I was awakened by the telephone. Somebody from Time was on the phone, and she told me that his magazine is featuring of Caverley Murray in a forthcoming issue. He asked me to tell what the Vatican thought on Murray's thesis that the entire Church must now take cognizance of the pluralistic society which has

come into existence in the United States. I refused comment and told him that I thought his question was too vague. Then he asked me what Catholics in the United States thought of Murray's writings, and again I refused to comment. He asked me for my own opinion, and I told him that I had written quite a bit on the subject, and that I did not want to make any quotation over the telephone. John Tweed had put him on to me.

I thought that the boss should know about this latest development. He was quite pleased to know about it. Now that the campaign is over in the States, the boys seem more free to talk and to act. I should not be astonished if there were some repercussions from the article,

which is probably precisely what the editors of Time hope.

Shortly before supper time I met one of the Salvatorians on the street. We walked around the block together. It was good to meet someone from Washington. Oddly enough he brought up some of the Roman sentiment about the Council. He is a very fine man, but he has been completely taken in by that teaching to the effect that we must reform the attitude of the Church towards modern republics. He confessed that he had never looked at the question from the point of view of the stability of dogma and of the necessity for worshipping God in the way that He wants to be worshipped. We must insist upon this in the Council. The boss, fortunately, realizes this.

Incidentally the boss showed that he is not at all pleased with Tromp.

The old boy is definitely not going to run the subcommission. The boss realizes that Tromp treated him very shabbily indeed at that first meeting of the subcommission last month.

This evening I also had an interesting conversation with Henry Coyne.

Just a few minutes before supper Time called again. The man wanted my picture. I told him that I did not want my picture taken now because of the recent attack. He asked me if there were any good ones of me. I told him that there was some in my room at CU. I described the place and told him to get in touch with Bill. My younger brother will get the shock of his life. I told him that there were some pictures on the

bookcases on the east wall of my bedroom on the right hand side. They are going to get in touch with Bill tonight. So my picture apparently will be in Time. That will cause some eyebrow lifting back home. I am undoubtedly the first of the clan to make that "distinction," even though I make it as a villain. I am sure that [Courtney] will be the hero.

We had a very pleasant supper tonight.

Dec. 1, 1960 - Thursday - 11 AM

The Room off Inquisition Alley.

Last night I had the best sleep

I have had since I landed over here.

I arose at the usual time, said

Mass, and had breakfast, and then

set out for the Holy Office. I had

fine chats with Alfidi, with

Henry Coyne, and with Keeler.

I learned that the commission will

Page 120 - Transcription

take care of my typing. I shall not have to grind that stuff out on my little machine. As a matter of fact I have not used the machine since I came over here.

On the way I stopped in and bought some air mail paper and some envelopes.

Bill must have had quite an evening. I shall drop him a line today. He will not forget the last night in November for a long time.

I have just sent letters off to Bill, to Bill McDonald, and to Walt Connell. That takes care of my obligations for a while.

This noon I am set to have dinner with the Cardinal.

12/1/60 - 2:40 PM - Room
607 - Pensionat Romano.

I have very seldom enjoyed

- a meal as much as I enjoyed the one this noon. It started at shortly after one. The guest of honor was a [Friedland] from Belgium, who is quite a big shot, and who wants to start an Actio Socialis Catholica in Italy and through Europe. The man's own license was Torino something. He invited me to come along with him for a couple of days in Milan. He went out of his way to be nice.

He made no secret of his antipathy for Montini. The various Tardini stories in the paper were recounted, and it was quite obvious that they want Paul Marella for the next Secretary of State. Agostino was there. I do not think he is basically friendly to Sheehy or to me, or, for that matter, to any of the Americans. Although he is very pleasant, I somehow got the idea that he resents my staying in Rome. If I

gone home with the other Americans, things would be more along Agostino's line. The boss seems to have a penchant for surrounding himself with men who are not over-loyal to him.

As far as I can make out, the boss wants Sheehy to stay in Iowa. I must drop him a line.

We drove back in the Belgian's car. I found letters from Pa, from Miss Doyle, and from Mrs. Echick. It is quite evident that the boss does not like the new Christian Democrat approach to the left. And it is more than evident that our boss has many enemies of his own household.

Spelly is not the fair-haired boy any more. Actually the Cardinal defended me against him, and Spelly resented it. I shall never forget that face in the Mass book at the Minerva.

Page 123 - Transcription

12/2/60 - Friday, 10:55 AM, The Room off Inquisition Alley.

Yesterday afternoon I was aroused from my siesta by a call from Harold. He came over and he brought me a couple of books. He is a wonderful man. I took him out to Federico's on the other side of the street and on the other side of the wall. We had a very pleasant evening. He is thinking of going over to England before the next meeting of his secretariat. He has a very bad cold. It is quite cold around here, and the heat is on in very few places. Fortunately the Palace of the Holy Office is very well heated indeed. That is one reason why I go there every morning.

After I returned to the Pensionat I was called to the telephone by Frank Murphy, C.S.S.R. He wanted to go out

this noon (Friday), but, of course, that is impossible since I have the appointment at the Mac Murray's. As a result we agreed to meet on Saturday at one o'clock.

I had a fine sleep, arose at the usual time, and said Mass. Then I had breakfast and started out.

This morning the nylon strap for my wrist watch broke, or rather the buckle on it broke, so I had to look for another strap. On the way out the sister called me and told me she was ready to make up my bill. She gave me a lot of papers and then she rattled to - went the number of meals I had missed. Then she started to multiply 2000 by 30. I raised a howl immediately. I told her that the price given me was 42,000 a month. She was quite flustered and she said that this was only for people

who stayed more than three months. I was very much displeased with the whole affair. If it were not for the mail and for the inconvenience, I would leave the place immediately. It is just another case of the famous "American price." Then sister never learns. I blame the superior for the whole business, but some of the other men have been to blame also. It is a most discreditable piece of work. I shall see that Romeo and the Cardinal hear about this very soon indeed.

Then I went out to a jewelry store and bought a new strap for the watch. I first asked for a nylon strap. The man said they did not have any. Then I tried a leather one and it was too small. Then a woman came out and gave me a nylon one, for which I am sure I was overcharged. Definitely this is not my day.

Then I came here. Querry gave me a book by Querry. As far as I can see it incorporates a good deal of the stuff in my own book. And here I am in the famous room where I have spent the happiest hours I have had in Rome.

Prick, one of the boarders, came to me this morning. He takes a dim view of the world situation. And all of these people over here are convinced that the USA is in a bad way. There seem to be dire days ahead. I should be back there in my own country.

Incidentally, at dinner yesterday, the Belgian said that the Jesuits in Milan are J. Courtneygzany. They are teaching the kids, in their schools, that the Church is wrong on this censorship trouble over here in Italy today. And he

Page 127 - Transcription

claimed that Montini had made some none-too-intelligent statement which had helped the commies up in that section.

And again they were convinced that Spelly thought that he would be the pope after Pius XII died. One remark was to the effect that there were two people who believed Spelly would be pope, McIntyre and Spelly himself.

12/2/60 - 7:20 PM - Room 607 -
Pensione Romano.

This has really been quite a day. I worked hard on the theses over at the office, then I walked back to the Pensionat. The sister at the desk told me that they were still going to soak me the 60,000 because I was going home early. As far as I could see they had contacted someone in the Vatican. I was a bit angered, and I told them that if they insisted upon this, I would move out

immediately. I told them that it was just another case of "soak the American," and that I was not going to stand for it. I went up to the room and left my briefcase and freshened up and went down again. There was another argument at the desk, and I started off for the Mac Murray's, where I had a fine dinner. We sat around for a while, and then I walked over to Marietti's and the other bookshops to price breviaries. The Marietti ones which I liked ran about \$40 for a set of two. The Marietti ones ran about \$25. They will not be ready until Feb. 18. They are going to put out editions with the new psalter later in the year.

While in Marietti's I met a deacon named Pete Zavadowsky from the American College. He is a good boy. He wants me to come to his

ordination this month.

12/3/60 - Saturday, 10:08 AM, The

Room off Inquisition Alley.

Before the time I finished the above

entry it was time to go down to supper.

I shall take up where I left off.

I walked with Pete as far as the

Church of St. Claudio, the one where they

have the perpetual adoration. Then

I went to my old barber shop on the

Via delle Mercede. They always recognize

and remember me there, although I

have not had more than four haircuts

there in my life. I had a good haircut

and left a good tip. Total expense was

500 lire.

Then I walked over to Hemility

Street to see Joe Ennonegger. We had

a fine talk. He invited me there for

Christmas dinner. And he sent

me home in his car.

I looked back at the Pensionat

just in time to start the entry last night.

At the Mac Murray's I had heard that Spelly was in town to meet Fisher. At Hemility Street I learned that there had been calls there all day about Spelly. The lady who is Ennonegger's secretary told me that the mistake had come about in this way. It seems that yesterday morning (12/2/60) at Campion some little white-haired Maronite explained and set off towards the city. His name looked something like Spelly's and he himself looked like Spelly, so the report went in that Spelly had come. The old boy's fortunes have reached a very low ebb when he is mistaken for a very lowly Maronite. It seems that, the last time he came to Rome, he

received no attention at all.

By the way, the Tardini-Montini story was in the paper again yesterday - Novita retires to the monastery. After I finished the entry last night I went down to supper. I met Lamb, at whose room, incidentally, I had stopped when I returned from Hemility Street. The Sister at the desk said that the Superior wanted to see me. And I noticed that the account book which was in my box was gone. In a minute or two a Msgr. Querry (or the Italian equivalent) was standing there, and he said something about being glad to meet me and that he had heard from [prop] that I was on the commission. He said that I should pay the regular rate.

I thought that he was the Querry whose book on the episcopate I had received this morning from [Ludwig]

Then, after he had gone out, it developed that he was the superior. I blew my top after that one. But I shall ride it out there, for the time being at least. It would be too much trouble to move, and anyway the other Italian sisters I have met compare unfavorably with those of the Pensionat. As a matter of fact I rather like a lot of them, despite the fact that they fumbled this one very badly indeed.

After a very pleasant supper with the Korean prosecutor, and I walked around the block. I was quite tired and cold when I came in. I went to bed very shortly after coming in. According to the men in the house, the heat is supposed to be turned on today (Saturday).

I had a very pleasant sleep and arose at the usual time. I

said Mass, had breakfast, and walked up to the Holy Office. Our Maltese friend was outside. He said that someone known as "the Countess" had told him that a friend of his from Australia is flying in here today. Apparently Mike has no regular job. He would not be floating around this way if he had.

On the way up here I found a lot of policemen guarding St. Peter's square. They will not let anyone inside the columns. It seems that the President of Uruguay is going to visit the Pope this morning. There are big days for old John. Yesterday he had Fisher and today [Nardone].

I looked here and met Keeler very soon. And here I am in the old room. I wonder if anyone has ever enjoyed working here as much as I have. Of course a great deal

Page 134 - Transcription

of this enjoyment stems from the fact that this room is beautifully heated, while 607 at the Pensionat is as cold as an outdoor rink.

Moreover these chairs here are quite comfortable. And, except for the running of the [rooters], it is much quieter.

I have written and am ready to send off letters to Maurice and to Pa. Now that it is 11:20 I must get busy on my theses. It is quite difficult to keep up with the work here, but I consider myself very fortunate to have received the appointment.

12/3/60 - 6:35 PM - Room 607

Pensionat Romano

The heat is still off. It's frightfully cold in here. The only thing for me to do is to stay in bed as much as possible. Despite the fact that I have made some good friends here, I

can see now that coming here was a mistake. I try to keep the place a little warm by keeping all the lights going. The bulbs are so small, however, that this maneuver does not do any good at all.

After I finished at the Holy Office I walked back to the Pensionat. I still have not received my bill. I went upstairs and, after a few minutes, Frank Murphy called for me downstairs. I treated him to a dinner at Federico's. It cost a bit more than two dollars apiece. We had nice steaks.

From Murphy I learned that an English group is putting out a dictionary of theology. If my protege had been loyal I would have put out the first one. It is in four large volumes. Freude has been asked to write some articles for the CU encyclopedia. He has also written several for this English thing.

Frank himself does not look very well. His face is terribly flushed and blotched. He must take pretty good care of himself.

In the paper today there is a story to the effect that the Republicans are contesting the election. There is still a small chance that Kennedy may never live in the White House. The race was terribly close.

Now, as far as I can see, I have no more engagements for a while. I shall try to do some more work on the theses. First of all, I must gather together the theses on the first four points, the ones to be considered in the first meeting of the subcommission. In the brown book, the first copy, I have 29 theses for the first point, 10 for the second, 6 for the third, and 20 for the fourth, a total of 65. These must be properly arranged and polished,

then set down in English with an explanation or a justification. Then, of course the whole business will have to be turned into Latin.

The first point is that which contains the teaching on the 1) nature of the Church, 2) its mission, 3) its unity, in other words, that there are not two Churches, one spiritual and the other juridical, 4) that it is not something merely eschatological, and 5) that the separated religious communities are not parts of it.

On the nature of the Church there are two outstanding recommendations. This must be Christological, that is, it must be as explanation of the Church as the Mystical Body. It must be (according to the votum of the German bishops) [Augustinian].

As far as I can see, an Augustinian ecclesiology is one that takes cognizance

the Church as the continuation of God's kingdom in the Old Testament, and which defines the Church in terms of faith in Christ.

In the light of this I am going to recast my thesis on the nature of the Church. I shall begin with a statement about the divine intention in forming the universe and the human race. Then will come original sin, and its effects. Finally there will be the doctrine about the kingdom of God in Christ, the congregatio fidelium in Christ.

10:40 PM - 12/3/60 - Room 607

I had a wonderful evening. Leo Boni invited me to his room for Canzonissima. It was even better than the last time.

12/4/60 - Sunday - 9:57 AM.

Room 607 - Pensionat Romano.

There is still no heat in the place.

Page 139 - Transcription

I am wearing an extra pair of socks.
I have a woolen muffler under the heavy
blue sweatshirt and a bathrobe over it.
And of course I am wearing the Lourdes
beret.

I arose at the usual time, said Mass,
and had breakfast this morning. I
should stay in and do some work on
the theses. And that is exactly what I
propose to do.

That article in Time should be coming
out sometime this week. And I should
have a letter from Bill. If I do not hear
by Tuesday I shall conclude that they
did not get in touch with him.

> 12/4/60 - 11:05 AM. - Room607

Bill Cummings has just called.

He is coming over and we are going out.

He had some real news. It seems
that one of the profs at the Biblical
Institute came in the other day and
told the class that he had been asked

of teaching heresy. This may turn out to be interesting. With what I have seen of Siegman at CU, with what I have read about the Biblical Commission, and with what I have heard about the Biblical Institute there may be something doing in the not too far distant future. Then, of course, there is the very dubious welcome that may be awaiting J. Courtney's new masterpiece. If they can get themselves together over here we may see some action.

12/5/60 - Monday - 9:55 AM - The Room off Inquisition Alley. Bill Cummings came over a short time after I finished the previous entry. We walked to St. John of the Florentines, then to St. Mary de Suffragio, which I had never seen before. Then we walked to

St. Eligio. This is my fourteenth trip to Rome, but I had never been able to get into this church before. It is the only one completely designed by Raphael. Instead of a tabernacle there is a beautiful statue of the saint in the middle of the altar. We had a guided tour of the place. It is still used occasionally. It contains, in the sacristy, a statue of Benvenuto Cellini and of another man who was a better goldsmith but less famous in other ways. It was definitely worth seeing.

Then we walked to the church of the good death (all of these are either on, or, as in the case of St. Eligio, just off, the Via Giulia), and from there to the Arch of Octavia. Then to the Theatre of Marcellus, and to St. Maria and S. the Bonaparte Palace, and the Flavia Pamphili palace. Then we saw the Hemility St. American

College, to the Trevi Fountain, and then to Tullio's on the Via S. Nicola da Tolentino. We had an excellent meal there. Afterwards we went to the Barberini bar.

As we were walking up the old Via delle Quattro Fontane, we met an old American couple. They were from Minnesota. They were badly mixed and confused by Rome, and we set them at ease. We walked them as far as the Via Nazionale, where I took the 64 bus. Bill walked them down to St. Mary Major's.

Bill told me more about the fellow who was accused of heresy. He thinks that he is the best one over there. But Bill himself has fallen into the habit of assuming that sort of nonsense on the grounds that these fellows are really only trying to say that the things set

down in the Gospels are not in proper chronological order. He admits that they use the expression "not historically accurate," and he also admits that, to the educated man who is not playing tricks with the language, "not historical accurate" means simply "untrue." These people are doing tremendous harm to the Church.

He had something else to say. He knows some people who come to Rome as good or at least seemingly good Catholics who have not been going to Mass for some time because of the terrible corruption going on over here. And the name of Tardini comes up again and again. He says that one report around town is that some Ital-American gave the sum of \$38,000.00 to some Cardinal to get an annulment, and the thing came through right away. And he was just as pessimistic as Murphy

and the others about the condition of the priesthood here in Italy. He claimed that in Italy, which is in by no means the worst situation (France & Germany are supposed to be worse) there are 60,000 priests, of whom 10,000 are known to be living in concubinage. That sort of talk will do no good. Yet, of course, we have case like Tardini.

When I returned to the house I found that my bill was still not ready. I was rather tired so I rested until suppertime. Then I had a very pleasant supper with the boys. We had a nice visit in the entrance hall downstairs and another one on the corridor of the 6th floor. I went to bed early.

I am a little disturbed about all this talk of corruption in Europe. Too many of the young American

priests and the American residents over here seem to be indulging in this sort of talk.

Of course there is a lot wrong over here, and that evil, as far as I can see, is due mainly to the inroads of liberal Catholicism. As long as men are permitted to teach and to write doctrine that questions fundamental Catholic dogma there is going to be grave trouble in the Church. As long as nonsense of this type is taught in the Church without being denied or denounced by the competent ecclesiastical authority we are going to continue to have these difficulties.

Yet we must expect this sort of thing in the Church. It is always going to be difficult to follow Our Lord. He has said that if we are to come after Him, we must take up the Cross, our Cross, and follow Him. And the Cross would be light indeed if we had real loyalty to

Him at the top of the hierarchy.
As Romeo said, even though all
these others abandon Our Lord, I
am going to stick with Him. He is
God.

I arose at the usual time this
morning, said Mass, and had
my breakfast. Then I came here
to the Holy Office.

On the way out I saw that my
bill was still not made up. The
Sister said that they would have it
today.

I asked the lady at the newsstand
when the new Time comes out. She
told me that it would be out tomorrow
night. I shall be anxious to see this
one.

This has been a strange day so
far. For the first time since I landed
in Rome more than six weeks ago
there was no one at all in the chapel

Page 147 - Transcription

while I was saying Mass. And, as
I was in the cortile of the Holy Office,
one of the ushers stuck his head out
of an upstairs (one second story) window
to ask if I wanted to come into this office.
I said that I did. He let me in. I
have seen no one at all since I came
in here.

I should be hearing from Washington
today or tomorrow.

By the way, the archbishop,
who seems very friendly indeed, is
named Alessandro Berti. He
is some kind of monsignor.

I must think to pick up a new
Annuaire before I leave for home.

> 12/5/60 - 12:40 PM - The Room
off Inquisition Alley

I have not done anything with
the theses this morning. I walked
out into the main room of the library
shortly after I had finished my

previous entry, and I looked through all the 10 volumes of John Launoy. Actually there are five volumes, each of which has two parts. In the last part of the fifth volume I found the letter to Nicolas Betiniens, the one with the definition of the Church. I also learned a lot of other things. First of all, the democratic notions of the Modernists, like Duchesne had all been done for them. We are accustomed to think of these men as coming out of nowhere to reform historical and ultimately theological studies in the Church. Actually they only worked on the matter that men like Launoy had touched upon. Launoy was the great debunker of the Church. He quotes St. Bernard to the effect that the royal Virgin has no need of our lies. And he proceeds to plow under all the tradition of the Church

of France which were later demolished by Duchesne (with the sword of Launoy). Of course old Launoy can stand a bit of debunking himself now and then.

His 5th volume (both parts of it) is given over mainly to teaching against Papal infallibility and supremacy. The second part (the actual 10th volume of the series) contains a couple of interesting items. One is a treatise on theological methodology. Launoy starts off with a denunciation of some really foolish "theological" theory that were being defended at the house of the Theatines in Paris. Then there is one in which he shows the teaching of the school of Louvain. This is interesting - is shown this order - Hadrian - Biels - Latomus - Tapper - Jansenius. He cites Tapper the best of all.

Page 150 - Transcription

It is getting along to one o'clock,
so I shall have to leave shortly.
But, for my own sake and that
of the Council, I shall take down
some of the definition of the Church
set down in the letter to [Isonfuch],
p. 665 of the last volume. The
volumes themselves are

Joannis Launoi...

Opera Omnia

Tomi Quinti. Pars Secunda

Coloniae Allobrogum

MDCCXXXI

>>> 5:07 PM - 12/5/60 - The

Room Off Inquisition Alley.

I went back and found two
letters, one from Phil Brim and one
from Frank Connell. Both were most
welcome.

Phil gave me a lot of news about
the new St. Andrew Church. It is
to be dedicated in October. It is to

Page 151 - Transcription

cost over half a million. I am t give the dedication sermon. Phil's very hurt indeed.

Frank's letter told me about the Time business. It is to be this week's issue. They sent a photographer up t get his picture. Maybe I should have let them take mine. Anyway we should know more by tomorrow night.

Then I had a very pleasant dinner and went up for a siesta.

At four I arose and went over t St. Paul's bookstore, where I found the two volumes of the [Milan Questions] and Orientations on the Church. I bought the set and paid for its transportation t Washington. The price was \$21.00. And I asked about the possibility of having my book translated into Italian. They will let me know later. It would be a good thing for me if I could have it translated

before the Council opens.
Then I came up here. This
is the most pleasant room in which
I have ever worked.

Now for Joannes Sarcerius
Nicolaus Cusanus, Epistola
XII. It begins on p 665 of the
Second Part of Volume 5
- It begins thus

"Ex Scripturis et perpetuis
Patrum traditione, quid sit
Ecclesia, collegium fidelium
seu Catholicorum vocata et
Ecclesia definitio, quae vel
iisdem verbis, vel aliis idem
significantibus constat.

This definition, confirmed
by almost fifteen centuries of
use has been changed or
added to by some post-Tridentine
theologians as if it were no longer

adequate

Petrus Canisius - Ecclesia est
omnium fidem atque doctrinam
profitentium congregatio, quae
sub uno et summo pontificum ut
capite et Pastore in terris gubernatur.

Bellarmino - Ecclesia est coetus
hominum eiusdem fidei professione,
et eorundem sacramentorum comm-
unionem colligatus, sub regimine legit-
imorum Pastorum, et praecipue unius
Christi in terris Vicarii Romani
Pontificis

? Sarcerius then asks two questions

A. Was there a definite definition of
the Church in use from Chrysostom
down to the time of the Council of Trent?

B. Was that definition retained at
the time of the Council and since that
time?

He charges that the definition
of Canisius and of Bellarmine

Page 154 - Transcription

ad Ecclesiae statum et regimen,
non ad explicandum illius naturam
pertinent."

Sarcerius collects 21 loci from
Scripture, but his work here
is simply that of "petitio principii."

Here are his statements from the
Fathers - up t Trent -

1) Justin Martyr - dialog with
Trypho the Jew - "Sicut in
corpore videre est, cum multi
numeratis membris censetur simul
unum vocantur: Sic et per multi
numero notatur, perinde atque
una res foret, una voce
vocantur Ecclesia"

2) Irenaeus - Adv. Haer. Book 1,
chapter 2: "Ecclesia per universum
orbem usque ad fines terrae
seminata, et ab Apostolis et a
discipulis eorum accepit eam
fidem, quae est in Deum

Patrem omnipotentem."

den. Book 1, c. 2 "Hanc praedicationem cum acceperit, et hanc fidem, quemadmodum praediximus, Ecclesia, et quidem per universum mundum disseminata, diligenter custodit."

3) Tertullian - De bapt. c.6: "Ubi Ecclesia, quae trium corpus est."

b) de exhortatione castitatis, c. 8
"Sed ubi tres, Ecclesia est, etiamsi sint laici"

c) de pudicitia, c. 21: "Illam Ecclesiam congregat, quam Dominus in tribus posuit, atque ita exinde numerus omnis, qui in hanc fidem conspiraverint, Ecclesia ab auctore et consecratore censetur; et ideo Ecclesia delicta donabit; sed Ecclesia spiritus per spiritualem hominem; non Ecclesia numerus Episcoporum"

Having admitted that this last book

Page 156 - Transcription

was written by Tertullian after he had fallen into Montanism.

4) Clement of Alexandria - Stromata, lib 6 - "Non locum sed electorum congregationem appello Ecclesiam." - Launoy thinks that this "electorum" means "ad fidem vocatorum."

5) Origen - Tract on 16th chapter of Matthe - "Petrus enim est, quisquis Christi discipulus est, ex quo bibunt de spirituali consequente petra, super talem petram construitur omnis Ecclesiastica doctrina, et secundum hanc vitae institutionem. In unoquosque enim perfecto habente congregatum est eorum, qui complent beatitudinem verborum, factorum, et sensuum, est, quae a Deo aedificatur, Ecclesia." - This seems to be drawing a rather long bow.

6) Origen, or someone whose writings passed for his - quoted by Jerome, In Cant. II. "Ecclesiam autem coetum omnium [adunatum] sanctorum." - Launoy adds: "id est, fidelium." Of course he always wins his argument that way.

7) Cyprian - Ep 69 ad Pupianum - "Illi sunt Ecclesia, plebs Sacerdoti adunata, et pastori suo grex adhaerens." - Launoy adds the next sentence, "Unde scire debes Episcopum in Ecclesia esse et Ecclesiam in Episcopo, et si quis cum Episcopo non sit, in Ecclesia non esse," et frustra sibi blandiri eos, qui cum Sacerdotibus Dei pacem non habentes, obrepunt, et latenter apud quosdam communicare se credunt, quando Ecclesia, quae Catholica est, scissa non sit, neque divisa,

sed utique connexa, et cohaerentium
sibi invicem Sacerdotum glutino
copulata."

8) Lactantius - De vera sapientia,
book 4 "Sola igitur catholica
Ecclesia est quae verum cultum
retinet, Hic est fons veritatis, hoc
est domicilium fidei, hoc templum
Dei, quod si quis non intraverit,
vel a quo si quis exierit, a spe
vitae et salutis aeternae alienus
est."

b - idem et infra - "Sed tamen,
quia singuli quique coetus
haereticorum se potissimum Christ-
ianos, et suam esse Catholicam
Ecclesiam putant: Sciendum est
illam esse veram, in qua est
confessio et paenitentia, quae
peccata et vulnera, quibus sub-
iecta est imbecillitas carnis,
salubriter curat."

9) Hilary of Poitiers - De Trin. Book 7

"Haec enim Ecclesia proprium est, ut tum vincat cum laeditur, tum intelligatur cum arguitur, tum obtineat cum deseritur. Omnes quidem illa secum atque intra se vellet [sic] manere, nec ex tranquillissimis finibus suis aliquos abiici aut perdere, dum indigni fiunt tantae matris habitaculo, sed discedentibus ex ea haereticis vel abiectis, quantum amittit occasionis largiendae ex se salutis, tantum acquirit ad fidem expetendae de se beatitudinis. Cognosci enim hoc ex ipsius haereticorum studiis periculum est. Namque cum a Domino Ecclesia instituta, et ab Apostolis confirmata, una omnium sit, ex qua se diversarum impietatum furens error abscidit, nec negari possit ex vitio malae intelligentiae, fidei exstitisse dissidium, dum quae

Page 160 - Transcription

legitur, sensui potius coaptatur;
quam lectio sensui obtemperat:
tamen dum sibi partes singulae
adversantur, non solum
suis, sed etiam adversantium
est intelligenda doctrina, et
dum adversus errores omnes sunt,
turpissimum tamen errorem
omnium per se, quod sola est
atque una, confutat."

I do not see why [Frenzy]
put this one in.

10) Basil the Great - In Psalm 44,
Quoting the verse: "Astitit Regina -"
he says "Hanc Ecclesiam edisseruit,
de qua in Canticis dicimus,
quod una sit perfecta Christi
columba, quae in dextrum
Christi latus conscripsit, qui
continentis efferenti bonorum
operum toti relucentis. Ecclesia
cognoscitur." - Here for

Page 161 - Transcription

EGMS - not for C's Thesis -

11 Titus, Bishop of Bostra -

Titus Bostrenus - Sermon on the palm branches: "[Odivesavit] in concilium ad montem Olivarum, quod est Ecclesia fidelis populi."

- That one is close

12 Pacianus - Ep III ad Sym-

pronium: "Ecclesia plenum est corpus et solidum - Ius cognomine [Christianorum] congregationem plebis, mea agnoscum - Fundamenta, et certe quidem, Ecclesiam esse populum ex aqua et Spiritu sancto renatum, sine negatione nominis Christi, templum et domum Dei, columnam et stabilimentum veritatis, virginem sanctam castissimis sensibus, sponsam Christi ex ossibus eius et carne, non habentem maculam neque rugam, integram Evangeliorum cura servantem, Dei,

Page 162 - Transcription

hoc nostrum negat? Quin etiam
addimus, Ecclesiam esse reginam
in veste deaurata et variegata
seculorum vitam in [latribus]
Domini, matrem adolescentularum,
quarum non est numerus, unam
speciosam columbam matris suae,
atque perfectam ipsam omnium
matrem, aedificatam in fundamentis
Prophetarum et Apostolorum, et
ipso angulari lapide Christo Iesu,
domum magnam vasorum omnium
diversitate locupletam, sed
haec omnia posterius. Interim
tuta illa retineamus."

This is good, but it has nothing
to do with his thesis.

12/5/60 - 10:04 PM - Room 607
Pensionat Romano.

I have put in a very pleasant
day. I have learned a lot from
my reading of Launoy & Cluny

other things I found out that he was quite opposed to Thomism in theological journals. He set out to prove that the system of physical predetermination was not taught before St Augustine taught it. He was a learned old boy, but, as far as I am finding out, he was not very good at drawing conclusions. He had far more erudition than scholarly intelligence. There is a difference.

Tonight I am a bit tired. And, while the day has been extraordinarily pleasant, I have not gone ahead with my thesis. I suppose I should have got at them tomorrow.

Tonight we had a pleasant supper. Afterwards [Lamb] and I walked up to St Peter's, then back through the Borgo Santo Spirito, then back to the Via [S. Consacarelli]; then back to the Borgo S. Spirito, and to the

Page 164 - Transcription

Pensionat. I really should go to bed soon. Otherwise I shall be very tired indeed tomorrow. And tomorrow, with the help of God, I should see about [Timi]. Incidentally I still have not received any bills.

12/6/60 - Tuesday - 10:20 AM - The Room off Inquisition Alley. I arose at the usual time this morning, said Mass, and had breakfast. Then I started out for the Holy Office. On my way out I received a bill for 46,000 lire and a letter from Maurice Sheehy. The bill was my first little victory since coming over here.

The letter from Sheehy was quite interesting. He wants four sets of the new breviary. I went over to St. Paul's bookstore this morning on the way over here. I found a book

Page 165 - Transcription

by [Aubert] on [Dupondourg] & the Syllabus and another by Congar on Tradition. I ordered both of them. They will tell me the price of the breviaries in about a week's time. The new volumes will appear in January. Of course I know that Maretti will bring out a set in February. They recommend the Desclee or the Pustet. I shall see. Anyway I need an order. That will be more than necessary from now on.

Then I stopped at the paper book to ask for the new Time. It should be here about five this afternoon. I shall be glad to see it. Sheehy's letter, incidentally, was mailed on the third and was received in Rome last night at six. Apparently Bill has not written, or did not write, during the first days of the month. My bet is that Leo did not call him at all.

Page 166 - Transcription

Now, back t Launoy. He
gives three citations from St. Ambrose,
whose feast day comes tomorrow.

13 Ambrose, in the Hexameron,

a) Book 1, c. 1 - "Ex omni igitur valle
congregatio, est populus catholicus:

Iam multae congregationes sunt, sed
una est congregatio, una Ecclesia."

b) Ennar. in Ps. 36: "Omnis congregatio
cuiusque regionis nomen sibi
vendicare consuevit, ut Aegypti,
Aethiopes, Syri, Judaei, Arabes,
provincia suae terrarumque
suarum vocabulum praferent.

Nos de diversi populi congregatione,
vocabulum nobis unius gentis non
possumus usurpare; et ideo quia
nomen non habemus in terris,
de coelo accepimus, ut Christi
populus dicamur."

c) Sermon 15 on Psalm 118 - "Civitas
Dei, Ecclesia, Ecclesia corpus Chri

Page 167 - Transcription

[crossed out: John Chrysostom - Hom 10 in Epist.]

14 Epiphanius - Adv. Haer., Book 2,
n. 31: "Cum igitur Ecclesiae doctrinam
eiusmodi fidemque, uti diximus,
acceperit, eam vel toto orbe diffusus
conservat, quasi in una quadam
domo habitans, ac similiter omnibus
illis assentitur, tanquam anima una
eodemque corde praedita, eademque
concordissime, sic quasi unum os
habeat, docet et praedicat."

Quite good. These bring out the
connection of the Church with faith.

15 John Chrysostom - Hom. 10 in Epist
ad Eph. "Ecclesia nihil aliud est quam
domus aedificata per animam nostrum"
b) Sermon before going into exile - "Non
Moenium amplitudine constabatur
Ecclesia, ex numerosa multitudine
Ecclesia consistit."

The first was the horse

of bad metaphor. The second is simply the old stuff about the Church as a society distinct from the Church as a building; in other words, two uses of the word "Church."

16 Author of the incomplete commentary on Matthew, among the works of Chrysostom - Hom X in Matthe - "Quae est haec civitas? Ecclesia et Sanctorum, de qua dicit Propheta: Gloriosa dicta sunt de te, civitas Dei, cuius cives autem eius sunt omnes fideles, de quibus dicit Apostolus: Vos estis, cives Sanctorum, domestici Dei.

This is the rest of the whole lot so far. We have the congregation fidelium notam, the civitas Dei, the domus Dei, and the ecclesia Sanctorum vel in this one. I must see where this thing was written.

Page 169 - Transcription

17 Rufinus - in the Explanation of the Creed - "Sanctam Ecclesiam". Ecclesiam hanc Deo esse congregation.

18 Hilary the Deacon of the Roman Church. In Epist ad Ephes., c. 4: "Et quia unum corpus est Ecclesia, unum [sapient] populus, quia unum est quod creditur."

b) In II Tim, c. 2 "Non in una domo omnes, sed uno sunt nomine; uno enim domini sui nomine censentur omnes. Mundus autem diversae professionis continet homines, ita ut diapason profitenti se habeat et deos et Dominos; non ergo domus Magnom mundum dixit, sed Ecclesiam, in qua omnes sub unius Domini sunt nomine."

This is the "great house" theme which was used so very frequently by St. Augustine in his anti-Donatist writings.

Page 170 - Transcription

From now on we run into the terminology that has come to be regarded as Augustinian.

19 Jerome - in Ps. 133 "Ecclesia non in parietibus consistit, sed in dogmatum veritate: Ecclesia ibi est, ubi fides vera est."

20 Uncertain, but ancient writer whose works are listed with those of Jerome - Comm in Epist ad Rom, c. 16 - "Ostendit congregationem fidelium Ecclesiam nominari."

This is the first actual use of the term brought forward by Launoy.

21) The same - Comm. in Cap 5 Proverbiorum "Ecclesiae Synagoga, Graeca nomina sunt, et unam eandemque rem significant, id est, conventum plurimorum ad invicem. Si autem subtilius distinguatur, Ecclesia convocatio et Synagoga congregatio interpretatur, et vetus quidem

lex populus utique nomine
vocatur. Nunc autem gratia
distinctionis, illa Synagoga, nostra
Ecclesia dicitur, merito scilicet
fidei et scientiae maioris, qui et
rationabilis creaturae vetus congruit."

22 Isidorus Pelusiota - Lib 2 - Epist
246 - ad Theodosium Episc. "Quod
Scripturam soliti ex certa fide atque
optima vivendi ratione collecti,
Ecclesia sit, inter eos constat, qui
sapientum degustarunt."

23 Celestine I In Epist ad Nestorium
diaconos etc. "Quod eos qui faciunt
Ecclesiam Dei, mihi dubium det
Apostolorum sermo principium."

Not much in this one, except the
idea that the clergy and the monks
"make" or constitute the Church of God

24 Augustine - De catechizandis
rud. "Ecclesia est populus Dei, per
omnes gentes, quod est corpus eius

redimatis atque annumeratis
omnibus Sanctis, qui etiam ante
adventum eius in hoc saeculo
vixerunt, ita cum credentes
venturum esse, sicut nos venisse."

b) De Bapt. contra Don. lib I, c.15
"Ecclesia vero, quod est populus
Dei, etiam in eius vitae peregrinatione, antiquus res est, in
eius hominibus habens animalem
portionem, in aliis autem spiritualem."

c) De Bapt cont. Don. lib V, cap 27,
Et quod in Cantico Canticorum
Ecclesia sic describitur, Sicut
lilium, soror mea sponsa,
fons signatus, puteus aquae vivae
paradisi, cum fructu pomorum -
etc." This one is important
but not precisely for the purpose
of this study.

d) In Ps. 34, sermo 2 "Ecclesia, est
multitudo per totum orbem terrarum

diffusa est." - This is good for Catholicity, but it has nothing to do with the basic definition. Launoy had far more learning than understanding.

e) In Ps. 90, sermo 2 "Corpus huius capitis Ecclesia est, non quae hoc loco est, sed quae hoc loco est per totum orbem terrarum, nec illa quae hoc tempore, sed ab ipso Abel usque ad eos qui nascituri sunt usque in finem, et credituri in Christum, totus populus Sanctorum ad unam civitatem pertinentium, quae civitas corpus est Christi, cui caput est Christus."

This is the great definition!

f) In Tract 25 on John: "Hunc itaque cibum et potum societatem vult intelligi corporis et membrorum suorum, quod est sancta Ecclesia in praedestinis et vocatis et iustificatis et glorificatis Sanctis et fidelibus eius."

Page 174 - Transcription

Launoy's selection from Augustine are not the best. The fifth (e) is the most effective of all he cites. It brings out the fact that faith is of the essence of the Church and that the Church began with Abel.

25 Cyril of Alexandria - De adoratione in spiritu et veritate -

a) "Porro spelunca illa in Christo petra intellige Ecclesia, nempe illius sanctorum hominum diversorum, piorumque [coetum], in qua iusti viri habitabant."

b) Book of Glaphyra on Genesis, I - "Ecclesi primogenitorum discipulorum in caelis illorum, qui per fidem vocati sunt ad sanctificationum, vetus a beato Paulo vocatur."

If this one is accurate, it is an equivalent to the "congregatio seu convocatio fidelium." It speaks of sanctification and not salvation.

Page 175 - Transcription

c) Sermon I on Isaiah - "Ecclesia, cum dicimus, seu nominamus sanctos in illius cultura, significamus."

This brings out the fact that religion or worship is the work of the Church, and the essential work. Launoy misses this completely.

d) Sermon 4 on Isaiah - "Cum dicimus Ecclesiam, non circuitu murorum significamus dictam acclamationem; sed piorum patrum in ea sanctissimam multitudinem significamus." - The old distinction - two meanings of the word Church, and "pietas," the characteristic of the members. This has to do with religion.

e) In cap. 5 of Micheas - "Inhabitabit Christus Ecclesiam, et tanquam propriam sibi civitatem faciet, etsi natura divinitatis universa compleat. Haec itaque civitas Dei, quasi quaedam tellus et regio

Page 176 - Transcription

sanctificatorum, et imitationi
Deo per Spiritum locupletatorum."
This one is magnificent. It
brings out Our Lord's indwelling in the
Church.

f) In Zach. - "Delectari et laetari
omnino iussit spiritualem Sion,
quae est Ecclesia Dei viventis, sui
ipsa per fidem salvatorum sanc-
tissimam multitudinem."

Magnificent - Salvation by
faith, though not, of course, by
faith alone.

12/7/60 - Wednesday - Feast of St.
Ambrose - 10:12 AM - The Room
off Inquisition Alley.

Yesterday I left here around
1:10 PM and started to walk back
to the Pensionato. On the way, as a
matter of fact walking around the
colonnade, I met a priest in
American dress. He turned out to

Page 177 - Transcription

be a Msgr. Casey from Sydney, Australia. He had been t the Pensionato, but was not impressed. He was looking for a religious house t stay in. I did not know that he had been t the Pensionato, so I recommended it t him as a good place t spend a couple of days. We walked down together and when we were almost at the Pensionato he told me about his previous adventure there. We went in anyway, and they were expecting him. They gave him the key t 512 and the two of us went down t dinner. The dinner was quite pleasant.

Afterwards [Mike] and I took him up t his room. Then I went t my own room for a siesta.

I went out at about 4:45 PM and looked for Time at three different stands. Then I took a 64 t the station and picked one up there. Frank Connell

Page 178 - Transcription

and I are mentioned. Our pictures are not in the thing. The whole issue reeks with adulation of Murray. And Frank is designated as the editor of AER.

I took the 64 back t the house and went in t supper. I was called out of the room t the phone where Ed Heston wanted me. He read me a long review of my book and that of Gulley, done by a pious player. Shortly after supper, I retired and had a fine sleep. In the morning I arose at the usual time and said Mass and had breakfast. On the way t the Holy Office I stopped in and bought another Time.

When I arrived here I asked [Selva] Cuda, by the way is an OMI and a friend of Jack King, t change a check for me. He suggested that I make it out t

Page 179 - Transcription

the Cardinal for the Holy Office. I opted for the latter. In a few minutes he was back with the information that the administrator of the Holy Office had refused the check. It seems that the fellow is only an assistant, and therefore does not know what to do. I made out another one to [Leclay] himself and received my 61,000 lire.

The Time article on [Fisher's] visit to the Pope contains a dilly. It seems that the night before the old boy went in to see the Pope he gave a speech somewhere and said that his institution and the Catholic Church were very friendly, but that the cold was between them, which involved, among other things, a desire to make converts, was over. Of course there was no Catholic statement. God as it has been done. We have been manoeuvred

Page 180 - Transcription

into a position in which we will have t sit still and take the statement that we do not want any more converts from Episcopalianism.

All in all, this has been a humiliating day. For one reason or another God seems t want me t take far more humiliation than any other priest I know. I shall take it for His sake.

12/7/60 - 10:17 PM - Room 607 - Pensionato Romano.

After finishing the above notes I wrote eight letters. They went t 1) Pa, 2) Maurice Sheehy, 3) John T. Murphy, 4) Weller, 5) O'Boyle, 6) Frank Connell, 7) Jack King, and 8) Phil Brown.

Then I went back t the [Sacrament]. I found that the [Marmite] had left after telling everybody he wanted t be remembered t me. Then I figured that he was the man

Page 181 - Transcription

who was mistaken for Spell's a few days ago.

I had a pleasant dinner. At about 4:15 PM Ed Hanahoe dropped around. He is going to write an article in the piano-player's review. We visited St. Paul's bookstore. I found a good many books that I was interested in there. I took Ed to the stop for the 64 bus, and went back to the house. Then I had a pleasant supper and walked around with [Lamb] for a while. We will go together tomorrow to St. Mary Major.

I walked in the corridor with two of my Italian friends. I must get to bed now so as to be up in time for tomorrow.

Ed was telling me how [Echavelle] had gypped Msgr on some books. When these two get together it must be a battle of the giants.

Page 182 - Transcription

The two Italian fellows tonight were kicking around the new translation of the psalms. I do not care for it either.

12/8/60 - Thursday - 4:55 PM
Room 607 - Pensionato Romano.

I awoke early this morning and said Mass at 6:50. Lamb and I took the 64 bus to the stop beyond Quattro Fontane and walked to St. Mary Major's. The Mass had just started. Mammi rather than Ottaviani said the Mass. I was put in the front row along with a couple of bishops.

After Mass I talked to Father Brown and Father Bolin and Father Masson. Then Lamb, Mammi and I visited Cumming at the Alphonsianum. Then we walked through light rain, to St. Prassedes, where I saw the beautiful mosaics,

Page 183 - Transcription

down the Via Sforza t the Via Cavour,
thence t the Piazza Venezia, where,
after Lamb had some coffee, we took
the 64 bus back here.

I had a very pleasant dinner here
and then took a siesta. Now, with
the help of God, I hope t do some
work on the thesis.

12/9/60 - Friday - 10:48 AM - The
Room off Inquisition Alley.

My work on the theme was not
valuable, but, at the same time, quite
discouraging. I classified all the
theses that have t do with the first
four points. The ones we are supposed
t have ready for Jan. 26. And I found
that I have a tremendous lot still t
do.

Supper last night was quite pleasant.
Afterwards I walked a bit with
Lamb, then with my two friends on the
seventh floor. The fellow from Benevento

Page 184 - Transcription

had some great stories about Benedict XIII, the Dominican Pope who was Archbishop of Benevento and who kept that see along after he was made Pope. He must have been quite a man. I never heard such an interesting tale about a Pope.

This morning I arose at the usual time, said Mass, and had breakfast. It was raining early in the morning, but, by the time I started out for Holy Office, it had cleared up beautifully. On the way here I met Joe Cunnigan and then some Austrians who had just arrived here. They are two families, Murray and Rubino, and they are here for the ordination of their sons. At Holy Office I found out that the promise to give a copy of "Elpis" to each member of the subcommission meant merely that there was one copy in the incomparable Tromp's

Page 185 - Transcription

office. I had that set brought down from my own office. The collection is quite incomplete, but it does contain a French translation of the First Vatican Council's schema de Ecclesia.

[Seleva] said that he was going to buy a copy of Time for the boss. Apparently he has [warned] one. All of them have seen the Time article and they seem pleased that it is not very offensive. It will be interesting to see what the reaction from the USA will be.

I may have some mail back at the house, but there is no chance at all that any of that will deal with the Time article. After all, the thing only appeared last Tuesday night.

By the way, the Esprit magazine in France has just come out with a 320 page issue on sexuality. Espresso here has taken it up with a comment

Page 186 - Transcription

This sort of thing should bring about some sort of action from our hierarchy.

12/9/60 - 12:57 PM - [Leclay] came in during the course of the morning and gave me, with the compliments of [Bequiet], the document on our first meeting and on the subcommission. I wonder why they did not come from the incomparable Tromp. They have nothing to do with our sub-commission.

This morning I have started to put the thesis in Latin.

Here is the definition of the Communion of Saints in the catechism of St. Pius X: "The Communion of Saints signifies that all the faithful, forming only one body in Jesus Christ, profit from all the good that exists and that is done in that body, or in the universal Church, as long as

Page 187 - Transcription

they are not impeded by the affection for sin." This is answer n. 122 in that catechism.

12/9/60 - 11:16 PM - Room 607 - Pensionat Romano.

I came home and found letters from Father Pat Donfried, Frank Connell, and Pa. All were most pleasant. Pa sent with his letter a letter from a layman asking directions about an interview with Murray. It must have been written before the Time article came out. I shall answer this one and the others very soon.

Dinner was pleasant as usual.

After my siesta I tried to go back to the Holy Office building, but it was raining. There have been several [heavy] showers during the course of the day.

When I found that I could not go to the Office, I came back up to the room

Page 188 - Transcription

and wrote some letters. I sent them
t 1) Kathy, 2) John Murphy, S.J.,
3) Johnny Wright, 4) Joe [Christin],
5) John McCaffert, and 6) John
Weller. I wanted t write t Jim
Kelly, but I could not find his
address.

I went downstairs t supper and
there was a letter from Mary Kelly.
Their little baby is in bad shape. I
write a seventh letter t them right
away.

They are wonderful people, real
saints. God has let them suffer a
great deal in order t fit them for
himself.

Tonight I walked with my friend
from Benevento and he told me some
wonderful things about [Ascalesi],
the old Cardinal of Naples. It seems
that the old boy was formerly
Archbishop of Benevento. There was

Page 189 - Transcription

one exquisitely funny story about some young priests stealing [Ascalesi]'s turkey, or at least a turkey which had been prepared for him. They took the bones and tied them together and attached them t a paper reading "Vaticinatis de ossibus eius." [Ascalesi] forbade [Provost], who was then the Superior, t investigate and said that no one was t be punished.

12/10/60 - Saturday - 9:05 PM

Room 607 - Pensionat Romano

This has been a very pleasant but, in many ways, an idle day.

I arose at the usual time, said Mass and had breakfast. Then I started out for the Holy Office, only t find that it was raining very hard.

I came up t the room. I found that the heat was turned on in the house, but that it had not as yet reached 607.

(As a matter of fact, it still has not.)

Page 190 - Transcription

I studied for a while and, when it seemed too cold, I went t bed. I arose about twelve forty-five t find that the rain had stopped. In the meantime I received a letter from Maurice with a present of \$50.00. I wrote and thanked him. Then I started out for Holy Office with my eight letters, the seven written last night and the one t Maurice. I had Alfredo mail them, and then I went looking for an umbrella and some envelopes. I found the envelopes all right, but the umbrella place on the Via Amelius was closed.

I came back through a slight drizzle and then had dinner. It was pleasant as usual. Afterwards I had my siesta. At five I arose, called Bob Lamb, and we started out t get [Hale's] book and an

Page 191 - Transcription

umbrella for me. We went first to St. Paul's, where the [Hale's] book was not in the place. Then we went across the bridge and walked along the Corso Vittorio Emanuele, where I bought an umbrella for 1500 lire. It seems all right. From there we went to Chiesa Nuova, St. Pantaleone's, and the Piazza Navona, Maretti's (where they may get to work on a translation of "The Catholic Church and Salvation,"), Pascale's, Marini's, [Mayo's] and Haefele's and then took a 62 back to the house. I then stopped in for my first visit to the little Church on our side of the bridge. Then I went back to St. Paul's Bookshop, where I found the [Hale's] book and bought it for 2700 lire. Bob paid me back when I gave it to him here in the house. He was tired and had to leave me when

Page 192 - Transcription

I went in t visit the little church.
On my first visit t the St. Paul
Bookshop I met an Irish Christian
Brother, a Brother Shea. He was buying
some books. He had bought mine.
I autographed it for him at his request.
He had bought it before I came in.
It raised my morale, which, incident-
ally needs raising.

I had supper here, and de Bonis
asked me down t his room at 9:30
for the last part of "Consolation." It
bores me, but I shall go because
I like de Bonis, and do not want
t hurt his feelings.

This noon [Masseli] asked me t
spend the Christmas holidays with him
in Malta. I would like t go, but I
would be far better off clearing up
my work here. I shall stay here
most of the time. I just might take
a trip somewhere.

Page 193 - Transcription

Tomorrow I must get back t work on the thesis. It may be my imagination, but I am beginning t believe that some of the heat has gone out of the cold in this room. If the temperature is fairly decent, I can do a lot here. And this is a lot t do.

I have been looking back through the previous volume, and I saw my letter about the Feeney case. [Leclay] asked me t write that letter, and, as I can see now, I never should have written it. I do not think that [Tencele] liked the move particularly. Yet, it was in accord with his own direction.

And I must get hold of a volume of [Rohault] on the Communion of Saints. It is published by Desclee.

12/10/60 - 10:40 PM - Room 607

Pensionat Romano

I have just come back from de Bonis' room where we heard the last

Page 194 - Transcription

part of [Conyonisseans]. It was better than usual tonight. The three of us were the only ones in there.

It is cold in the room. I must get t bed. This is good for my health, but bad for the work.

12/11/60 - Third Sunday in Advent

10:45 PM. - Room 607 - Pensionat

Romano

This has been an extraordinarily pleasant day. I arose at the usual time, said Mass, and had breakfast. At almost 10 the boys, Peter Shrinkowski, Ren Par, Joe Mills, and Charlie Mulholland called around. We drove, through the rain, t Fossanova, where I found the place changed completely. I saw the famous room again. Some of the old signs have been taken down.

The old painted sign telling of the last route of St. Thomas is still there, but it is in bad shape.

Page 195 - Transcription

We had a wonderful time at Fossanova and then we went to [Powers]. First we had the best meal I ever had in Italy in a restaurant called [Numenello's]. Then we saw the house of St. Thomas, the Mulino (which I had never seen before, and some of the other ornaments of the church.

We drove back to Rome, encountering a tremendous traffic jam on the Via Appia. Then we went to Zalaro's for supper. The boys brought a Roman wine jug and had their names and years inscribed. I shall keep it, and, with the help of God, I hope to have it in my room at Washington.

Then back here, where my friend from Benevento tells me that the best Christmas cribs in Italy are in Naples. I may go out to a museum in the Piazza d' Italia, across from the monument to Mazzini.

Page 196 - Transcription

However, the next thing t do will be t get going on the thesis. I must get t work tomorrow. But I have certainly enjoyed this day. I think that, for it, I have, incidentally, had the chance t straighten the boys out on some of the issues currently being discussed in Rome, particularly the article in this week's Time magazine.

12/12/60 - Monday, 5:53 PM.

Room 607 - Pensionato Romano.

Last night I did not sleep well at all. As a result, when I arose somewhat late, and went down t say Mass, I had already resolved t rest a good part of the morning at least. But, while I was preparing t say Mass, the Sisters at the door came in t tell me I was wanted on the telephone. The call turned out t be from Father [Jagrelut]. He wanted t see me. He

Page 197 - Transcription

was willing t come over here, but I thought that, under the circumstances, it would be better for me t go over there. I proposed eleven o'clock, and he agreed. I returned and said Mass, but I did not have any breakfast this morning.

I landed at the Angelicum at 10:45 this morning and [Jagrelut] came down at once. He told me that the Cardinal was getting impatient and that we would have a meeting soon. I showed him what I had done. I promised (rather rashly) t have the stuff in his hands by Friday. That will mean an extraordinary amount of work for the next few days. I should have most of it ready in Latin by that time.

He was most gracious. He liked what I have in the brown book, and we certainly agree on our

approach to ecclesiology. He told me, and this is important, about a certain preacher, who, in the seventeenth century, gathered together all the articles on the Church and on the Councils to answer the Gallicans. He is using that text to teach his own classes on the theology of the general council. I am delighted to hear this.

Then he asked me about the Murray article. He wants me to write a Latin summary of the history of this discussion in the USA and to send it to him. I told him that I would be glad to do this after I return to the USA. It would be quite difficult for me to do this right now. He thinks that something must be done on the topic very soon. I told him that something must be done also on

Page 199 - Transcription

the dogma of the necessity of the Church for salvation. And I told him how the Catholics in the USA, as a group, are convinced that the Church has changed or softened its teaching on this point as a result of the unfavorable stories in the papers. I did not say anything about his apparently lost petition to see the Holy Office documentation on the Feeney case.

It is clear that he also wants me to work on this section for the schema. And he hinted that, when I go home, I may find myself called over here again in a hurry. Well, I could do worse.

Now I must dig in and finish the Latinization of the thesis, and I must put them in better order. Thank God I took time out a few days ago to list the things that have to do with the first four headings of the schema.

Page 200 - Transcription

comprehensiveness. It will thus be comparatively easy to arrange them in a more effective manner.

And thank God they are good theses. I shall need no one else's notes of the Church. To my mind this habitual approach to the definition of the Church, using all of the chief terms employed in the New Testament to designate the Church and its members, is the only one that is going to be of any use to the council.

So far as I can make out, I am the only one who has actually worked on a lot of these. This is better than if any of my friends had anticipated.

Well, here I am at the end of this book. It has taken me much less than a month to finish it.

And, with the help of God, in a little more than a month I shall be heading back to the USA for a while

Page 201 - Transcription

at least. God has been very good indeed
t me in this appointment.

Oddly enough, the second pen I
have used here in Rome ran out of
ink, at the very time the second
book of this diary was completed.

12/12/60 - 11:20 PM - Room
607 - Pensionat Romano.

This was a very pleasant evening.
I found a letter from Walt at the
desk tonight. de Bonis took my
two checks t cash them at the
Vatican Bank. I went out t
buy a paper t read about the
trouble in Algeria. And now I
am going t bed

L.D.S.

Page 202 - Transcription

[No readable handwritten text.]

Page 203 - Transcription

[No readable handwritten text.]

[No readable handwritten text.]