

Personal
Joseph E. Fenton

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I have finished Epilogue Clementis in my study of Rome.

Theses begin (for Washington) on p. 37

Prayer after 4th prophecy - 601

Communion of 1867ff - 263 ff

Conson 268 ff

Quittavi by Piuma 269 f

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L.D.S.

The Continuation of the Chronicle
of my seventeenth Trip to
Rome:

Msgr Joseph C. Fenton

The Catholic University of
America

Washington, D.C.

Started in Rome - Palace of
the Holy Office
1/13/60

[No readable handwritten text.]

L.D.S.

12/13/60 - Tuesday - The Feast of
St. Lucy - 10:12 AM The Room
off Inquisition Alley

Last night I had a very good
sleep. I arose at the usual time,
said Mass, and had my breakfast.
Then I walked up here to the Holy
Office. I met Alfredo in the
anteroom and Father Shelley
came right away. We had a good
talk for a few minutes, and now
I am ready to go on the thesis.
Of course I am sure that this
will be some excellent place
in the way, but, at the moment,
my thesis seems to be the one which
will form the basis for discussion
at the next meeting of the subcommission.
It is my item the bishops and all I
have been through will have been
definitely worth while. I received
advice of no greater honor for a

theology of the twentieth century.
(The most important dogmatic section
of the only ecumenical council in the
twentieth century will have begun
with, and accomplished, been based
upon my thesis. Most of
them have been written here, in this
room, on the ground floor of the
Palace of the Holy Office, on the
room off the little piazza, the
Vicolo dell' Inquisizione.)
Before going on any further, I
must note down the following, which
were communicated to me 11/28/64
by [Archbishop] in Belgium, under the
title
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.

A good part of my job here will be to see that this condemnation, in one way or another, gets into the work of the commission.

12/13/60 - 1:10 PM - The Room
off Inquisition Alley

Thank God, I have this material pretty well organized right now. I have just finished the first thirty thesis. I think that I can make a better arrangement of the next section. Part of what Mystici Corporis has in the teaching on the Church as the "Body of Christ" will fit into the schema better

in another place. As I see it now the arrangement of the M.C. is quite unfortunate. Knowing the inescapable Tromp I can see why.

12/13/60 - 3:43 PM - Room 607

Pensionato Romano

On my way out today I saw the boss and ready to take off. Alfredo and Cigottino were with it. Alfredo nearly threw a fit trying to get me to leave before I saw the boss.

I met the boss and he was kindness itself. He seems particularly concerned with our subcommission, and he told me that he intends to attend the next session himself. I must hurry up and finish this thesis. I made a very good start this morning. The boss insisted that I ride with them to the Pensionat. I managed to get Alfredo to drop me off

at the corner by the newsstand. Incidentally a whole week has gone by since I was so excited about the issue of Time. A new one will be out late this afternoon. I would not be too interested. I shall try to see the one for next week. It will have the letter commenting on the Murray story. Some of them may be interesting.

I came back here and found a card from John & Rita [Hystons]. I had cards from Mac & Rosemary. I must answer them as soon as I can, but the thesis definitely comes first.

Bob [Bonis] brought me my money today. He has been most kind throughout.

Bob [Lomb] has been toying with the idea of going to the Holy Land for

Christmas. Of course a trip like that would be pleasant, but I am pretty well reconciled to the fact that I had better stay here and work on the matter for the subcommission. It is now after four, and so I had better betake myself to the Holy Office again.

As I see it now, the boss wants us to do something about the entire schema on the Church. At our last meeting it seemed to be agreed that we would settle for having something on the first four points.

Kelley this morning claimed that this sort of thing goes according to the way the Pope feels. Apparently the Pope must have put some pressure on the commission itself.

The stalling has been due mostly to Tromp. They ran those fourteen lectures right after the original

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meeting of the full commission,
and the group has never quite
pulled out of the stall. Tromp
had absolutely no business signing
up for that silly lecture of his. And
Palazzini should have known better than
to ask him.

12/13/60 - 4:45 PM - The Room off
Inquisition Alley.

I just walked up here. It is cold
and getting dark. Of course we are
within a few days of the shortest
day of the year. Casa let me in.

12/13/60 - 10:40 PM - Room 607
Pensionat Romano

[C sent] says that he will have
a typewriter for me. I shall not be
able to use one for a couple of days. This
rush work has given me a lot of pleasure.
There is some motive for worldly men.
And I have profited from the com-
paratively quiet some weeks.

I returned at about 7:30 and found an invitation for the affair next Thursday. I may have to go. I hope I shall be able to work on the thesis. Eyt Boli has always been very kind. There was also an invitation from Pete. He wants me at his second Mass on the 20th. This is a nice bit. I shall have to go. The second Mass is at 8:15 at the chapel of the Mater Admirabilis at the Convent of the Trinita dei Monti. I must accept at once. Supper was very pleasant. The young priest who sits opposite me is back at table. He was sick for a few days. Bob and I took a little walk. Then we came up here and looked at the CIAT schedule for Christmas, a trip around Sicily. All the buses start at 8 in the morning. I rather.

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imagine that one of those trips would be a little beyond my strength.

I must do a couple of things and then go to bed.

Pete's home is Zawadowski. I must not forget it.

12/14/60 - Wednesday - 11:10 AM

The Room off Inquisition Alley

This morning I arose at the usual time, said Mass, and had breakfast. Then I walked to the Holy Office. Shelley & Bopp leave the Pensionato. I found a Christmas card from Joe, a letter from John Wright, and another letter from Pete Zawadowski.

I must be sure to answer Pete this afternoon.

Before getting to the theses I sent off letters to 1) Pat, 2) little Billy, 3) Johnny Wright,

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4) Mr J and 5) Walt.

Now I must get back to business.

12/14/60 - 12:45 PM - The Same Room

[Cesetti] has moved in a table and

a typewriter for me. I hope to be able to
get at it tomorrow, at least in the

Evening. He is very kind.

He also warned me that my old
friend Joe De Luca is being allowed
to use this room. He told me that
Leo De Luca is a "furbo." I know that
already. Could he hinted that
I should talk with him a little
if possible. Of course De Luca is
not in the Holy Office and is not on
the commission.

This may prove interesting.

12/14/60 - 5:22 PM - Room 607

Pensionato Romano

On the way out I mailed my
letters. I met Father [Hertrich] at
the door downstairs, and met

certainly the Belgian whose name sounds like Friedland. He is the man who was at dinner with Ottaviani a few weeks ago. He introduced me to his wife. I walked back with my friend from [Brescenti].

The dinner was quite pleasant. Afterwards I went up for a nap. I slept longer than usual, I guess I was quite tired. Now I shall go back to the thesis. I hope things are not too bad.

12/14/60 - 10:55 PM - Room 607

Pensionato Romano.

Just a couple of minutes ago I finished the Latin version of the theses. I am not at all satisfied with this. With the help of God I shall spend as much time as I can in the days before I return to Washington polishing up another English

version. I shall try to make this new set of theses considerably more complete than the old. I shall be guided by Billot above all. I should have a set of theses that would make a rather neat little book for the USA.

Also I would like to continue my study of Laury's letter to Gatineau. I have done over 40 pages of this [stimulating] in just two days. I hope the job is not too sloppy. I hate to compose in any language other than Latin, even though, with a pen in my hand, I am somewhat glib at Latin.

Supper tonight was pleasant as usual. Afterwards Bob told me that this Father Kennedy had been put on as a regular member of the Congregation of Rites. He was once here as a member of the liturgical com-

mission for the Council.

We are going together to the affair at the Centonarium tomorrow.

Hope it is not too much of a waste of time.

I added a third of the reception my thesis will meet at the first session, or rather, the next session, of the subcommission. Well, there is nothing like learning.

12/15/60 - Thursday - 3:40

PM - The Sala di Scrittura on the 6th floor of the Pensionato.

I am in this room because my portable typewriter is on my desk.

I arose this morning at the usual time, said Mass, and had breakfast. It was a miserable day outside, so I decided not to go to the Holy Office. Instead I took out

my portable typewriter and started to type the theses. It was a good idea, and I know that I did a good many more then. I would have done on the Swedish machine in the office at the Holy Office building. Then, of course, there was always the chance that I might have been interrupted by poor old Joe De Luca.

As it is, I have finished five foolscap pages, and I have 34 theses in print. This is a little less than half what I am supposed to hand in to [Saguenay] by tomorrow. With the help of God I shall do some more when I return from the Academy session this evening, and I should be able to get most of the rest out of the two before noon tomorrow. I realize that they are too long,

but they will be cut by my
loving colleagues.

This morning I received letters
from 1) Bobi, 2) The [Corgues],
3) The [Kelleys], 4) Mr. & Mrs.
Albert Bobich, of Church, 5)
The [Chevney] Sisters, 6) Nick
[Runge].

I must get at the theses now.
I may be able to finish another
before Bob [Lomb] comes up. We
are going together to the affair
at the Centonarium.

Phil Brown must have
put my address in the parish
bulletin last Sunday.
12/15/60 - 10:15 PM - Room 607 -
Pensionato Romano.

This has been one of the most
interesting evenings I have ever spent.
After making the previous entry I
returned to the room and typed a

bit more. Then Bob Lomb came up and we went down to look for a taxi. We found one very quickly, and he took us for a trip around Rome, for which he received no tip at all. We arrived at the Centonarium about 4:30, and we left our coats and my umbrella in the visitor's room. Then we walked around for a while.

Bali was in despair. At 4:45 the hall was empty. At about five Bob and I went back to the visitor's room where we found about a dozen cardinals and the usual number of lesser fry. I met Chelis, Marcello, and finally the boss. He was wonderful. I told him I would bring him the thesis on Saturday morning. This will give me plenty of time. Then I told [Dognabit] that he would have them Monday. So, in that line, my troubles are over for the moment

at least. I hope these theses will do some good.

I also saw Cicchetti, Rome, Pavente, and Milt Browne, as well as Identick and Leodillo. The unspeakable Tromp was there, but I did not run into him.

Romeo was telling about some prayer either by or associated with Teilhard. It was a blasphemy.

"O God, I adore you if you exist, but if you exist you are only the better part of myself." He was getting after a young female Dominican who turned out to be the first superior of the head Dominican in the Holy Office.

At about 5:20 the affair began, and by that time the hall was pretty well filled. There was an opening speech by Bali, a long and very brilliant talk by Pavente, and some

closing words by the boss. All were good. I have been to a lot of these affairs, but I shall never forget that one. It was by all means the most successful I have ever seen, and the old timers were saying as we were leaving that it was the best they had ever seen.

Pavente defended his thesis that Mary is Co-Redemptrix or Mediatrix by instrumental causality. He came around to my conclusion that her activity is prayer. Still he did not take the active steps taken in my paper. He did not show how this prayer itself is an act of religion. Still he was very good.

Ottaviani had two pieces of advice for the theologians. One was for the field of speculative theology. He warned the boys to follow the magisterium, but not guesses about what Popes may have thought. He pointed to the tendency on the part of some to pretend

that Pius XII had believed and had favored the belief that the Blessed Virgin did not die.

The second point was practical. He wanted the teachers to make their teaching pastoral. He showed that theology is not a literary export from Catholic life and devotion.

With regard to the first point the boss proved the fact that he knew something about the situation, and that he had been for ten years chairman of the commission for the investigation of the dependability of the Assumption. And he said that much of the gossip was false.

Both of these points were of great importance. Both are truths I have tried to stress in my classes at C.U. and in my writings. After the affair was over I went back for my hat, coat, and

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umbrella. Then I met a lot more of the boys. Pialenti, who is one of the finest men over here, wanted to take Bob and me home in his car. He is sending a copy of his work on the Communion of Saints over here as a gift.

Bali was like a child. He was delighted, as he had every right to be. I shall never forget this day.

Then we came back by taxi. The boy gave us another trip around Rome. Again he received no tip. This is getting monotonous.

Supper was very pleasant. I walked for a while inside with some of the Italian boys. Then I came up here and finished the sixth page of my theses. Now to finish the office and to go to bed.

Incidentally, there was no mail for me tonight. I may do better in the morning.

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12/16/30 - Friday - 9:12 PM

The Sala di Scrittura on the 6th floor of the Pensionato Romano.

I have accomplished relatively little today. I felt fine when

I awoke, and, while I was saying Mass, I felt very tired indeed.

The tired and weak feeling lasted through breakfast. Consequently, instead of going ahead with the typing of the theses, I went back to bed after breakfast. I needed the rest.

This noon I received two letters.

One was from another young of the Bobich family in Chavies. The second was from Murray Sheedy. It was quite interesting. He said that he had thought of writing to Time about the Murray article, to tell them about the famous "Equit auctoritas Eminentissimi Cardinalis" incident.

Cardinalis" incident. He thinks that the fair Claire was paying a debt. He imagines that Murray's mud is better in the moor.

I disagree with him on this point. Murray is the man who has gotten away with an open insult to the Holy Office and its Cardinal. And he has profited from it.

This afternoon Jim O'Neill called among other things to tell me that Ritter has been made a Cardinal. I am not in the least interested. This will be great news for Tim Champoux. Of course the appointment comes a little late to be of much use to Tummie.

Supper tonight was quite pleasant as usual. I must get back and do a little with the theses before I retire. I feel much better than

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I did this morning. And I have finished a page and a half of the Latin theses.

This morning Pialenti sent me an inscribed copy of his great work on the Communion of Saints. I read the pertinent parts and revised the wording of some of my theses. It was wonderful of him to give me the book, which costs about six dollars. And it was lucky that I had not finished the matter on the Communion of Saint before I received it.

I hope I can put in a full day's work tomorrow.

12/17/60 - Saturday - 4:30 P.M.

Room 607 - Pensionat Romano.

This morning I arose a little early, said Mass, and had breakfast. I was at the typewriter by 9:30 this morning.

The Italian printers are on strike at the moment, but I found a copy of the Rome American. The big news this morning is the terrible airplane accident yesterday in New York. According to the paper 132 people were killed. I remembered them in my Mass.

I finished the typing of my thesis shortly after noon. I walked to the Holy Office and gave them to the boss. On the way in to see him I met Hetter and Fitzgerald, the Paulist man. I was delighted to meet them both. Fitzgerald is an old saint. He told me that they (presumably the Vatican) have given him a Villa near Montefias. That is one of the cities that can't belong to Faifo. The seat of arms of Montefias is to be found in the corridor outside the abbot's room and in the dining room also. Carlo offered to have me driven

back to the Pensionat, but I preferred to walk. I had a very pleasant dinner here, and took the customary siesta.

It has been raining hard all afternoon. The water is coming in under the doors. And, of course, the heat is no good. This is some room.

This morning I received Christmas cards from Walt and from his sister Peggy. The one from Walt was not in my box until afternoon, when I was on my way to the Holy Office. The Sister said she could not read the writing. Frankly I am sick of this petiteness.

Now that the theses are handed in I am at something of a loose end as far as the work of the commission is concerned. I might get out of town for a few days, but

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at the moment I would prefer to stay here. I must buy a new suit for the trip back. And I must start in on a new set of theses for the class at the University in Washington. As a matter of fact I think I shall start those theses this afternoon.

Certainly there was never an afternoon when I felt less like working.

I would like to get to Pete Zawadowski's ordination tomorrow.

12/17/60 - 5:25 PM. Room 607 -

From here in I am going to write in red only material that has to do with the complete set of theses for Washington.

As far as I can tell at the moment, these theses should be fairly complete.

They should give an adequate outline of all that divine revelation tells us about the Church.

12/17/60 - 10 PM - Room 607

I had a very pleasant supper.

Just before I started eating I was called to the telephone. It was the Cardinal. He wants me over at his place at 1:15 tomorrow for dinner. This will be about the eighth time I have eaten with the boss. He is very good. If he is in the mood I shall feel him out about going home after the second meeting of the full commission.

Bob Lomb and I are going to Pete Zawadowski's ordination tomorrow morning. We are going to meet in the hall downstairs at 7:15, with the help of God. We should be able to say Mass over there. Marshall should be able to get us a couple of altars. I must make it clear tomorrow to the boss that these theses only represent points to be included in

the completed schema de Ecclesia. They obviously are not meant to be included in their present form. And they certainly do not carry with them the adequate background and demonstration that would be called for in the completed document. I feel much better tonight now that I have handed those theses in to the boss. They bothered me during the past week. I let my blood pressure go way down.

Continuing - The theses should be complete, that is, give an adequate outline of the actual Catholic doctrine on the Church, with the requisite theological explanation and demonstration. They should embody the two qualities the boss spoke of in his talk at the Accademia last Thursday.

- 1) They should really follow the magisterium, and not go into any

conjectures on what a Pope or Council might have meant.

Again they must be pastoral.

3) They must have a reference to Catholic life and devotion.

This involves the question of figurative language. These must be clearly stated. They must take cognizance of the Church as God actually reveals in it, and as God actually made it.

Again we must take cognizance of how it looks. We will not gloss over the fact that very frequently, it makes a very bad appearance.

12/18/60 - Sunday - 6:23 PM -
Room 607 - Pensionato Romano.

This has been quite a day.

The alarm went off this morning at 6:45. I arose immediately, dressed, and was down in the hall at 7:15. I had to go up again after Lomb. He was

ready in a minute, and we went down and found a taxi at the corner.

The seminarian at the door showed us finally to a parlor where I changed. Then we went up to the chapel. There were fifty five seminarians being ordained. The ceremony was frightfully slow. I saw Charlie Mulholland and John Marshall, and many others after the Mass. I said Mass there. McIsaac was there and was very friendly. I gave Pete a copy of my book. I am very glad I went.

Afterwards Pete got Luigi Felici, the papal photographer, to take us back to the house. Luigi tried his best to get us to take a taxi, but we stuck with him like leeches. Only here in Rome could such cruelty be funny, but funny it was.

I simply went to my room and freshened up, and then walked

to the Holy Office for the boss's party.
He had a motley crowd this time.
At table were the boss and his sister,
Cardinal Paul Marella, Di Meglio,
Moselli-Rocca, a Portuguese
monsignor and his wife, an Italian
and his wife, and an American couple
named Smith, and of course myself.
The boss was very anxious that I
should sit near the Smiths. He
is over here for a year or so selling
Pavlem cosmetics. The Portuguese
couple were a scream. The woman
was telling how she had servants
in her house who had been with
her family for five generations. And
this poor American woman was trying
to put on the dog in the same way.
Before I left I broached the
idea of going home to the boss. I
received the shock of my life.
He is all in favor of it, after the

next meeting, which is, apparently, to be postponed. He speaks of "the middle of February," and insists that I be back for the third meeting in July. Well, it is nice to be considered valuable.

On the way home I walked part of the way with Marella. He was, as usual, interesting and amusing. Then I came back here and had a rest. I needed one.

12/18/60 - 10:25 PM - A very pleasant supper and to bed

12/19/60 - Monday 10:40 AM -

The Room off Inquisition Alley.

I have not been here since last

Wednesday. In the meantime I have finished the typing of the Latin theses which are supposed to bring out points to be considered by the subcommittee for the formation of its schema on the Church.

I had a good sleep last night, and arose at the usual time. I said Mass, took breakfast, and walked

up here. On the way I stopped in at the Iret travel agency to see about sailings in February. The crowd there went on working after they had looked up to see who had come in the door. I walked up to the fellow who seemed to be the boss, and he continued to fumble with some papers in front of him on the counter. So I walked out. I do not think these people mean to be discourteous. It is, simply that they are so ignorant.

Then I went to the Curia office and found that there are two sailings a week after the departure of the Colombo on Feb. 9. I should be able to get one of these. Of course I do not know exactly when our second meeting is to be held. When I arrived at the Holy Office I found that Leclercq was

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out. Giovanni took me right through the Holy Office itself to the elevator and down to this room. So here I am. I shall try to get off a couple of Christmas letters.

This morning the fellows who were ordained yesterday at the American College are having an audience. I wish my boys at Washington could have the same privilege.

This morning I have sent off letters to 1) Pa, 2) Johnny Wright, 3) Dr. Comeau, 4) Sister Thomasina, 5) Katherine Shea, 6) Cey Moore, 7) Bill McDonald, 8) Marian Sheehy, 9) Jo Sullivan, 10) Tom Martin and 11) Ed Fontana.

It was quite a job. Yet these were letters I really had to write.
12/19/60 - 10:25 PM - Room 607
I had a pleasant walk back.
Marella passed me in his super-

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Mercedes - Benz and waved his head off.

I found letters and cards from

1) Pa, 2) Bill, 3) Kelly, 4) Joe Brohan, 5) Phil Brown, 6) Stanley Hodgiewicz, 7) the Fontanas, 8) John McCafferty [a card and a letter], 9) John Veight, 10)

Mrs. Gertter, 11) the Kellys from Kent Village, 12) Willy Bell O'Connor, 13) Paul Boyle, 14) Tom Caffer.

After siesta I wrote air mail letters to 1) Stanley Hodgiewicz, 2) Phil Bunn, 3) Tom & Lil Cralifors, 4) Ray O'Brien, 5) Walter Hodges (Rosemary & her husband), 6) Jim Barbe, 7) Stella May, 8) John & Rita, and 9) Jim & Peg Joyce.

Tonight I received a card from N. O'Boyle. I must answer the old boy. Incidentally all the priests who have written are giving the

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slope on Philadelphia.

I find I am a little ahead of the game. I wrote 20 cards and received 15. Such is life the week before Christmas. I am liking this for the first time. I do not like to send cards. I like to send letters.

>> 12/20/60 - Tuesday - 4:55 PM -
Room 607 - Pensionato Romano

Last night I slept very little.

I arose at ten to seven, said Mass, and took a cab (after a fairly long wait) for the Trinita dei Monti.

There I attended Father Pete Zavadowski's first Mass. I shall never forget it.

I am very glad I went.

He said the Mass in the Mater Admirabilis chapel of the convent there. The nuns who run the place are the Madames of the Sacred Heart. We had breakfast in the convent afterward. This was one of the best times I have had in Rome.

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On the way back I bought a portamonete (a coin purse) for 950 lire. It will be a big help. I took the 75 bus, only to find that it goes the wrong way entirely. It goes to the Garibaldi bridge. I walked from there home, stopping only to buy and eat half a dozen chestnuts.

When I arrived at the house, at noon, I found letters or Christmas cards from 1) Tom Kelley, 2) Mr. + Mrs. T. D. Bodley, 3) the Siclari's 4) the McKeoughs.

I was very tired. I went to bed and slept for an hour. Then I had dinner and went back to bed and slept over two hours. Now I shall get back to the business at hand, which happens to be that of answering Christmas cards.

As usual, it is raining here this afternoon.

(39)

Slowed the rain stop for a while,
I must run out and pick up the new
Time. This one will have the comment
on the Murray story (as Sheedy writes,
"the article devout and by Murray"). Some
of those comments may be interesting.
>> 12/20/60 - 11:16 PM - Room 607

I did not write any letters,
except the one to Joe Broham. I
went to Holy Office + mail the ten of
them I had written. On the way
I bought a copy of Time, which, as
I should have known, had nothing
on the Murray story at all. It rained
on the way back, and the beggars were
more numerous than ever.

Supper was pleasant. I had a short
walk inside with Jond, came up
here and finished Time. Now I am
ready to go to bed.

Tonight a book lists the
members of the various preparatory

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commissions for the council came in. As usual Trump muffed it. He does not have me down as a CU professor. The fellow is an ass.
>> 12/21/60 - Wednesday - Noon
The Room off Inquisition Alley.

I forgot to write that last night, as I was on my way to the Holy Office, I saw television search-lights turned on the dome of St. Peter and on the Pope's room.

The light was greenish-white, and very powerful. The clouds were very low. As a matter of fact it started to rain very heavily a few minutes later.

As a result of these two factors I saw the ball and the cross on the top of the dome sheathed in the night clouds. The effect was startling in its beauty. I shall never forget what I saw that time.

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Very few people noticed it. Some waiters from the Caffè S. Pietro were out looking at it, and they ran in and called the other out. Unless people were far enough back, that is, somewhere down the Via Conciliazione, they could not possibly have seen it.

I had a wonderful sleep last night, and, thank God, I feel very well today. I arose a little later than usual, said Mass, and had my breakfast. It was raining very hard at that time (about 9:30) so I stayed on at the Pensionato and said my office for the day. When the office was finished, the rain was over. So I started out for the Holy Office.

There I met Alfredo, and then I saw Lagnetti and Selleggy walk in from Trump's office towards the main entrance of the Congregation.

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They hailed me, and Lagnetti thanked me for my work, which had just been handed to him. Considering that this is Wednesday, and that I handed it in to the Cardinal last Saturday, this is very good time indeed.

I asked Lagnetti if there was anything else he wanted me to do at the moment. Apparently there is nothing to do until the next meeting.

Lagnetti told me that the next meeting of the subcommittee is to be here at the Holy Office at 5 PM on Thursday, January 5, 1961. This is great. We are getting somewhere. And, incidentally, it gives me a little time for a vacation if I want one. At the moment I do not.

Sellegy let me in to the room off Inquisition Alley, and we had a

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good talk, from my point of view anyway. He told me that he has been fighting the change of time for the next meeting, but that both the boss and the unspeakable Trump want it. The week of Feb. 12 instead of that of Jan. 22. It is to begin on Tuesday and run for three or four days. This would still give me time to catch the Vulcania on the 19th.

With past experience in mind, however, I shall not make any move to buy my ticket on the Vulcania until the invitations are actually out for the Feb 14 meeting. I have seen that second full meeting moved from December to January, to February 14. There is always a chance that it may be moved again.

Still it is a comfort to know that I may be able to get a ride on the Vulcania on the 19th. Perhaps

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the Leonardo da Vinci on the 20th would be a better bet, but we shall see. I shall take the Vulcania if I possibly can. After all, I come over on this thing in the fall of 1930.

Then Selleggy brought me four papers, in addition to the one he gave me up in the cloister. The first one was a statement by Colombo for our subcommission. It is entitled "La funzione dell'episcopato nella Chiesa e le sue relazioni con il primato pontificio." Selleggy gave me that one up in the cloister.

The ones in Latin are

- 1) Votum P. Congar de Laicis (synthesis.) This one is for our subcommission.
- 2) Constitutio de Deo, II° (P. Xiberta). This and the two

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following are for the subcommissio
de deposit. fidei.

3) Constitutio de Veritate II° (P.
Ciappi).

4) Constitutio de evolutione
cosmica (P. Dhanis) (composito
prima et provisorio).

Now, exactly eight weeks after
the first meeting of the full
theological commission, the thing
is beginning to take some form.

I must work now and see if there
might be some way in which I
can reduce my 79 theses to some
kind of form at least resembling
that of a constitution.

Sellegy also showed me today
the newest volume of the votes of
the bishops. This one is from Africa.
He explained that they seem to
be Ciam's [America] for the desert.
Or maybe it is the old "soup +

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nuts" arrangement. I would like to see what some of the idea merchants in the USA put down in their vote.

The meeting of the subcommission is two weeks from tomorrow. I must be ready for the inevitable opposition from the unspeakable Trump.

Here is a queer one from of all places, Patavina. Cornelis, the Vicar Apostolic, wants a definition to the effect that it is not only morally safe, but also invalid, to attempt to consecrate one of the matters of the Eucharistic sacrifice without intending + meaning the other. There must be Satanism rampant down there.

The man from Plaszenza wants a continuation of the work of the First Vatican Council, and a declaration on the interrelation of

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Church and State.

The Bishops of the region of Constantine + Ihippa in Algeria want a statement on the way the individual residential bishops share in the Pope's care for all the churches, not only when they are gathered with him in an ecumenical council, but also when they are exercising their power in their own dioceses. And he quotes Pius XII in the encyclical *Fidei Donum*.

- And there is a Patriarch Gallen in this one. He is Pro-Prefect of Eldoret in Kenya. He is the only one I have found who mentions the danger of Mohammedanism. And he wants an organization of the effort to educate Africans in non African Catholic colleges. Furthermore he wants a definition to the effect that Mary is the Mediatrix of all

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graces. Our Patrick is quite a boy.

On the other hand Perelli,
the Apostolic Delegato for British
East + West Africa wants to be a
typical old (or young) fellow.
He does not want any new dogmatic
definitions "Satis habemus."
And he wants the local Anglican
"Bishop" (the quotation marks are
his) invited to the Council at
least as an observer.

Joe McBrough wants two
things, both characteristic of one
of the Spelly alumni
1)- "Sitne possibile et opportunum
ut studentes quomodo Ecclesiae,
sive communicationis in divinis,
permittur etiamque invitare possit
aliquos catholicos facultatem
habentes, ut ad hos dissidentes
[ex ecclesiis Orientalibus dissitis]
appropinquent ad discutiendas

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res communes et cum his in operibus
caritatis christianae et auxilii socialis,
plus quam praeterito tempore cooperent
ita ut de illis periculum supra
dictum [ex associatione cum Protes-
tantibus in World Council of Churches]
removetur atque simul status
rerum pro splendidis Ecclesiae
Catholicae convenientiam propitius
reddat.

2) Rogetur si a Pont. Comm.
Anteprea., sine principiis fund-
amentalibus Juris Publici Eccles-
iastici compromissum, credati
opportunum vel non ut introducitur
in legenda, quaestio melioris vel
amplioris definitionis ambitus
doctrinae tolerantiae de rationibus
cum Statibus modernis quorum
leges "constitutionales" separationem
inter Statum et Ecclesiam imponunt.

This latter statement, or rather

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question, does not seem to make sense, but I have copied it exactly as it is on p 11 of part V.

>> 12/22/60 - Thursday - 17:05 PM
The Room off Inquisition Alley.

Yesterday I went home after writing the previous entry. I had a good dinner and took a little rest. Then I came up here to work, but I found that Monday and Wednesday evenings there is some kind of a marriage event using these rooms. As a result I went back. On the way I stopped in at the St. Paul Bookshop to buy "Le Concile et les Conciles," which should be most valuable for my work here and for my lecture back at CU in April.

Bob Lombard and I went out for supper last night. Before I left, incidentally, I found a Christmas card from Chris Weedon.

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We took the 64 bus down to the Piazza Venezia. On the bus we met a very pleasant TWA copilot who is flying today to New York.

We walked over to the Buca where we had a very fine supper. Then we took the 64 bus back. I read my new book a bit before retiring.

I did not sleep well at all last night. I did not take the sleeping capsule, and, as usual, when I thought about taking it, the night was too far gone.

I arose late, said Mass, and did not take breakfast. I finished my office in the little parlor off the entrance hall. Again this morning the little sister stuck her head in to see what I was doing.

The elevator is being fixed again so we are using the spare

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one. I hope they repair the thing properly this time. Of course the reason why it is always out of order is that the priests here ruin it by keeping their fingers on the red button. If they knew how to take care of machinery, that thing would run indefinitely.

I came up here and Sellegy let me in to the room. So here I am, ready to do something for the council.

>> 12/23/60 - Friday - 11:10 AM
The Room off Inquisition Alley.

The rebuilding "to do something for the Council" which I mentioned in the last paragraph of the previous entry turned out to be a morning dedicated to the reading of the French book on the Council. It was a very profitable morning. I learned a great deal that

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will help me for the April lecture at CU. Among other things I learned that I had some very good ideas in those articles on the council book in 1958-59 in AER. With that material, and with what can be salvaged out of the French material, I should be able to give an extraordinarily good lecture.

I walked back and had a very pleasant dinner. Then I went upstairs for a nap. I slept more than four hours. I was exhausted and did not realize it.

At about 5:45 I went back to work on the French book. I had a good supper. To my delight the elevator was fixed, so there was not the bother of fooling with the old machine. After supper I went upstairs, did some more reading, and then went to bed. I slept for

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nine hours straight.

In the morning I felt very well indeed. I celebrated by making a new hole in the belt. I must have lost several pounds since coming over here.

I said Mass, had breakfast, and went back to my room. I then started out for the Holy Office. On the way, very fortunately, I thought I would drop in at the Congregation of Seminaries and Universities to wish the boys the joys and blessings of the season. It was well that I did.

I saw the Cardinal, and Staffa, and wished them a Merry Christmas. Then I saw Cechetti. Poma has gone back to Calabria for Christmas. The boys say he is not very well.

The meeting with the Under

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Secretary was most informative. He showed me the English translation of the letter on St. Vincent de Paul, the one on priestly vocations. Then he showed me the galleys, as yet incomplete, of a letter being sent to the ordinaries about scripture studies in the seminary. In several places there were spaces where words had been omitted. The words, in at least one of the spaces, were "scriptural modernism." It seems that they are going to take some gentle steps towards cleaning up that mess.

Before I left his office the old boy took me over to the window and spoke most confidentially. He said that I should get some Mons Styer's and give them to the Cardinal and the Secretary for the regional seminaries of Italy. He spoke of

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the work that Bonlas had done, and said that if I were to do something of the kind I would go way up. And he was a bit pathetic about it. He said that this was politicking, not for any earthy cause, but for Our Lord. I suppose that it is.

The Under Secretary is a most sympathetic figure. He, like Poma several weeks ago, implied that I was a bit out of favor with the head men in their (or our) organization because I had not come through with the old magnum. I sympathize with Cecchetti. He has a tough job to perform. But I shall certainly not play ball in that way. To my mind this comes dangerously close to simony. And that is something I am not going to scrutinize.

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Then I came here to the Holy Office.
I met Mgr. Magrini, on the way in,
and he gave me a letter he was
taking me anyway. It announces
the next meeting of the full commission
for Feb 13 - 17. This will give me
plenty of time to catch the Vulcania on
Feb. 19. At last that waiting is
over.

In the ante-room I met Selleggy.
He told me that he is bringing the
unspeakable Trump + some Villa
for Christmas. It will be good to
have the old slob out of here for a
few days.

I met Parente, and saw the
Cardinal for a few minute. He
asked me if I was a prelate or a
proto-notary and told me that
when this work was over there would
be something good for me. They
are all anxious to promote me this

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morning. And I am quite content to be as I am.

Then I came down here. By the way, the Cardinal threatens to telephone me + spend Christmas with him and his sister. That would not be too bad. Yet it put me in a position of having to wait on the good old Monsignor for a call from the old boy. This probably means that I shall celebrate Christmas with some soggy meal. However, it is all in a good cause.

This morning, before I started out, I had a letter from Jack King in Washington. He seems quite pleased with his reply to Mr. [Kenzig]. And the editor of the H + P seems to be quite a decent fellow. He has things lined up for some jobbie + answer Mr. [Kenzig] if the latter should try to come back at Jack.

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I would like to be in Washington to try to get AER in on that controversy. But I am having a good time here. Let's face it. I have really enjoyed this morning. And I have learned a great deal.

[Esett] has been in here a couple of times. He seems to be a very pleasant fellow.

12:05 PM. The same day and the same place.

I am trying to work over the theses for Washington. Now, with the February meeting of the full commission already officially announced and with the first (or rather the next) meeting of the subcommission on the Church set for the week after next, I should confine myself more to the section covered in the theses I handed in to Lagnetti (through the Cardinal) last week.

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- Acid - It looks as if it would rain here again. This morning it was so pleasant that I did not bring my umbrella. That was a bad mistake. It seems to rain every four or five hours here this month. -

In the last entry I brought out (pp 39 f.) the qualities that our theses (and our constitutions) on the Church should have. These are briefly. The theses should be

- 1) Collegiate + accurate
- 2) Theological - [see p 62 f.]
- 3) Based on actual magisterium
- 4) Sacred + life of devotion (Pastoral)
- 5) Avoid figurative language
- 6) Take cognizance of Church as it [exists]
- 7) Take cognizance of bad appearance of Church. - [for 8 see 61 f.]

- Now to go on. I think that I had better write a relatio for my 79 theses. I shall write one in English

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Then, if the effort should seem worth while, I may turn the thing into Latin and formally + give off at the next meeting. Undoubtedly the unspeakable Trump will do something to try to upset the applicant, but I think that, with God's help, I can handle him without too much difficulty.

Obviously there are two things + be done in this case. 1) The theses should be set down in some sort of constitutional form. 2) There should be some sort of explanation as to why these particular theses were chosen and are acceptable.

The second writing should come first in the order of my labors for the council. I must continue the list of characteristics.

8) The theses should take cognizance of the actual errors now being taught to Catholics on the subject of the Church.

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9) Sacred + missionary work of Church. They should not be such as to cause pain to men of good will who are non-members of the Church.

10) They should be such as to make men of good will see that the Catholic Church is the one kingdom of God on earth.

11) They should be couched in such a way as to bring out the fact that they are objective laws, and not merely statements of our point of view.

12) They should insist upon the fact that this always has been the teaching of the Church. - This should be with nn. 3 + 4.

Now for n. 2 - that the thesis should be theological, not only in content, but in tone and spirit, or, to put it better, in language -

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This means that they should bring out the teaching of the magisterium, and should show how that teaching is set forth in scripture and in tradition. Hence all three of these factors should show up in the language of the theses or the constitutions.

Obviously the essence should be considered before the qualities, the "quid est" before the "quale sit." Consequently I would venture to list the 12 characteristics set forth above in the following order.

- 3)- with 1)
- 2) then 5) then 11) then 12)
- 4) then 10) then 9)
- 8) then 6) then 7

- So now, at 1:05 PM, 12/23/60, in the very pleasant room of Inquisition Alley (which, incidentally, will be closed from now until Wednesday morning), I am beginning the

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sketch of a relatio on my 79 theses,
and, I hope, ultimately on all the
theses and on a book in English to be
entitled "The Outline of the Theology
on the Catholic Church."

Somehow that title seems less
than sensational. I shall have to do
much better than that.

12/23/60 - 7:15 PM. Room 607
Pensionato Romano.

I came back here and had a
very pleasant dinner. I said
good bye to [Ille Bmuis] and the other
men who are on their way home.
Then I had a brief rest.

Afterwards [Jond] and I went
shopping. We first priced rabbits.
We found that you could get them
for 1200 lire at [Barberini's] and that
they cost 1500 at [Berberini's]. Yet
I learned that I can buy a suit
with two pairs of pants for between

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41,000 and 34,750 lire. That would be between \$66 and \$56. And that is definitely not bad.

I tried to get a pair of rubbers, but I could not be fitted. My feet are too big.

Then we came merrily home on a crowded 64 bus. On the way around today we found a delicatessen store where they had a gelatin salad made into a Christmas crib. The food in that window was the most peculiar looking I have ever seen.

There are very few others here in the house tonight. And most of the remaining boarders will be out of here by tomorrow afternoon. This will be practically a private residence by tomorrow night.

Bob is going out to the Midnight Mass. On the shape I am in I would be well advised to stay in and to go

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to bed. I should have quite a bit of time to work on my theses.

We shall see how things work out.

In Jack King's letter there is the following paragraph.

"There is a rumor circulating that the Council is going to be a 'Fenton-Ottaviani Council and nothing will be done.' Your guess is as good as mine as to where it came from. But it is around and I thought you would be interested. At least you are in good company."

Obviously that rumor was made up by some enemy around the University on the basis of information from another enemy here.

>> 12/24/60 - Saturday - Christmas Eve.
9:45 PM. Room 607 Pensionato Romano

After I had completed the previous entry, Bob Lamb, [Trux],

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and Fischebach the Luxembourger came in for a little party. Fischebach was quite interesting. He is a typical left-wing theologian who apparently is here because of his health. He went through the list of members and consultees of the theological commission (no one seems to care much about the composition of the others) and he voiced his likes and dislikes. He claims to admire Ottaviani but says that he does not like him and that he fears him. He expresses reserved admiration for Newman and Teilhard, and thinks that Balic and Congar are tops. It was a very interesting session from my point of view. As he put it, the whole weight of European scholarship is with our opponents. And I know that his statements are fairly well put. The crowd that likes Ottaviani in Europe and in the USA is indeed a very small

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minority, if we restrict ourselves to the so-called intelligentsia.

But my point is that the great majority of the Catholic laity, confused though they may be in many ways, is with us all the way.

Otherwise it would be hard to see why we should continue the struggle. Humanly speaking there is no possibility at all that we will convert any of the men opposed to us. Things have gone too far by this time. The solution of Sheehan in the last part of "The Blindness of Peter Lang" is simply not going to be found in the present crisis.

I had a fine sleep and I said my Mass and had breakfast. After breakfast I headed out to the Paulist Church for confession. I met Mulray + Cunningham. I am quite sure that Cunningham

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recognized me, but he gave no sign
and I gave none.

From that place I walked down
to [Fremaleti] Street to see Joe Emmenegger
about a tailor. He had to call the porter
+ find about one. While I was there I
met Jim O'Neill and his wife, who
come in to obtain tickets for the Pope's
Mass tomorrow. He is a very pleasant
fellow.

Joe invited me again to dinner over
there. Of course I cannot go, as I
shall have to wait to see if there will
be a call from the boss. Still I am
very grateful to Joe.

I took the 64 bus back here and
found a letter and a check for \$100
from P. O'Boyle. He and [Sheily] are
the only ones who have given me
anything since I landed over here. I
shall never forget them. God
has been good to me.

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Dinner was very quiet. We had meat. Evidently someone obtained a bit of exemption for the house. There were very few in for dinner.

I had a fine nap and then I went out for a walk. I discovered a new book on the Italian Bishops at the Council of Trent at the AVE bookshop. I did not bother buying it at the moment, because I have too much to read over the holidays right now.

Supper tonight was very pleasant. I saw Lamb + Towers. Then I came up here, and now I am finishing this entry. This has been quite a Christmas Eve.

I hope everything is going well back in Washington. I miss my family and friends, but I am delighted to be here on this job.

Tonight, as I was out on my walk, I met Father Philippus. He

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was most warm in his good wishes.
I think that he is a good friend of mine.
I mentioned the case of Neil King, and
thanked him for what he had done. I
hope that I did all right in that case.
I would like to see Neil ordained in
his own community.

>> The same night and the same
room. 10:15 PM.

Instead of writing on the thesis, I
read a chapter of "Le Concile et les
Conciles."

The Bells of St. Peter have pealed
three different times so far - 11:30 P.M.

>> 12/25/60 - Christmas Day -
Sunday - 12:15 PM - Room
607 Pensionato Romano

The bells pealed again last
night a few minutes before mid-
night.

I had a fine sleep last night.
I arose at the usual time and

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said my three Masses. Then I had breakfast. Coeur and Lond were saying Mass in the chapel when I arrived. Most of the priests here are away for the holidays.

Then I came up and rested for a while. The three Masses tired me quite a bit.

Now I must go about answering some of the letters and cards I received. And, of course, first of all, I must answer the Archbishop and thank him for his present. And, of course, I must thank Julie.

The next meeting of the subcommission is scheduled for a week from Thursday. I must have some sort of a report ready for that one. I hope I find time for all this

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activity.

Now for the thesis again. I think I should start with the following Introduction.

Before any detailed discussion of the doctrine on the Church to be submitted to this subcommission, I believe that it will be most helpful to state the characteristics which should mark this teaching. Of course we are all quite cognizant of the fact that any teaching set forth by the solemn and infallible magisterium of an ecumenical council should be Catholic dogma. We know that it would be wrong to submit to such a council any doctrine that lies within the ambit of mere theological opinion. And we are all quite aware that this holds true, not only for teaching on the Church, but for all

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the material within the area of sacred theology.

But there are certain characteristics which we must give to our teaching on the Church. In great measure the need for a conciliar teaching on the Church stems from the fact that a great deal of the popular or non-scientific writing on the Church has neglected these qualities.

The teaching to be considered by this subcommission should be endowed with the following qualities.

1) It should, of course, be completely accurate, based on the actual statements of the ecclesiastical magisterium, and not on some questionable inference that has been read into some statement of the magisterium. Furthermore it should be clear.

It would be tragic if the

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work of the subcommission were to lead to some misunderstanding by reason of any failure on our part to speak clearly. Ambiguity is precisely what we must avoid. Definite errors are being taught, and it is the business of the Council to set forth the teaching of Christ in such a way that the faithful will no longer be in danger of falling into these errors.

Furthermore this teaching must also be adequate. We must not take one statement and push that statement out of its proper context.

Thus, to offer an example, the name "Mystical Body of Christ" is one designation of the true Church. Prior to the appearance of the encyclical *Mystici Corporis*, it was quite common to find popularizers in the field of theology stating that the Mystical Body is in some way more extensive

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than the Catholic Church, the actual religious body over which the Bishop of Rome presides. The appearance of the encyclical *Mystici Corporis* put an end to this situation, although there are still some of the less instructed liberal Catholics who still seem to imply that there is some sort of difference between the Mystical Body and the Catholic Church.

Yet there are others who, admitting the teaching of the encyclical, try to attenuate the love and reverence due to the Church by saying that, although the Church is the Mystical Body of Christ, it is not the city or the kingdom of God.

If we confuse ourselves by the expression "Mystical Body" when dealing with the Church, then we leave the way open for other people to do still more harm to the faithful.

Our statement on the Church, then, must be, not only accurate and clear, but also adequate.

Christmas Day - 7 PM - Room 607

Well, Ottaviani did not call, which was the best break in the world.

If he had called I would have missed one of the best Christmas dinners I have ever enjoyed in my life. This has been one for the books.

I waited until well after one for a call from the boss. Then I took the elevator (which has been repaired by this time) downstairs, expecting to have a rather lugubrious meal. I was a bit disappointed that I had not had the chance to go to the Hermitage Restaurant. Eating with the Cardinal would have been a duty rather than a pleasure. Still I was in a rather grim frame of mind when I pressed the "5" button on the ascenseur.

When I landed in the dining room I found that the ten or eleven boarders had been brought together at the table ordinarily reserved for bishops. And the sisters from [Eddins] had really gone overboard on the food.

We had antipasto, chicken, and artichokes, a cabbage salad, a whole panettone Motta, the best (and sweetest) candy I have ever tasted, "Pazzaglia Pasticceria - Terni," three bottles of asti spumante for five men, wonderful red wine, and other good things too numerous to mention.

Lorenz, Bank, two Italians, and I were in one group. Fischbach, the other Pole, [Lijicki], and a couple of other Italians were at the other table.

Le Nerf came in late and left early.

I shall never forget that meal.

I remember a paragraph of [Teeny's]

about the fraternity of the priesthood, but I have never seen it exemplified as well as at that meal.

Afterward I came upstairs and had a rest. Lamb and I discussed the possibility of a trip around Lazio. We shall not start until I can pick up one of those Pirelli guides. They are copies of the Michelin guides, but for our purpose they are better. They cover a smaller area and they give more information.

I have prayed today for all my family and friends. I have especially prayed for Bill. He is a wonderful brother. I hope that God will give him the happiness he deserves. And, of course, I have prayed for Pa. God has given me a wonderful group of friends. I would not change them for any other group in the world. And I have been most lucky in my students.

All of them are wonderful, especially Wheeler, and Hannah, and King.

>> 12/25/60 - 10:12 PM. Room 607

This has been quite a day. I had looked forward to an unpleasant day here, but it has turned out to be just the opposite.

Supper was very good. We were back at our regular places, but the atmosphere was most cordial. As far as I can see, Lamb wants to rent a car for the next couple of days. I am in favor, if we can find a Pirelli guide for Lazio before we start. It would be foolish to start off without some kind of information about the countryside. And certainly we could not get beyond Lazio in this couple of days we have.

I would certainly like to see Calabria, but it is too far away. I would also like to see Monte S.

Angelo, but I fear that we could not get there and back in time. Lamb and I had a good evening here after supper. We also took our walk around the block. We have become friendly with a Chinese priest who recommends a restaurant up near the Porta Pia. He claims that they have very decent red wine up there.

If I were left to myself, I would prefer to stay here and work on the theses de Ecclesia. There is still a great deal to do. I must explain my stand, which is definitely not that of the unsuspected [Tromp-tend], as I read them now, some of the theses need further clarification. Still this has been a great day. I shall never forget it. I am thankful to God that the boss did not call. I am sure that a dinner at the Holy

Office would not have been
nearly as interesting as this one here.

This was one to remember!

>> 12/26/60 - Monday - 4:50 PM

Room 607 - Pensionato Romano

Today has been very quiet.

I arose at the usual time, said

Mass, and had breakfast. Then

I came up to the room and rested.

Lamb and I had talked about

going for a drive today, but nothing

came of the talk. He was no more

anxious for a drive than I was.

About noon Jim O'Neill

called and invited me out for

tonight. He lives at 113 Viale

Mazzini. That is not very far

from here. I shall stroll up there

towards quarter of six. They

want me there at 6:30 PM.

Dinner was pleasant. Afterwards

I came up and had my nap. So

far it has been uneventful but very pleasant indeed.

Now to return to the theses.

In my relatio (and even more in the introduction + the book) I must

insist that figurative language be used as little as possible in setting forth the divine teaching on the Church.

And, when it must be used, the meaning of the figure of speech must immediately be made clear.

There is definitely a danger that the men of our time will consider teaching presented in figurative or metaphorical language as non-objective. When we speak seriously about something, we use proper terms. For our generation figurative language is that of poetry and of emotion.

Furthermore it is imperative that our teaching about the Church should take cognizance of this society as it

actually exists and as it actually appears. It does little good to speak of the Church as drawing life from Our Lord when the Church, for the faithful as well as for non-Catholics, may be represented, and, as it were, impersonated, by a [discontinuing] priest or prelate.

The constitution ultimately to be drawn up by this commission must show that the Church as founded and maintained by Our Lord actually is going to include bad and insufficient members along with the good until the end of time. This, to my mind, is a most important part of the task assigned to us.

Moreover it is most important to have the constitution take cognizance of and correct the errors actually being taught in this field at the present time. We are all aware of the

fact that the Humani generis points out two basic errors in the field we are discussing today. One is the error of those who refuse to admit that the thing called the body of Christ in the Pauline epistles is exactly the same as the thing called the Roman Catholic Church. The other error is made by those who deny that the Roman Catholic Church is really necessary for the attainment of eternal salvation.

We would not be doing our duty were we to neglect to take a clear stand on these issues.

Again there is the very common error according to which membership in the true and Catholic Church of Christ would be acquired by the possession of faith, quite distinct from those indicated in the *Mystici Corporis* as absolutely requisite for membership in the Church.

Furthermore they (that is, our teachings) must be very carefully expressed. They are to be read by our separated brethren. These must find our constitution a means to draw them to the Church through the truths which they may already hold, and which they should find set forth clearly and eloquently in this document.

And, most important of all, this constitution is addressed to the faithful, to the non-separated brethren. It must be for them a means for strengthening their faith, and likewise a means by which they can advance in love for the Church and for Our Lord in the Church. Finally it must be our intention to have this constitution on the Church bring out the one command on which Our Lord's teaching in the Fourth Gospel

and the words of the epistles of St. John insist most powerfully, that is, the existence of the Church as a society within which the members are expected and divinely commanded to have a special love of charity for one another.

- Now, with the help of God, I shall put this together.

- A Should be Catholic dogma 73
- B Set forth accurately 74
- C Clearly 75
- D No figurative language 83/
- E Adequate 75
- F Directed against actual errors 84/
- G Taking cognizance of Church as it is 83/
- H Pastoral, for Catholics and Non-Cath 86

12/26/60 - 10:40 PM - Room 607

Pensionato Romano

At about six I started off for the O'Neil apartment. It is not far from here, and it happened to be on the corner of the very street I decided to take.

Jim's wife and mother were there, and there was another couple. The wife graduated from Trinity 40 years ago and the husband used to write labor stories for the Philadelphia Public Ledger. It was a very pleasant party until suddenly we all realized that there was no dinner connected with it.

The Public Ledgers and I had a cab. I got off at the Pensionato and left them to their fate. Then I found it was too late to eat here, so Bob and I went over to Federico's where I had a steak and a fine piece of pecorino, and a good red wine for less than two dollars.

Here I am again. Now I must finish my office and get to bed. Bob is very discouraged about his work. I hope I can be of some help to him. I have never helped

the people I have wanted to help. I have always tried and always failed.

In Federico's tonight I met a young married couple from Minnesota. They were quite pleasant.

I must hurry and finish the report on the theses. It will be necessary in case there is trouble from the respectable Tromp. And, more important, it will be most valuable for the book.

On the way down to 113 Viale Mazzini

I figured that it would be best to sum up all of these characteristics requisite or at least desirable for the relatio under the heading of 1) accuracy, 2) clarity, and 3) adequacy. All of the rest, including the statement about figurative language, will be best expressed in terms of this division. I must try to get at this very seriously tomorrow.

Now for the office.

12/27/60 - Tuesday - 6:25 PM

Room 607 - Pensionato Romano.

This has been a very quiet day.

I have gone back to work. I have

read two of the chapters of "Le

Concile et les Conciles." One was

by Gill, on the Council of Florence.

It was quite good, but far too short.

Gill limited himself to showing

that the Greeks at Florence were

sincere in their acceptance of reunion,

even though most of them defected

from that union shortly after their

return to the orient.

The second was by Dupont, of

Paris, on the Council of Trent. It

was not well prepared, and the

man was simply not up to his

job.

I arose at the usual time

this morning and said Mass

and had breakfast. I rested much of the morning. I had a fine letter from Pa, one from Betty Goode and one from John Whelan. I shall get off some letters as soon as I finish this entry.

Pa is, and I am also, very much disappointed with Jim Rogan. Apparently he has ducked out on the job of selling the house in [Braline] Valley. I must drop him a line tonight.

I must admit that I am also very much disappointed with the Cardinal President. The Christmas holidays are over, and the old boy did not bother to give me a call at all. I feel that he has let me down a bit. He has never even given me the courtesy of a reply to my written request to see the material in the Feeney case. After all, he was the one who, at the first meeting, said us that

we could see material of that sort.

12/28/60 - Wednesday - 12 Noon

The Room off Inquisition Alley

Last night, after supper, I took a walk around the block with Bank.

I stopped off at the newsstand and bought a copy of Time. They had the letter about the Murray thing in this one. I was amazed to see that no one had written in saying that I was not the editor of AER. I spent most of the evening reading that issue of Time. Then I wrote some letters. Then I said my office and went to bed.

I arose at the usual time, said Mass, and had my breakfast. It was raining hard this morning. I rested a short time, then wrote more letters. Then, at about 11:30 the rain stopped, and I walked up to the Holy Office. I gave Alfredo

seven letters to mail. 1) Pa, 2) Archbishop O'Boyle, 3) Johnny Wright, 4) Jim Rogan, 5) Jack King, 6) Bill McDonald, and 7) Maurice Sheehy. They should all get them before New Year's day. I was a bit firm with Jim Rogan. He has fallen down badly.

Heley let me in. And I shall get busy at the job immediately. On the way in I saw a truckload of books by [Kentucky] & Von Moos, the ones on the petition, mod & the Holy See for the definition of the Assumption, being sorted away to be sold for paper.

Casetta just came in and offered me a set, if I wanted one. I told him that I had one. This is a shame.

For many reasons I am rather down at the mouth this morning. I was nearly knocked down by a fool of a driver turning off the Via Conciliazione

on my way up here. Then, without particularly wanting to do so, I have been thinking about the bad treatment I have received from the pimply scoundrel Tromp, from the ignorant Ignotine, from the savage slob Marty O'Connor, and from others.

- It is now 1:05 PM, and it is about time I went back for dinner. This morning I started to work on my own thesis. Then I figured that it would be well to be up on the vote already handed in to us.

I started with Congar's. It is a mess. The first sentence contradicts the Oath against Modernism and embraces an irresponsible twisting of terminology. The second has two simple theological errors in it. God help us if this be the kind of work we are supposed to take seriously in the theological commission.

By the way, I had a fine letter this morning from John P. Murphy, S.J. He is a little saint.

> 4:30 PM - The same day - Room 607 - Pensionato Romano

I had planned to go out this afternoon, but I think I had better stick to the work very seriously for the next week or so. I had better go into that meeting very well prepared. Now that I know the downright perversity of Tromp, I must be on the watch all the time. No one here can help me or would help me. But, thank God, I am, by His grace, able to take care of Our Lord's case well enough. One has only to read this garbage turned out by these European "scholars," like Dupont, Tromp, and Congar, to realize what fakers they are.

Incidentally I had a good dinner.

On the way home I stopped in and

bought some more air mail envelopes and a couple of note books. They will come in handy.

Le Brun and the boys are back.

>> 12/29/60 - Thursday - 11:15 AM -

The Room off Inquisition Alley.

I had a wonderful sleep last night. As a matter of fact it was so good that I did not wake up until after 8:30. Then I said Mass. It was too late for breakfast, which is all to the good. I must not allow myself to gain any weight over here. Consequently I am better off if I miss a meal once in a while.

After Mass I went out to St. Paul's book store to order a copy of the Revue des sciences religieuses, the one containing the first three numbers of this year. It is supposed to contain a history of ecclesiology in the 19th century. It may be worthwhile.

It would be good for Joel King anyway.
Then I tried to get a set of batteries
for McCafferty's radio. The thing has gone
dead on me. I tried the place near the
mother house of the Carmelites, but
they did not have the kind I need. They
were very nice people. They told me that
I would find what I want at the
Argentino or on the Viale Giulio Cesare.
With the help of God, if the rain lets
up, I shall try & find some of these
batteries this afternoon.

I then walked up to the Holy Office
and I mailed my ten letters, one to
Kathy and one to John Whalen. Keiley
let me in to the room.

I showed him the notes I had made
on the Congar volume. He was a bit
astonished. He told me that [Legnerent]
was not at all impressed with the
Congar attempt. Then he went
upstairs to find the original communion

from Congar.

When he returned, he told me that he had just been called by [Unile], and that [Unile] wants to see me before I leave here today. I shall go up there a few minutes after one. That will give me about an hour and a half to carry on here. In the meantime I have gone through the eight closely typed pages of Congar's full volume. The ninth page is the synthesis, presumably made by the old fanatic himself. I shall set down my observations in English here on the eight pages. I do not think that, at the moment, I have time to write this up in Latin for the green book for the commission. Congar began with a "notatio praevia" to the effect that he thinks the whole constitution on the Church should hang together, and that

no discordant elements should be in any part. Each section should be a further explanation of the Church itself. On that point certainly the old boy is quite right.

It is very difficult to tell exactly how the old fellow intended to divide his material. (I am working with his original document, signed by himself in the crabbed handwriting I know so well). First there is a "Status laicorum in forma Ecclesiae (Morphologia?)." This runs pp. 1-3. From the bottom of p. 3 to the bottom of p. 6 there is a section called "Physiologia."

On p. 7 and p. 8 his material is "Quoad relationes inter sacerdotes et laicos haec sequentia:"

1) Morphologia -

The first paragraph. Congar is quite good here. He does not bring

out the fact that the sancti and the vocati are also the salvati, and that the non-populus Dei, the mundus, is "the regnum Satanae."

Also he neglects any distinction between the economies of the old and the new testaments.

The second paragraph is quite good. The vocati are members of the Church (obviously this is not Congar's terminology, but the language of theology), precisely because the Church itself has a vocatio.

This statement is questionable.

The man who is a member of the Church is "called" by God from the kingdom of Satan into the kingdom of His Son.

The Church is sent to collect these people.

The call goes from God, by His grace, and ordinarily by the preaching of the Church, to enter the Church. The Church as such is bound to seek converts, to

bring people to God within itself.

The 3rd paragraph shows Congar's weakness as a theologian. He says that the mission of the Church is twofold "quoad obiectum suum."

A) The conversion of men to Christ so that they become members of the people of God, members of X't, etc. Here Congar cites a passage from the prayer after the 4th prophecy in the old Holy Saturday liturgy - "Ut in Abrahae filios et in israeliticam dignitatem totius mundi transeat plenitudo."

This is a marvellous citation. It is the basis and the expression of my position, as set forth in the theses I have given the subcommission. And, in my opinion, it is absolutely fatal to the position of Congar himself.

The true Church of the N. T. is the true Israel, the continuation of the true and supernatural kingdom of God that

existed in this world under the dispensation of the O.T. And it is the only true Israel.

B) The secondary mission of the Church is to influence society in the temporal order so that this society may turn itself to God as much as possible.

On this second point I would raise very serious objection. As it stands in the Congar text, this statement seems to leave room for poor Murray's "pluralism," a situation in which many religions (including the Catholic) agree to coexist peacefully on the assumption that they are not going to try to raid each other's ranks, and likewise on the assumption that each agrees to go its own individual way.

The fourth paragraph is all but ambiguous - "Totius populi Dei

et unius originisque." If that means, and the words would certainly be taken to mean, that every member of the Church actually lives the life of grace, it is absurd.

Here as elsewhere Congar's love for figurative and ambiguous terminology spoils the little good actually to be found in his writing.

5th paragraph. Members of Church live (better - are meant to live) not only for themselves but for others. Here there should be a statement on charity - which is for one reason or another left out. Charity within the Church, love of members for each other; this is certainly not the strong point of Congar or his group. They advocate all kinds of gentleness for "separated brethren," but they seethe with uncharity towards the Catholics they regard as "integrists." They are a queer lot.

In this same paragraph there is the usual Congar trick of mixing metaphors.

- 6th paragraph. This is quite important for an investigation of Congar's tricks of expression. It has to do with the twofold way that the mission of Christ is communicated to the members of His Church

A - According to the nature of Christian life and membership. Congar, in a cloud of metaphors, mixes up these two concepts entirely.

B - "Etiam... omnes spiritualia membra sunt viva Christi sacerdotis etc." Of course this is simply not true. "Clerici ordinantur in corpus ad utilitatem omnium, et participant, non solum ritum et dignitatem, sed auctoritatem et potestatem Christi sacerdotis, regis, et prophetarum." - That's good. Yet

it runs against his own terminology in other places. Does a sharing in the life and dignity (and not the powers?) of X't the priest make people a "sacral priesthood"? I do not think so.

As a matter of fact, it seems to me that Congar misses the whole point here. He continually harps on his second "mission" of the Church, and seems entirely to forget that the Church is destined primarily for God's glory.

The Mass, the Act of the M.B., is the key to the dignity of the layman. Congar does not even seem to suspect it.

12/30/60 - Friday - 12:15 PM - The Room off Inquisition Alley.

Yesterday at 1:05 I went up to see the boss, at his request. He only wanted to invite me to dinner at his apartment at 1:15 PM on Sunday Jan. 1. That should be quite a

party. Brennan will be there. Oddly enough Dooley seems not to be with [Tereldo] so much these days. Some years back he was the white-haired boy.

After that I walked back to the Pensionato and had dinner. De Bruin gave me the 62 000 lire for my hashed dollar checks. The dollar is slipping a little, even now. The Lord only knows what it will do when the democrats get in next month.

After siesta I took the 64 bus down to the Argentino and bought the new batteries. Like a fool I did not turn the thing completely off, so I wasted an hour and a half of the playing time before I got wise to myself back at the house. I also paid 4400 lire for a woolen shirt at Barberini's. It is very steep, but it is much more satisfactory than the sweatshirt I have been wearing up until now.

That 607 is a cold room.

Supper was very pleasant. De Bruin invited me to his room for an inter-minable quiz show on the television at nine. I left at 10:30 and it was still going on. There was a contest between Hesix and Lucca. Hesix was ahead when I left.

I had a fine sleep and for the second time I was late getting up. I found that the elevator was broken down again. It has been broken down most of the time for the past month. I used the old elevator, I said Mass and missed breakfast.

Then I started out for the Holy Office building. Keiley let me in. We talked about the Congar volume and he told me that the second volume of Rahner, the one with the article on belonging to the Church, is out in French. He drove me down

to St. Paul's bookshop. He offered to wait for me, but fortunately as it turned out, I told him I would prefer to walk back.

It was a good thing because, in St. Paul's, I found 2 of my old students, Fry and Struna.

Fry is a Marianist. Struna is the famous Paulist. It seems that there are some others who have been meaning to get in touch with me.

I told them that we must get together Jan 8. At least some of them will be there.

[Thursday] and I had breakfast together at a little bar on the right side of the Corso [Vittorio]. I had cappucino, 5; Pellegrino and a roll. He had a cappucino and a roll. It was a good breakfast, and good theology was talked. Tom is on that commission with

Ed Hynes.

I bought the 2nd volume of Rahner.
(The first was not there). I also
bought an issue of Humanitas with
statements about the Council. Finally
I bought an ordo, so that I may
be able to say my office properly.

Then I walked back here and
started this entry. It is now 12:40,
so I have less than an hour to work.
Incidentally, this is a marvellous day.

Now back to the Congar volume.

The 7th paragraph contains nothing
worthy of note. He simply speaks of
the responsibility of the Christians and
the responsibility of the clerics. His
language is always fuzzy.

8th paragraph - Congar claims
that, in consequence to what he has
said in the previous paragraphs, the [comparison]
of the condition of the simple faithful &
that of the priests or the ministers in

the Church is that of "the condition of a personal life in Christ and the condition of someone holding a public office in the Mystical Body." He insists that Christ chose to have special members for teaching and for worship. The distinction is taken from the efficient cause, Our Lord, who instituted the Church as a kind of public order of grace and truth. Oddly enough and this is very important, he says nothing at all about the duties of the laity and the clergy with regard to one another.

And he says nothing about the preemptive character of the Christian teaching in the Church. Likewise he omits any reference to jurisdiction. In my opinion this treatment is completely superficial. It does not bring out the fact that the Church is

a team, and that the first thing required is the co-operation of the members of the team for the attainment of their common purpose.

Again Congar shies away from that bond of charity within the Church.

The 9th paragraph runs through the notion that the lay person lives and works "in the world." The completely lay person is the married man with a job in the world.

10th paragraph. The members of those secular institutes which call for life "in the world" are in a "mixed condition."

He takes cognizance of two kinds of laity - 1) simple non-clerics, but 2) neither clerics nor religion.

He is badly confused.

- Physiologia - Munus laicum in Ecclesia.

A) With regard to what Congar considers the primary mission of the Catholic Church - the salvation of men.

In the 1st paragraph Congar goes off into too many metaphorical phrases. Again, although he is one of the few who seems to realize that the efforts against the Church, by members as well as by non-members of the Church, are ultimately directed by Satan, he does not come out and say what Leo XIII said in the *Humanum genus*, that the whole human race is divided into the kingdom of God & the kingdom of Satan, and that these two kingdoms have been fighting against each other and will continue to do so until the end of time.

The 2nd paragraph is very interesting indeed.

1) Congar believes that the faithful fulfil this first mission (salvation of men) by "partaking in the sacred acts of the body of X't in 3 ways, private, in their personal or private

Page 117 — Transcription

life - semi-private in the family -
or collectively & publicly in liturgical
acts or other acts of sanctification -
3) And this "sive iure vel nomine
privat personaeque, vires suas fidei
et caritatis exercendo, ut baptizati et
[pater] confirmati fideles convenit (in-
[fisi fidei]) - sive iure vel nomine
actionis Catholicae."

There are good thoughts in the rest of
the page. The faithful must offer their
bodies, that is, their entire lives, to
Christ. They cannot do this except
by Our Lord's power & in Him.

12/30/60 - 4:55 PM. The Room off
Inquisition Alley - 1

The last paragraph on the previous
page and the matter on this page was
written this afternoon.

As I was finishing the last entry,
Cecelia came in and I could see that
he was in a hurry to get out of here.

Consequently I stopped and let him get out. He is a very fine man. I believe that he was Mindszenty's secretary in Budapest. He has had a hard life. He is certainly not an admirer of the ambitious man on the Roman curia. But then, neither am I. On the way back I met my friend from Benavento. He was all excited. It seems that this morning the Italian radio said something about an Institute of St. Pius V which was being inaugurated today by Ottaviani. It had, according to him, something to do with the preservation of the faith.

At dinner I asked some of the gilded young men. Nobody there seemed to know much about it. Finally someone from another part of the dining room said that it had something to do with charity and the care of the poor. Maybe it has, but I do not see why a charitable organization would take the name of St. Pius V

Incidentally, I have read a great number of times that, if a name is brought to your attention once, it will come up again very quickly. Only this morning, on my way into the Holy Office building, I noticed a coat of arms curved around the corner of the building, on the right as you face it from the street. I had to walk up to the corner of the building to see that it was the stemma of "Pius V Pontifex Maximus."

As soon as I can I must learn more about the institute. Of one thing I am sure already. That man Friedland has something to do with it. He has been around the Holy Office building a lot lately. And he was talking about some institute under the protection of Ottaviani at dinner that day. If it is Friedland's, the two ends of charity and of the preservation of the faith are united in

this set-up.

With the help of God, I am going to go back to Launoy for the next couple of hours. Maybe, if I can read the old boy well enough, he can help me come up with some definition of the Church that will help me at the next meeting of the subcommission.

John Launoy - ad Nicolaum

[Sotirium] - p 671

26) John Cassian - [He properly definit] fidelesly although he called the Church "catholicam atque sanctae plebis."
(in lib 7, de Incarnatione Christi.)

27) - Prosperi Aquitani - in Psalm 106 - "Ecclesia Catholica in electis suis praecognitis adeo filiis pro-missionis membris corporis Christi minuitur, nec ad paucitatem redigitur, quia ipsi vere sunt, aut cum lapsi fuerint, reparantur ac permanent, et semper multi

[sent, quia de numero eorum]
nihil patet."

— As in all other places, Launoy smugly remarks that this statement is equivalent to a definition of the Church as the "fidelium societas." I cannot see how it could be taken in a sense other than the Calvinistic if it is understood as applied to the Church in this world. As far as I can judge, the old man was trying to describe the purified Catholic Church, that is, the Church triumphant.

At any rate this citation (which I must look up when I return to Washington), is an excellent example of the development of theology. The idea is that the elect will end up in the Church. But, in no way, is this a definition of the Church. And in no way does it support the contention of Launoy.

There is another citation from Prosper,
"Et sicut omnis populus, id est,
omnis electa, praedestinatio, omnes
filii promissionis qui sunt ex circum-
cisione et in praeputio gens sancta,
populus adoptionis." Ps 105.

It is quite clear that Prosper does
not mean by predestined those who
are going to Heaven. Or rather, the
electis praedestinatio does not
necessarily include only what we
would call the predestined.

28) Theodoret - in Cap. III ad
Tim - "Domum enim Dei et
Ecclesiam appellavit eosdem eorum
qui crediderunt."

- Cap I ad Eph. - "Ecclesiam
vocat volum fidelium."

- This is the first explicit
statement of the definition Launoy
has been alleging up to now. If
his citations are correct, Theodoret

was at least one of the first to advance that definition.

In Coit I - a statement showing that Theodoret believed in the Catholicity of the Church as I do, and not as the neo-modernists do.

In Coit IV - a statement showing that he believed that the growth of sanctity belongs in the Church.

29) Peter Chrysologus - in serm 61 on the Apostle's Creed - "Crede sanctam Ecclesiam, ut confitearis Ecclesiam Christi, sponsam in perpetua Christi societate mansuram."

30) Salvianus Massiliensis - in Contra Avaritiam, Book III - "Quaero a vobis cum quibus loquor, cuncti parentes in illis, tot a vobis tim[e] relictum, mulieribus, tanta fidei perfectione viventibus, omnesque cum filiis, an omnes sine filii fuerint? Neuchim, opinor, nulla enim

Ecclesia plebs est non de utroque permixta." - Launoy did not do so well on that one.

31) Gregory the Great - Moral. lib. 19, c. 19. "Sancta quippe Ecclesia sui consistit unitate fidelium, sicut corpus nostrum unitum est compage membrorum."

That one is very good indeed.

Mor. lib 18, c. 14 - "Quisquis extra unitatem Ecclesiae positus, poenas peti potest, martyr non potest extra unitatem Ecclesiae."

Ibid - "Una est Ecclesia, in qua qui constare voluerit, ab omni etiam potuit peccatorum sorde purgari; una est Ecclesia."

- There is another one about the Catholicity of the Church.

De Cura Pastoralis - Part 3, adm 25

"Et quia universa simul congregatio Ecclesiae per confessionem servit

Testimonia veritatis, non immerito per
Salomonem exprimitur, quae ore universorum
fidelium de Deo, quae vera sunt,
testatur."

- Then that one from the breviary
Hom XII supra Ev. "Et quis ex utroque
sexu fidelium multitudo collecta,"
etc.

32) Isidore of Seville - Lib de Officiis
cap. 1. "Ecclesia autem vocatur
proprie, propter quod omnes ad se
vocet, et in unum congregat."

In Ex, cap 43. "Per hanc autem,
quam de lignis imputribilibus Moyses
fabricavit, Ecclesia Christi significata,
redempta ex omnibus Sanctis mente
et corpore incorruptis, habentibus
etiam interius duas tabulas Testamenti."

33) Venerable Bede - supra evang
Joan. "Sic et Ecclesia Corpus
Christi in unitatem collecta sub-
limatur et perficitur.

Quaestiones super librum Jesu Nave -
"Certe hanc domum, id est, istam
Ecclesiam nemo salvatur."

- De Templo Salomonis - c. 7 - "Red-
ificatur ergo in monte domus
Domini in visione pacis, quia
relevabitur per ordinem Ecclesiae, en
una eademque fide et veritatis
catholicae societate consistit."

- In c. 36 Jo. - "Ecclesia quae est
sanctorum omnium congregatio, pro
salutem nobis in Domino stabilitate
columna et fundamentum dicitur
veritatis."

34) Alcuin - or whoever wrote
the work "De Officiis." - in c. 41
"Sanctam Ecclesiam Catholicam, subaudi,
credo Ecclesia, Graece, Latine
congregatio fidelium."

35) Charlemagne - Capitulary
mil 6, n. 224 - speaking of the Church
or the *societas Christianorum*.

36) The sixth council of Paris -
part 2, c. 2 - [This may be very
valuable for us] "Pium genti,
quod universalis sancta Dei Ecclesia
unum corpus esse manifeste
credatur, cuiusque caput Christus,
Apostolicis oraculis approbamus.
Unde Paulus: Vos autem estis corpus
Christi, membra de membro; cum
sint in uno corpore multa membra
habemus, omnia autem membra non
eundem actum habent, ita multi
unum corpus sumus in Christo. Item
eius caput Christus, ex quo totum
corpus per nexus et coniunctiones
administratum crescit in templum
sanctum in Domino. Quisque ergo
per aliquid illicita ex membro
Christo se fecit in membrum
diaboli, noverit se non esse
in corpore Christi, sed in
corpore diaboli.

37) Alannius ethi deacon of Metz, De Officiis, Book 3, c. 2.

"Ecclesia est conventus populi per ministros Ecclesiae, ad eos qui facit unanimos habitare in domo."

- To a certain extent this supports one of Congar's positions, but it is expressed much more perfectly. The call, in terms of which the Church is the Ecclesia, comes from Our Lord through the ministers of the Church.

38) Rabanus the bishop of Mains, Lib 23, in Epist. ad Tim, c. 3 - "Id vero est cognoscendum, quoniam domum Dei Ecclesiam, non domum orationis dicit, secundum plurimorum opinionem, sed fidelium congregationem."

- De institutione clericorum, Book 1, c. 1. "Ecclesia Graecum est nomen, quod in Latinum vertitur con-

vocatio, sive conventio, in eo quod omnis convocat ad se."

39) Walafrid Strabo - De rebus Ecclesiasticis, c. 6 "Ecclesia quidem Graecum nomen, et interpretatur convocatio vel conventus, cum sit vel generalis sanctorum unitas in una fide et dilectione coniuncta. Unde una et catholica dicitur Ecclesia, vel singulorum societas sanctorum. Unde et multae dicuntur Ecclesiae. Tandem etiam ipsa domus, in qua ad divina vel dicenda vel celebranda convenit multitudo fidelium Ecclesia vocatur."

40) [Neidulcus] I - De Cons. Dist. c. 8. "Ecclesia, id est, catholicorum congregatio."

- In Ep I appendix of the Epistle of the Pontiff - "Cum excommunicatur a corpore et

sanguine Domini nostri Jesu,
et a societate omnium fidelium."

41) Atto, the Bishop of Vercelli
Libellus de pressuris Ecclesiae, prof.,
"Ecclesia est domus, quae non
ex parietibus manufactis, sed ex
vivis et electis lapidibus, id est
sanctorum coetibus, elegantissime
constat."

42) Burchard, Bishop of Worms
Dec. Book 3, c. 1 "Ecclesia
Graecum nomen est, quod in
Latinum vertitur convocatio, propterea
quod omnes ad se vocet."

43) St. Bruno, Ad Tim I, c. 3
"Quae domus est Ecclesia, id est,
in qua Deus multos ad fidem
convocat."

44) Ivo Carnotensis Ep. - In
p. 3 Decret, c. 3, gladly the same
as Burchard. - That is interesting.
Both are like Strabo.

45) Elias of Crete - in the 52nd sermon of Gregory Nazianzen - "Ecclesia aptissimo vocabulo appellatur, quod simul omnes eos, quibus salus cordi est, ad se vocet et colligat."

This reminds me of the language in the first paragraph of Leo XIII's *Humanum genus*.

46) Hervaeus Dolensis *Moralia* I Tim, 1, c. 3 "Quae domus, in qua Deus inhabitat, est Ecclesia ex multis collecta fidelibus."

47) Odo of Cambrai - In the *Expositio sacri canonis*. dist 3, on the words "Sed et plebs tua sancta" - "Quae per venerabiles huius sacrificii, hic est in praesenti devoto collecta, sed secundum solitarios in unitate Ecclesiae fideliter ubique viventium."

48) Euthymius Zigabenus - in Ps. 101 "Ecclesia congregationem

et coetum hominum significat."

49) St. Bernard - Serm 62

in Cant. "in vinea Domini,

quae est Ecclesia praedestinationum."

- Serm 68 in Cant. "Et quid

sponsa, nisi congregatio iustorum?

Quid ipsa, nisi quorentium

Dominum, quaerentium faciem

eius?"

50) Joannes Cyparissiota, in

serm IV, cap 1, Palamicarum

[longestum] - gives three

definitions of the Church.

A) "Sancta Dei Ecclesia, cuncta

quod divinitus tradita est, a

Patribus accepta eloquii, sacra

congregatio, nedum ex pluribus

ac beatis non consequens, sed

ex eis etiam, qui minores sunt

in nomine verbi luminis, quod

illuminat omnem hominem

venientem in hunc mundum.

B) "Sancta Dei Ecclesia est sacra communitas, primicerius haereditati Christi, regale sacerdotium, populus acquisitionis in petra Apostolicarum et patronorum traditionum fundatus, nihilque novitatis admittens ad evertenda quae ab initio susceperit dogmata."

C) "Sancta Dei Ecclesia est Christi corporis membrorum integritas ad unum reducta caput, iuxta quod dictum sit a Domino: Et sit unum ovile et unus pastor."

51) Peter the Venerable - de auctoritate Ecclesiae, contra Petrobrusianos - "Dicitur Ecclesia, ut ipsi dixistis, congregatio; sed non omnium, non pecorum, sed hominum, sed fidelium, bonorum, iustorum. Quod si aliquando inter bonos icelos male, [here I must correct the text of Launoy - He has obviously

blundered] inter iustos
iniusti [the text has inter
iniustos iusti] aut patent
aut latent, non idcirco minus
Ecclesia dicitur."

That is the clearest explanation
so far. It is in some ways better
than that offered by Neely and
Latomus.

12/31/60 - Saturday - 11:05 PM.

Room 607 - Pensionato Romano.

The fireworks are going off
in the street. This is the last entry
for the year 1960.

It has been a very pleasant, but
also a very tiring, day.

I slept badly last night. I
arose at the usual time, said Mass,
and had breakfast. Then I set out
for the Holy Office. I found the place
shut down tight. Then I went into
St. Peter to get unforeseen. On the

way out I met two Christian Brothers. One was Brother Mark Dwyer from Ireland and the other was Brother Alfred from St. John's in Washington. Another old pupil of mine from CU came up to talk to us while we were there. So did a lady from Chicago. I took the two Christian Brothers to the Caffè S. Pietro and gave them some chocolate and some buns. I found that Eddie Roach was in the Columbus Hotel. We went over to see him. He forgot his new passport and the priests at home cannot find it for him. He is in some difficulty. The two of us went to Sabatini's for dinner. We had a wonderful meal. Then we returned and I went to the St. Paul's bookshop to buy Rahner's *Dogma dans le catholicisme d'aujourd'hui*. Then I met the very pleasant

young bearded Jesuit that I met
with Romanus six weeks ago at the
Buco. We had a very pleasant talk.
On the way out of the Columbus
Hotel I met four young priests, two
from Washington and two from Baltimore.
They were very pleasant men.
I came back here, had a good
supper, and spent a couple of
hours with De Bonis in his room
watching Canzonissima.
Thank God for a wonderful year.
I am lucky to be alive. I hope
in work for Our Lord's honor
during the year to come.
I must pray for all who have
been so good to me.
This is the last night of the old
style breviary. Certainly the new ones
are not out yet. We shall have
to feel our way through the thing for
a while. I hope to wait for the

new breviaries with the old psalms.

1/1/61 - 11:59 - Room 607 -

Pensionato Romano - Sunday - New Year's Day

This has been quite a day. I got up at the usual time, said Mass and had breakfast. At 1:15 PM I was at the Cardinal's house for dinner.

Marcella and his sister and the [...]

We also had turkey. It was quite a meal. Ottaviani said that [Amann] the employee of Holy Office are being a guest for him at the Villa Maria. I fashioned the quite a

figure. Evidently the old man is looking forward to this one with something less than enthusiasm.

He asked about the date of the next meeting of the subcommission on the Church. He will be there if possible. In other words, he will not be on hand.

Marcella walked with me most of the way back to the Pensionato.

We talked of O'Leary and of many other things. He is aware of the fact that the diocese of Springfield has not had a bishop for 4 years. And he seems aware of the fact that such a process has hurt the morale of the boys in the Springfield diocese. The best man named from our area was poor Bill Hickey.

After a short rest I went to the Columbus to see Roach. On the way in I met Fr. McGuire, S.J. and

Mrs. Evans and Mrs. O'Neill, both of Washington. We had a good time together.

Then I took Ed Roach out to Il Buco. We had a fine supper. Then I returned to the Pensionato. Now to bed.

1/2/61 - Monday - 4:16 PM

Room 607 - Pensionato Romano.

I awoke early this morning and I was quite tired when I arose at the usual time. After Mass and breakfast I went back to bed. I got up a little after noon and read the second volume of Rahner's *Ecrits theologiques*.

I found him stimulating, accurate and profound on some questions. On others his terminology seems quite imperfect. Unfortunately Rahner is one of those who thinks that the Catholic is both visible and invisible.

To my mind that sort of terminology simply destroys in large part the effectiveness of the teaching. I shall have to read him much more. He is far more meaningful than men like Congar and Journet. I forgot to write yesterday that the boss again asked me about the time of our subcommission meeting. This time, however, he seems to be ducking it. He says that he wants to come if he has time. I shall be quite astonished if he shows up. This noon I had a very effervescent letter from Maurice. He is delighted with the Pitts appointment. He will be leaving for Palm Beach next week. He will stay there until Jan. 30. Maurice is a wonderful fellow. Now, with the help of God, I shall get busy on the material for the Thursday meeting of the subcommission.