
S E C O N D V A T I C A N C O U N C I L

First Session

October 11, 1962 - December 8, 1962

His Holiness, John XXIII - Reigning Pope

TAPE #1

New Orleans, October 7, 1962,
to Rome, October 17, 1962

I left New Orleans on the Feast of Our Lady of The Rosary in the company of Archbishop Rummel with Msgr. Plauche and Msgr. Vath. We went by United Air Lines to Atlanta to New York, arriving there at 4:00 New Orleans time and leaving an hour later by Alitalia.

For two hours we skirted the coast up until Newfoundland, crossed the Atlantic in four hours at a height of 33,000 feet and a speed of 620 miles an hour. At 11:30 P.M., New Orleans time, we sighted a dawn over Europe and in two more hours we reached Rome at Fumichino Airport, 8:00 Monday morning, Rome time.

Archbishop Cody was there to greet us and after arriving in the city, I then went with Archbishop Cody to register at the office for the bishops, receiving the booklets of directions for the Council proceedings. Archbishop Cody very kindly drove me up to the General House of the Marist Fathers on Monte Verdi where I said Mass at about 11:00. I found gathered there already at the Marists a number of their missionary bishops, for instance, Bishop Poncet, Bishop Victor Foley, Vicar Apostolic of the Fiji Islands, Bishop John Rodgers, Vicar Apostolic of Tonga~~xxx~~, Bishop Julliard, Vicar Apostolic of the New Hebrides, Bishop George Pearce, Vicar Apostolic of Samoa and Topalao, Bishop Pierre Martin, Vicar Apostolic of New Caledonia, Bishop Daniel Stuyvenberg, Vicar Apostolic of the South

Solomons, Bishop Leo LeMay, Vicar Apostolic of the North Solomons, Bishop Michel Darmancier, Vicar Apostolic of Wallis & Futuna, Bishop Buswell of Pueblo, Colorado, having arrived this same afternoon. Bishop Reed is expected tomorrow.

Tonight Father Buckley, the Superior General, arrived from a tour or visit of the Marist Houses in France, Holland, and Germany.

My first visit down into Rome as we are about fifteen minutes away from the center of town upon Monte Verdi was at the Chiesa Nuova or "The New Church", as it is called even though it dates back about three or four centuries, where St. Philip Neri began his apostolic work and where he is buried.

As St. Peter's is now closed to visitors in preparation for the Council, I was not able to visit there. However, on Tuesday morning, the 9th, we went for the Anniversary Requiem Mass for the late Pope Pius XII. There were several thousand persons present in the transept of St. Peter's, the nave being entirely blocked off because of the seats having been arranged for the Council, bleachers, as one might call them. There were very many bishops present for the Requiem Mass and, of course, very many cardinals, too. The Mass was offered by Cardinal Masella and Pope John XXIII came on foot the entire length of the Basilica in perfect silence and gave the absolution after the Mass, having assisted at the throne.

I met quite a number of the American bishops at the Mass, as well as Cardinal Meyer of Chicago.

As we came out of St. Peter's on the side near the sacristy, many of the pilgrims and tourists were on hand with their cameras and there were also many autograph hunters. We tried to please as many as we could before the time came for us to leave as one of the Marist Fathers had taken us in a car.

During the afternoon, I went to visit Archbishop Rummel at the Michelangelo Hotel. He is feeling well, having gained enough rest since the rather arduous trip of Sunday.

Here are some interesting sidelights about our flight from New York. There were about one hundred people in the plane. Many of them, Italians, were returning after a visit to the States as in the case of a young man of eighteen who is an able draftsman at the Naval Shipbuilding Plant near Naples at Castel Lamare. He was most interesting. He had spent two months in Philadelphia and was going back for his regular assignment. He was a very intelligent young man. I gathered he was a practical Catholic from conversation with him. Next to me was a lady from New Jersey who had been in the States forty years and was going back to Messina, Sicily, for a visit. Then there were some priests and some nuns from Mexico, Spanish speaking, who were coming over, at least some of them, for the Council.

We were served a very fine dinner that evening a couple of hours after being in flight and it was interesting to notice how they gave out a little menu beforehand and how they came with a little pushcart for the extras that one might wish, such as drinks or things like that, or cigarettes or cigars.

Then later at night when the lights went off mostly to allow people to sleep as best they could, now and then someone would begin talking and, of course, disturb everybody else, but on the whole, it was taken in stride.

At about one hour before we got to Rome when it was then daylight, they served us a nice little breakfast and everything was in readiness. Everybody was wide awake.

The long awaited day of the opening of the Great Council dawned rainy and unpleasant. I said Mass at 5:00 as we had to be in a hurry, having to leave at 7:15 sharp. We went by chartered bus, the fifteen bishops, Father Buckley, and some of the Marist Fathers with us. As we approached St. Peter's, the clouds seemed to be dispersed and the sun began to shine brightly. We were driven to the entrance of the Vatican Museum and climbed up the long ramp staircase, which is unique in this, that both ascending and descending ramps circle within the same stairwell without meeting. Having arrived at the top, we entered the long Hall of The Inscriptions, which is possibly a thousand feet or so in length. There gathered together the bishops, archbishops, and other ordinaries, such as Vicars Apostolic, who are also bishops, and we had occasion to meet many from different parts of the world. For instance, I spoke to a bishop from Kenya in British East Africa. I spoke to bishops from Brazil, to a bishop from Trondheim, Norway, a native Norwegian who spoke just a little English. I met bishops from Vietnam and one whom I knew very well already, Bishop de La Fuente, who once served as pastor at Indepen-

dence, Louisiana, as a Dominican priest. I spoke to an Indian bishop of the Syrian Antiochian Rite.

After a long wait, we began to move slowly down this same Hall of The Inscriptions into the other Vatican halls and rooms until we came down the great staircase and out through the bronze door on to St. Peter's Square. We were marching at times four and even six abreast and yet the procession seemed almost interminable.

As we entered St. Peter's, we were directed to various seats along the long nave of the church and I found a place along about the twelfth row upward about the center halfway mark of the middle aisle. <sup>(left with
+
fearing altar)</sup> Later the cardinals came and soon after the Holy Father. He was carried on the chair or "sedia gestatoria" about midway up the central nave and then stepped down and walked the rest of the distance to the High Altar. He knelt to entone the "Veni Creator", "Come, Holy Spirit", and after saying the verses and orations which follow this hymn, Solemn Pontifical Mass was celebrated by Cardinal Tisserant, Dean of The Sacred College of Cardinals at an altar which had been set up just below the High Altar. It was most impressive to hear the Holy Father say the prayer to the Holy Spirit after the Mass in which after acknowledging our own sinfulness, we asked for His light and guidance. There followed the Litany of The Saints with the special invocations by the Holy Father, in which he beseeched Almighty God to bless, to rule over, and to watch over the Cynod and all who would take part in it. The Book of The Holy Gospels was then brought with

ceremony and the gospel was chanted both in Latin and in Greek. There followed supplications or prayers in Greek by some of the bishops from the various Oriental rites. Finally, the Holy Father gave his allocution or opening sermon announcing the opening of The Ecumenical Council and reviewing its purposes in general. Formal announcement was made of the first session to follow this opening on Friday, October 13th, at 9:00.

It was a little past 1:00 as we left St. Peter's. After getting into our bus, we had a late lunch here at the Marist Fathers at about 2:30. I was surprised and pleased to meet Father Daniel Becnel and Father Robert O'Niell of the Baton Rouge Diocese here at the Marist Fathers. I arranged to have them out for supper, but as it happened, since we had read about St. Peter's Square being illuminated, we endeavored to go by there first in a taxi and the traffic was so heavy, there was such a jam, that it took us a very long time even to get near the square so that we had little time indeed to eat, but still we thought it more advantageous to have seen the beautiful sight of St. Peter's dome and facade illumined by powerful lights thrown against them by way of search lights.

I took the fathers to their train as they were leaving to go back to France and called it the end of a truly perfect day.

One of the most impressive scenes at the opening of the Council in St. Peter's was to see and hear the Holy Father, kneeling, make the Profession of Faith, that same Profession of Faith which a priest or a bishop makes upon taking office as pastor or as bishop

and practically the very same made by converts when they are received into the church. After the Pope had made this Profession of Faith, Archbishop Felici made it in the name of all of us present and we recited it along with him as he said it. We each then signed our copy of the Profession to be delivered to the Secretary as evidence of our Profession and at the same time of our Oath.

Friday, October 12th, Columbus Day, was a dreary and rainy day. I stayed in all day.

In the afternoon, the bishops here present discussed together the matter of choosing names to be submitted for the ten General Commissions or Committees of the Council. We exchanged ideas and I learned many interesting things about the work of the church in mission lands. We spent most of the morning hours as well in these discussions.

Archbishop Cody called me to say that he had been able to arrange an audience with the Holy Father for Archbishop Rummel, for himself, and for me tomorrow, Saturday. We were to leave the Council session at 11:00 at St. Peter's in order to proceed to the Vatican for the audience at about 11:30.

Saturday morning dawned with continuous rain so that Father Buckley and I left before the other bishops, who were coming in the chartered bus, in the car that the Marist Fathers have here. We were to be interviewed briefly by Father Romagosa of Catholic Action and Mr. Dell Hall of WWL-TV at the obelisk at St. Peter's Square. It turned out, however, that since it was raining so heavily, Father Buckley

and I at once went to the bronze door and entered St. Peter's. I took a seat at the very rear of the Basilica so as to leave quietly at 11:00, should the session still be in progress. As Archbishop Rummel came along with Msgr. Vath and Msgr. Plauche, I motioned to him and to them to come where I was sitting. Later Archbishop Cody joined us. Msgr. Vath and Msgr. Plauche stayed for the Mass, but had to leave afterwards, not being allowed to remain for the session itself.

Archbishop Florit of Florence, Italy, celebrated the Low Mass and gave all of us the opportunity to answer all the prayers in full participation. This was most inspiring.

The speaking system in St. Peter's works perfectly so that one hears the voices very clearly all over the church.

This first session didn't last very long, as was to be expected, since things have still to be organized as regards Committees.

More pictures were taken by Dell Hall of WWL-TV, accompanied by Father Romagosa. We also had time to return to the Michelangelo Hotel for about a half hour. We then proceeded to the Vatican and Archbishop Rummel was received by The Holy Father at about 11:30, remaining with him a full twenty-five minutes, which the Archbishop assured us was most pleasant and the Holy Father was most gracious toward him. At the end of the audience, he presented Msgr. Vath and Msgr. Plauche. Then Archbishop Cody was received by The Holy Father and toward the end of his audience, they presented me to him. The Holy Father mentioned my name and we discussed its French background. I requested

of him the privilege of giving the Apostolic Blessing to my parishioners on my return. He spoke about his visit to Loreto and to Assisi and how he thought it had done very much good for the people to see the Pope going about among them. He observed that he thought it was much better to stress the good things and the hopeful side of life rather than to be forever shedding tears over the ills of the world. This is entirely in line with the thought expressed in his sermon the other day at the opening of the Council. It bears witness to his attitude of hopefulness always and of joy and of confidence in God.

At the end of the audience, Archbishop Cody presented Father Romagosa, Msgr. Fidler of Kansas City, Mr. Dell Hall, and three ladies, two of them his cousins.

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New Orleans, October 7, 1962,
to Rome, October 17, 1962
Until before Bishops' Meeting Ses-
sion of October 17, 1962

As we came down into the Courtyard of St. Damasus, Mr. Dell Hall and Father Romagosa took many more pictures. Archbishop Rummel invited me over to lunch at the Michelangelo in the company of Msgr. Plau-
che and Msgr. Vath.

During the afternoon, I took a stroll down the street from the Marist General House and made a visit to the parish church of Mary, Queen of Peace, in whose boundaries the Marists are situated. It was built in 1942, apparently at the height of the war. At least, the in-
scription on the ceiling states that. A sacristan was arranging the altar. There was a bulletin in the vestibule stating the hours of Masses and the other functions, the various week-end retreats, and, in general, it gave the impression of an American parish church.

Just before our audience Saturday morning, the Pope received the representatives of the press of practically all countries who had come for the opening of the Council. I am told that there were about seven hundred fifty of them in all who had come for that purpose.

On Sunday, the 14th, we accepted the invitation of Archbishop Cody to a luncheon at 1:00 at the Grand Hotel honoring Archbishop Rummel on his eighty-sixth birthday. He had invited the bishops of the province and the cardinals of the United States. Cardinal Spellman, Cardinal Cushing, Cardinal McIntyre, Cardinal Ritter, and the

Apostolic Delegate, Archbishop Vagnozzi, were present. Cardinal Meyer regretted that a previous commitment made it impossible for him to attend. There were besides Msgr. Comora from the Archbishop's former parish in New York, his assistant many years ago, Father Romagosa, and in all there were about twenty-five. Again many pictures were taken by Mr. Dell Hall at the suggestion and with the encouragement of Father Romagosa.

I took occasion while in the heart of town to make a visit to St. Susanna's, where I delivered a letter to Father Cunningham, who was absent unfortunately, given me by Mr. M. *Malpic*, who had known him when in the Navy and who had been with him during the tragic event of the shelling of the Franklin.

I visited the circular church of St. Bernard across the way from St. Susanna's, and also the church of St. Mary of The Angels, built on the Baths of Diocletian, that is, the ruins of The Baths of Diocletian.

The weather is still unsettled. We have rain every now and then. At times at night we have a tremendous downpour with thunder and lightning. It seems that there was a drought for a couple of months before this and this perhaps is the reason for the unusual weather in October.

Regarding Saturday's Council session, I feel free to record what I have since seen in print in the press and, therefore, apparently not subject to any secret obligation, that is, the motion made by Cardinal Lienart of Lille at the very opening of the session that since we had

not sufficient time to prepare our lists for members of the various Commissions (there are ten of these Commissions) as follows:

- (1) On faith and morals.
- (2) of bishops and the government of dioceses.
- (3) of the Oriental churches.
- (4) Of the discipline of the sacraments, that is, ceremonies and the other things that have to do with the administration of the sacraments.
- (5) Of the discipline of the clergy and Christian people.
- (6) Of religious
- (7) Of the missions.
- (8) Of the sacred liturgy.
- (9) Of seminaries, of studies, and of Catholic education.
- (10) Of the Lay Apostolate, of the press, of movies, and T.V. and so on.

The Cardinal then was simply voicing a common opinion when he asked for a delay in the voting so that we might have a chance to learn from other groups of bishops their selections, at least, their suggestions for possible members for these Commissions. It was seconded by Cardinal Frings of Cologne, and the presiding officer, Cardinal Tisserant approved of the suggestion.

Thus, the session ended very quickly and at about quarter to ten, we were out.

From then on until Tuesday morning when the next session was held, lists of various countries and groups of countries were passed

around so that the American bishops, in turn, found a composite list of all the various names suggested and we used almost entirely this list of sixteen names for each of the ten Commissions, that is, one hundred sixty names.

It took a very long time to vote, to write out all of these names. Most of the bishops had done something of that at their homes before coming to the Council session of Tuesday. I had done only a very small part of it and completed the rest Tuesday morning. The sixteen names represent two-thirds of the complete membership of each Commission. The Holy Father will appoint the remaining eight members so that there will be twenty-four members on each of the ten Commissions, or two hundred forty members in all.

^{Saturday afternoon}
Monday the Holy Father received the non-Catholic observer delegates, as they are called in the L'Osservatore Romano, the daily Vatican paper. The list of them as given in the L'Osservatore Romano follows: The Russian Orthodox Church, the Coptic Church of Egypt, the Syrian Orthodox Church, the Orthodox Church of Ethiopia, the Armenian Church, the Russian Orthodox Church in other lands beside Russia, the Old Catholic Church, the Anglican Communion, the World Lutheran Federation, the World Presbyterian Alliance, the Evangelical Church of Germany, the World Convention of the Churches of Christ, the World Committee for Consultation of Friends, the International Congregationalist Council, the World Methodist Council, the World Council of Churches of Geneva, the International Association of Liberal Christianity, and a number of individuals grouped together as guests of The Secretariat

for Reunion of the Counsel, which Secretariat is headed by Cardinal Bea. They had had special places in a tribune near the tomb of St. Peter's for Thursday's opening of the Council and they were received not Monday, as I stated a while back, but Saturday afternoon in the Consistorial Hall. After a short presentation address by Cardinal Bea of The Society of Jesus, the Holy Father spoke to them in French. He used as his text a verse from Psalm 67, "Blessed be the Lord day after day. He carries us. He takes care of us. The Lord of our salvation!" The Pope referred to his stay in Paris when he had occasion to meet Christians of many different denominations. He spoke about the years he had spent at Sophia and in Istanbul and Athens. He referred to the friendly relations with so many whom he had known who were not of the Catholic faith and he expressed the hope that his great desire, which he was certain was shared by them as well, for the realization of the prayer of Jesus at the Last Supper for union might come about. He recalled, however, that the Christian virtue of patience should not in any way harm the virtue of prudence, which is also fundamental. In closing, he repeated the words of the text of Psalm 67, "Blessed be the Lord day after day" - May God be blessed daily - and he added finally that this would suffice for the present. The Catholic Church had her work, serene and generous, and they had their function of observers with renewed attention and kindly attention. "May the heavenly grace", he concluded, "inspire and move your hearts and crown them with merit".

With permission of The Holy See, which normally would not encourage meetings of national groups at this time, the Annual Meeting

of the American Bishops took place Monday morning at the North American College beginning at 10:00. Cardinal McIntyre presided in the absence of Cardinal Spellman, who was at a meeting of The Committee for The Council, composed of ten cardinals. Archbishop Rummell was present and I sat by him during the meeting to guide him and remind him of what was taking place, as his sight keeps him from grasping much of what is being said.

After the lunch at about 1:00, Father Romagosa was present with Mr. Dell Hall and we had pictures of Archbishop Rummel and Archbishop Cody, and I, together with our two students at the College now, Mr. Douglas Brown^{and} and Mr. Teeket^{TEKIPPE}, who has just arrived.

The afternoon session lasted from about 2:30 until 3:30 and I had to work at the completion of the broadcast I am to give tonight over the telephone according to Father Romagosa's plan. Every night at 11:00 he calls by telephone New Orleans and several of the radio stations send out the three minute message. It comes on "live", as the expression is, at 4:00 P.M. back home. It is replayed the next morning.

I spoke about my impressions of Rome, of the fond memories that it brought back of seminary days. I mentioned my visit to St. Clare Chapel of the French College where I was ordained sub-deacon. I told of my plan to go to St. John Lateran to say Mass at the altar of my ordination. I mentioned Father Buckley and the missionary bishops staying with us. I am referring to the audience of Saturday with the Holy Father.

For Tuesday morning's session, October 16th, the weather was

fair, though partly cloudy. I sat up front and high up the tiers of seats with Archbishop Rummel to my right and Archbishop Cody to my left. I thought of that when at the Memento at Holy Mass I remembered then the first time that each of them was right next to me.

Holy Mass was offered promptly at 9:00 at a temporary altar in front of St. Peter's statue in front of the high altar of St. Peter's, therefore, right in the center of the aisle. The cardinals were seated opposite St. Peter's statue on the right or Epistle side. Next to them were the patriarchs, and the bishops were sitting according to no particular order since our numbers have not yet been given us.

Again, as on Saturday, we made all the responses at Mass and it was once more a very thrilling experience. Mass was followed by the recitation of the Council prayer to the Holy Spirit by the presiding officer, Cardinal Tisserant. Cardinal Ottaviani then spoke about the voting and the method of carrying it out and the required majority for the choice of the one hundred sixty members of the ten Commissions. Cardinal Roberti also spoke along the same lines and Cardinal Ruffini, who reminded, of course, that all of these things would have to be referred to The Holy Father as regards the relative or absolute majority to be followed. We were told then that we might continue our writing of the names. It took a rather long time to write one hundred sixty names, or if we had done that already at home, we could turn in our list at once and leave. As I had done only three of the Commissions and, therefore, still had well over a hundred names to write and so had Archbishop Cody, we remained until we had completed the list. I then turned in mine with Archbishop Rummel's,

who had prepared his with the help of Msgr. Plauche and Msgr. Vath at the hotel. It was also announced that the next session would be Saturday, October 20th, at 9:00. This will allow time for the tabulation and the setting up of the Commissions with their selected members. It was also announced that on Saturday the matter to be taken up from the Schema or List of Agenda sent out this summer would have to do with the liturgy.

We got back around 12:30, having had to wait a while for some of the other bishops who had not completed their lists for the voting.

Then I stayed in this afternoon, partly to record all that I have said just now.

News reached us this evening of the rather sudden death of Bishop Joseph A. Burke of Buffalo. He was seized by a sudden heart attack and taken to Salvata Mundi Hospital, which is not far from us, where he died shortly after. It seems that he was conscious to the last and received the Last Sacraments. Just yesterday, Monday, at the noon day lunch at the American College on the occasion of the Bishops' Annual Meeting, he was sitting right near with Archbishop Rummel, Bishop Gannon of Erie, and himself right next in line. I recall how he was speaking very animatedly and with very much interest to Bishop Gannon. Wednesday morning when I saw Bishop Gannon, he told me that he had not yet recovered from the shock of it. He himself is eighty-five and naturally he realizes that Almighty God might be calling him at almost any time, even though he is in good health and gets about unaided, and has very good sight.

Bishop Burke had studied at Ensbrook and spoke German fluently.

He had been a chaplain in the First World War. He became auxiliary to Bishop -- later Cardinal -- O'Hara, who was then in Buffalo, and upon the transfer of Bishop O'Hara to Philadelphia, he became his successor in Buffalo.

This same Tuesday evening I attended dinner at the Fathers of The Most Holy Trinity where Bishop Gerow and Bishop Brunini are stopping. The bishops of the province were present, although Archbishop Rummel had asked to be excused as he was rather tired that evening after the Council meeting this morning.

Bishop Taylor, the Oblate bishop of Stockholm, Sweden, recently consecrated, was also present. He had been at Pass Christian at the seminary of the Oblates there and I had seen him and had spoken to him more than once. He told me that he has about six thousand Catholics, natives of Sweden, and about thirty thousand others who are from Spain, Italy, and other countries and who have migrated there principally for work.

Wednesday morning, the 17th, we had another session of the Annual Meeting of the American Bishops at the North American College.

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TAPE #2

From Oct. 17, 1962, before Council
Session to Saturday, October 20,
1962-(including)

Wednesday, October 17th, I arrived at the North American College in time for the second day of the meeting, which began at 10:00. I sat next to Archbishop Rummel, reminding him of things that were happening at times and answering his questions. We had lunch at the College and continued our afternoon session until almost 4:00.

That evening I attended a dinner given by Archbishop Tolén for several bishops and priests at the Grand Hotel. Cardinal Cushing was there and Bishop Fulton Sheen, who both gave talks at the end of the meal. I was sitting next to Msgr. Philip Cullen, Chancellor of the Mobile Diocese, who gave me impressions and memories of his six years at the Propaganda.

I had gone down by bus, but came back by taxi as it was already about 10:00.

The next morning, Thursday, the 18th, we went down to St. Susanna's for the 8:30 A.M. funeral Low Mass of Bishop Burke of Buffalo, celebrated by his auxiliary bishop, Bishop Leo Smith. No American bishop must have had as many bishops present at his funeral as Bishop Burke. Most of the two hundred twenty-five or so American bishops attending the Council were present. Besides our American cardinals, there was Cardinal Browne, the Dominican, and Cardinal Cicognani, the Secretary of State. Cardinal Spellman gave the absolution after the Mass.

As we were to go at once to our Annual Meeting for 10:00 at the

American College, it was agreed that all would attend the funeral in simple house cassock with sash.

Archbishop Rummel has decided to return home. Even though he has enjoyed the Council, he feels very tired. Archbishop Cody and I went to the airport to see him off at 1:15 this afternoon.

The Fumichina Airport, apparently the one now being developed and used for international and intercontinental flights, is on the road to Ostia and probably some ten miles or so from there. Throngs of people swarmed back and forth in the airport and the flight schedule board included names of cities like Bagdad, Tokyo, New York, in fact, all corners of the world. On the field were planes from the Ghana Airlines, the Israel Airlines, as well as the more well known international lines. Father Romagosa and Dell Hall were on hand and pictures were taken as the Archbishop departed.

As Father Romagosa was leaving at about 4:00 for Berlin, Archbishop Cody took him and me to Ostia for lunch. After leaving him at the airport, on our return we stopped for a visit at the small but very artistically planned church, which serves as the parish church of the airport. The pastor insisted on having us come into the rectory for some refreshments and we had an enjoyable visit with him.

On our return, Archbishop Cody dropped me off at Salvata Mundi Hospital and I called on Archbishop Lucey of San Antonio, who is recuperating from a very bad cold and expects to be out this weekend. I also met Patriarch Maximos IV of the Syromelkite Rite Antioch. I was anxious to speak to him to ask news of Father Gregory H_____, my very personal friend of that rite with whom I studied here in

Rome and whom I met here some years ago on the occasion of a pilgrimage. I was assured that he is well and is now in Beirut. The patriarch and, for that matter, several American bishops are staying at the Salvata Mundi Hospital in a new section of the hospital just completed and not yet occupied by patients.

The sublevin auxiliary of San Antonio drove me back here to the Marist Fathers.

Friday morning, the 19th, dawned bright and clear with blue skies and cool weather. As it was a free day with no particular engagements, I resolved to walk down to St. Peter's, not only for the joy of it, but in order to get my bearings and to reorient myself, as I feel rather lost in this section of Rome. It is downhill practically the entire distance and, therefore, not too much of an exertion. It took me about one hour with various stops that I made enroute, for instance at the Square or Piazza near the Garibaldi statue, which overlooks the city of Rome, and further down at Sante Onofrio in charge of the Franciscan Fathers and the church of The Knights of the Holy Sepulchre. The sacristan was preparing for a wedding and all the pews -- it was a rather small church -- were being covered completely with beautiful blue velvet drapery. I inquired about the reason for this and was told that it was a very special wedding to take place on the next day.

Adjoining Sante Onofrio is the Hospital of the Bambino Gesu or of "The Child Jesus", a children's hospital. There were many mothers with small children waiting to be interviewed by doctors standing in the courtyard of the hospital.

Asking directions, I took a short cut right down instead of making the longer turn by the American and the Propaganda Colleges. Then a mother came along carrying a child eighteen months old, as I learned, for whom she had asked medicine from the doctor. I gave the little child a blessing and the mother was quite pleased.

Reaching the bottom of the incline and walking along toward the Via della Conciliazione, the "Reconciliation Avenue", so to say, I stopped at a barber shop and had a pleasant conversation with a barber while he was cutting my hair. A lady came in and talked to him making a sort of appointment, I suppose, and he told me that she was the mother of Archbishop Pericle Felici, the Secretary of the Council, and that the appointment was for the Archbishop; that he would go to his home, as he lives very nearby.

Coming to the office of the Council where we get our papers and register and so on, I spoke to a native African bishop, who spoke perfect French, didn't speak English, and was from the Congo. I inquired, "Belgian Congo?", and he answered rather neatly, "The former Belgian Congo".

Friday evening in the company of Bishop Reed and Bishop Buswell I went to the Loyola University of Chicago Center where a program was being given opening the year of study. There is an arrangement with the Italian government through some particular group or society whereby students are welcomed here and housed and, in general, directed for their studies and for their visiting of Rome and of its monuments. There are one hundred eight students from nineteen universities in the United States, mostly Catholic universities -- Jesuit universities

for the most part. There was one student from New Orleans, Miss C_____, daughter of Mr. Clem C_____ of St. Dominic's Parish. I met her and had a few words of greeting with her. The program consisted chiefly of an address by Professor Francis Schwarzenburg, originally from Prague and now teaching Political Science at Loyola University of Chicago. His subject was "The Influence of Roman Political Thought in Modern Society". He spoke particularly on what he called "Latinity" and brought out three points about it, first, universality, secondly, order, and third, liberty. These, he said, were the great contributions made to the world by Rome and he developed each point very beautifully. The former president of Italy, Mr. Gronchi, the founder of this group for this center of study, spoke on the program. He impressed me very favorably. I had occasion to meet a young student named Pat O'Keefe, who came up to me and asked if I knew Msgr. Lohmann and Lyle Hissman, now at Notre Dame Seminary. He met both of them in connection with the Catholic Students' Mission Crusade work. I also met Father Small, the American assistant to the General of the Jesuits.

We went on from here to the Residence Palace Hotel where Archbishop Hallinan of Atlanta had invited all those who might be interested to an informal session on the liturgy as presented for discussion of the Council. About twenty bishops were there, including several from England and one from Winnipeg, Canada. We talked and discussed until 10:00 and then had a little difficulty in finding our way back home. Bishop Reed was driving and we took the Via Salaria,

the right road, but in the wrong direction, and after a while found ourselves way out in the country, stopped at a t_____, a little restaurant. Having gotten directions, we were able to manage and find our way back, though it had taken us about an hour all told, so that we arrived here almost at 11:30 at night, still without supper. Happily, one of the brothers and one of the fathers was around and we went to the little kitchenette and scrounged up something to eat.

Saturday morning we said Mass a bit earlier and there is a new arrangement for transportation to the Council sessions. Busses now are sent out by the Council headquarters to pick up bishops at various hotels and institutions. Thus, we were picked up at 8:00 and we passed way back of St. Peter's to a place where we took on many Indian bishops and some Japanese bishops. It was a much longer route naturally, but we arrived about twenty minutes to nine.

We now have our place number. My number is "475" on the left side, that is, the right side as one enters St. Peter's, but is called left if one looks from the altar out toward the entrance. Thus, I find myself about half way up the aisle on the second row from the floor. On my right is Bishop McNulty of Patterson. To my left is Bishop Mueller of Sioux City, Iowa. We were named the same day, on August 2, 1947. Across the way from us, across the aisle, are Bishop Donohoe of Stockton, California, and Bishop Newell of Cheyenne, Wyoming. Bishop Atkielski is also on my side just next to Bishop McNulty. So the five of us -- the five of our class, as we call ourselves since

we were named the same day -- are thus grouped just about together.

A votive Low Mass to the Holy Spirit began promptly at 9:00. There is a different celebrant every day, but I did not get the name of the one today. There is also a different cardinal from the Presidential Commission of ten cardinals, who preside over the Council -- a different cardinal each day presiding in turn. Today it was the turn of Cardinal Lienart of Lille, France. The prayer to the Holy Spirit was recited by him after Mass. The daily Procession with the Book of the Gospels took place in rather solemn manner. The Gospel Book is placed in the middle of the altar with two candles lit, one on each side. It is an act of homage to the Word of God, to Divine Revelation, and a reminder of our official teachers of the Word of God.

The names of those elected to the various Commissions were read out to us, that is, to seven of the ten Commissions. The remaining three are not yet tabulated fully and will be announced to us Monday.

Among the American bishops elected to the Commissions are the following:

Cardinal Ritter, Cardinal McIntyre, Archbishop Shehan of Baltimore, Archbishop Alter of Cincinnati, Archbishop Cousins of Milwaukee, Bishop Fulton Sheen, Bishop Griffiths, auxiliary of New York, Archbishop Ambrose Senyshyn of Philadelphia of the Oriental Rite, Bishop McIntyre of Brooklyn, and some others.

A statement was presented to us for our consideration and for possible amendments. After lengthy discussion, it was adopted.

The session ended at 12:15 or rather at a quarter to one to be

exact.

Coming back on the bus, I was sitting next to a Japanese bishop who studied at St. Solpice in France in Parish and knows Father Richard of the Lafayette Diocese very well.

This morning I met Bishop Brault of Saint-Die in France. I met also a French bishop from Laos.

The American bishops met Sunday morning at the College in order to bring into being an organization among themselves patterned on the Ecumenical Council Commissions. At the Annual Meeting of last week, Archbishop Shenan of Baltimore, Bishop Brimeau of Manchester, New Hampshire, and Bishop Reh of Charleston had been elected to become sort of a steering committee.

TAPE #2
Sunday, October 21, 1962
to Friday, October 26, 1962
(just a few opening sentences
included)

We decided to meet every Sunday morning at 10:00 as most of the days of the week are taken up either with General Congregations of the Council or Commission meetings in the afternoon and evening. We also decided to invite American bishops who are on the missions in various parts of the world and any English speaking bishops, for that matter. This is the procedure followed by the French and others in inviting bishops in general to their meetings. The purpose is to exchange views and discuss matters proposed at the Council and receive some needed briefing on the part of those who are well versed in these matters.

Sunday afternoon I spent mostly in writing cards and catching up with correspondence.

Monday morning we had the third General Session or Congregation, as it is called, of the Council. The names of those elected to the remaining three Commissions, which had not been included in Saturday's announcements, were called out today. Archbishop Cody and Archbishop O'Boyle of Washington are both members of the Commission on Seminaries & Studies & Catholic Education.

The death of a second bishop was announced this morning, Bishop Facchini of Alatri, Italy. He died on a city bus yesterday, having just come back from St. Peter's apparently. He was seventy-six and had been bishop of Alatri for the past twenty-seven years. During the war he was very heroic. At the time that his See city was being

bombarded, he spent himself very much in the care of his people. The "De Profundis" was said by all of us in common for him and for Bishop Burke. We were requested to remember them during Holy Mass which followed. It was celebrated by Archbishop Lorenz Jaeger of Paderborn, Germany, the same one who wrote articles which appeared in Catholic Action about the Council. The presiding cardinal today from the Presidential Commission of Cardinals was Cardinal Gilroy of Australia.

Among those who discussed the subject at hand, the liturgy, were Cardinal Frings of Cologne, Cardinal Spellman, Cardinal Ruffini of Palermo, my former professor of Sacred Scripture, Cardinal Rugambwa of Africa, the only native African cardinal, Cardinal Doi of Tokyo, the only native Japanese cardinal, and several bishops.

The discussion was brought to a close at noon and we closed today's session with the recitation of The Angelus.

During the discussion, I stepped out into the sacristy of St. Peter's to register for a Mass at the tomb of St. Peter next Sunday, my anniversary of Consecration.

Some sidelights: Among the bishops that we picked up at the Nordlander Hotel this morning on our regular route was Archbishop Fernandes, the coadjutor archbishop of New Delhi, India. It seems that the archbishop whom he is helping as coadjutor is also named Fernandes so that people often ask for the archbishop and they are told, "Which one?". When they say, "Archbishop Fernandes", again they are told, "Which one?". Bishop Stuyvenberg, who is among those with us here at the Marist House, was telling about his experiences during the war when the Americans came to the islands in the South

Pacific and how helpful they were to him. Before their coming, they were practically starving, but afterward they were really taken care of in different ways. For instance, on the weekend, one of the commanders would bring his men to stop at their mission and they would bring meat and everything else they needed and the Sisters would cook for them on Saturday and Sunday. The men would stay for Mass and then return. He was well impressed, too, by the way in which the American soldiers, the Catholics, knew so well how to go to Confession. He saved some of them from death when they were shot down from the skies, practically fished them out of the water. Among them is the present governor of South Dakota.

The Fifth General Session of the Council took place Tuesday, October 23rd. Cardinal Spellman was the presiding officer today and the Mass was said by Archbishop Krol of Philadelphia. The ceremony of the Enthronement of the Book of The Gospels after Mass was a little more solemn with a longer procession and some singing of hymns.

Among those who spoke on the liturgy today, the subject now being considered, were Cardinal Ruffini of Palermo, my former Scripture teacher, Cardinal Ritter of St. Louis, Cardinal Godfrey of Westminster, Archbishop McIntyre of Los Angeles, and many others.

The session ended at about 12:05 P.M. with the recitation of The Angelus.

I met a bishop from Japan, another one from Africa, and Bishop Glennie, Jesuit, of Ceylon, who was in New Orleans a year or two ago and who knows some of the Fathers in Ceylon who are from New Orleans.

This afternoon I visited Bishop Schexnayder at Salvata Mundi

Hospital. He is there for a little checkup and rest of a few days. Archbishop O'Brien of Hartford is there, too, and so is Bishop McNamara of Joliet, Illinois. The hospital has one hundred twenty beds and is a very well conditioned hospital in every way. I had walked back and forth from here. It takes about ten to twelve minutes and there is about six or seven blocks at the most.

I am recording this while waiting for 11:00 tonight when I am to call the rectory in New Orleans, having already made arrangements with them.

By way of postscript, last evening, Monday night, Archbishop Cody, Bishop Boudreaux, Bishop Tracy, and Msgr. Pat Gillespie and Msgr. Fidler of Kansas City were our guests at supper. As mentioned a while ago, Bishop Schexnayder could not be here because of his stay at the hospital.

Our bus ride on Wednesday, October 24th, gave us occasion to witness quite a few interesting things. For instance, the children going to school at that hour of the morning, about 8:15. In general, the street is crowded with early morning traffic in all directions. Busloads of bishops as we near St. Peter's seem to come in from all particular directions. When we get to the Great Piazza, we have to wait our turn in being allowed to come near the main steps leading up to the Basilica because of the great crowds of people, rather of busses and of cars. As we were about to enter the Basilica this morning, we noticed a lot of commotion in a certain area and apparently someone had fallen down or was being carried. After we entered, we heard that Archbishop Chichester of Rhodesia, an English

Mill Hill Missionary Jesuit bishop, had suddenly collapsed and died on the way to the hospital. We said a "De Profundis" for him together before Mass started.

Today's Mass was celebrated by Archbishop Philippe Nabaas of Beirut of the Melkite Rite. It was offered in the Greek Rite, that is, the Rite of St. John Chrysostom, Greek and Arabic being used in the Mass. It was a concelebration with several offering Mass together and with deacon and subdeacon and with the chants being done by the students of the Greek College here in Rome. We were given a commentary now and then and I recognized distinctly at least some of the words of the Consecration. We said the Creed together in Latin and the Our Father in Latin at that part of the Mass when they were used by the celebrant.

The number of bishops present today, according to L'Osservatore Romano, the daily paper, was two thousand, three hundred thirty-seven. Some have left. For instance, Auxiliary Bishop Atkielski of Milwaukee, one of the five named with me, told us yesterday that he was leaving and we noticed that his seat was empty this morning.

The presiding officer this morning was Cardinal Enrique Pla y Deniel, Archbishop of Toledo, Spain. For the Enthronement of The Gospel Book, Archbishop Krol of Philadelphia carried the Gospel, accompanied by two attendants and preceded by two candle bearers.

The discussion was again on the liturgy with Cardinal Tisserant, who is Dean of The Sacred College and a member of The Presidential Council of the Council, speaking, and then Cardinal Gracias, Archbishop of Bombay, India, Cardinal Bea, president of The Secretariat for Union

of Christians, Cardinal Godfrey and Cardinal Meyer of Chicago. Archbishop McQuaid of Dublin was one of those who spoke; Archbishop Des-cuffi of Smyrna, and a large number of others, among whom was Archbishop Gawlina, the Polish archbishop in exile.

This afternoon I attended a meeting of the French bishops at St. Louis of The French Church, as it is called in Italian. I was privileged to greet Cardinal Feltin of Paris and saw, that is, at a distance, Cardinal Gerlier of Lyon, Cardinal Roques of Rennes, and Cardinal Lefebvre of Bourges. I inquired about Bishop Fougerat because of the Fougerat family in Holy Rosary Parish and had a nice conversation with him. He took down their address and intends to write to them to see if there is any family connection. I also met the bishop of Orlean, who was very gracious and invited me for the observance of the St. Joan of Arc festivities this coming year. I met likewise Bishop Puech of Carcassonne and told him of my visit there many years back.

The meeting was very interesting and reviewed some of the work on liturgy and previewed some of the schedules about dogma. Father Don Dielieux, the Jesuit, a well known writer, was one of the speakers. Father Cheverier, the secretary of the French Bishops' Conference, and a Melkite bishop, whose name I do not recall, gave us very intimately and very frankly the Oriental viewpoint regarding relations with the Latin Rite. Bishop Griffiths, who had told me about this meeting, was present, as also was Bishop Christopher Weldon of Springfield, Massachusetts, and Bishop Vincent Hines of Norwich, Connecticut, I think.

Tonight at supper Bishop Lebrum of Valencia, Venezuela, and Bishop Gonzalez of Maracay, Venezuela, were guests. Bishop Gonzales was secretary of the Archbishop of Caracas, who was killed in an auto accident several years ago with another bishop, that is, the bishop of Valencia, Venezuela. Father Soliat had told us about that accident some time back.

As Thursday is the usual day off in Rome, in Italy, instead of Saturday, we had no Council sessions today. I used the time to do a little shopping, and I stopped in at the Church of Santa Maria Sopra Minerva, that is, Our Lady Above Minerva, above the former temple of Minerva, where St. Catherine of Siena is resting below the high altar. Mass was going at the time at about 11:00. It is here, also, that Fra Angelico, the well known painter of angels and scenes of the life of Our Lord and the Blessed Mother, is buried.

I called up Father Rene Champaigne of the Passionists, a native of Lockport whom I know very well, and Father Gabriel Vertoniere, a Trappist monk at Spencer, Massachusetts, and a parishioner of Holy Rosary, who is now doing some special studies in Rome. They came to visit me and we had a long chat together Thursday afternoon and evening. Father Rene is now Procurator General for his order.

Friday morning we left as usual at 8:15, going by the hotel where the Indian bishops are staying and those from that territory, and we passed along the street of Our Lady of Lourdes every day as we go along there.

The Mass this morning was said by Bishop Yougbare of the Upper Volta, Africa. It was quite impressive to have Mass said by a Negro

bishop. There are quite a number of them present for the Council.
Cardinal Frings of Cologne presided and Bishop Kempf of Limburg, Ger-
many, carried The Book of the Gospel.

TAPE #3

Friday, October 26, 1962 -

Tuesday, October 30, 1962.

Twenty-seven bishops and Superior Generals spoke this morning, among them being Bishop Bekkers of Holland, Abbot Christopher Butler of the Benedictine Congregation in England, Bishop La Ravoire Morrow of Krishnagar, India, a native of Texas, Abbot Reetz of the Benedictine Congregation of Beuron, Germany, Bishop Calewaert of Gent, Belgium, Bishop Le Cordier, Auxiliary of Paris, Abbot General Prou of the Benedictine Congregation in France. The session lasted until about 12:15 or so. The address was said, as usual, and the announcement about the next day's session was made, as is customary. It was also announced that the funeral of Archbishop Chichester of Salisbury in Rhodesia was being held this afternoon at the Church of The Gesu, that is, the Jesuit church of The Most Holy Name of Jesus, at 4:30. I attended the funeral service. There were about one hundred fifty bishops present and from there I went to the French seminary to hear Father Eves Congaur of the Dominican Order give a lecture principally on tradition. He spoke very well and was most interesting. He is a real teacher.

I got off some little cards tonight. I try to write a few each day and when I go to St. Peter's for the sessions, I bring them along and on coming out before going to the bus I mail them at the mailbox nearby.

Saturday morning we noticed the children going to school. As said before, Thursday is the holiday and, therefore, they have school on Saturday.

Cardinal Ruffini of Palermo presided this morning and the Mass was said by Archbishop Miranda of Mexico City. There were thirty-eight who gave in their names to speak at today's session and they were reminded about holding their remarks to ten minutes or less. In fact, only twenty-five spoke. The others agreed that what they were about to say had been said already and declined to speak.

I met Archbishop Hurley of Durban, South Africa, this morning, whom I had seen briefly the other day, and spoke to another bishop from the Congo.

We are still discussing the liturgy and it is really most interesting to notice the currents of thought from all over the world on matters of the liturgy and specifically in many cases on the use of the vernacular at Holy Mass and Divine Services. The opinions seem to be just about in favor of the vernacular, if one can judge by the number of those speaking for it, though there are some very fine arguments brought out, also, in favor of retaining Latin throughout.

Tonight after supper I received two Air Mail-Special Delivery greetings from the Sisters and from the school children for my consecration anniversary tomorrow. They came in record time, practically four hours or so from New Orleans.

Sunday morning Bishop Wade and I left at 6:00, being driven by Brother Maurice to St. Peter's where I had arranged during the week to say Mass at 6:30 at St. Peter's Tomb. It was raining as we left. Later in the morning the weather cleared up. As always, it was indeed a great privilege and a great spiritual consolation to say Mass at the tomb of the Apostle where I had said my first Mass many years

ago and to observe my fifteenth anniversary of consecration as a bishop by saying Mass there this morning. Bishop Wade said his Mass at the tomb of St. Pius X and I assisted at it.

After a little breakfast just off of the sacristy of St. Peter's, I roamed around the church looking at the long head table, so to say, where the ten Cardinals of the Presidency sit, at the arrangements of the various seating sections of the Cardinals and the Bishops, and I noticed by way of remembering this for myself later on that my section is just in line with the mark on the floor of the length of the Cathedral of Milan and the Cathedral of Cologne, The great churches of the world, great in length, are noted down on the pavement of St. Peter's for us to compare their length with the length of St. Peter's Church.

I went back into the crypt and said a prayer at the tomb of Pope Pius XII and also Pope Pius XI and Cardinal Merry del Val.

Then I went over to The American College for our usual 10:00 Sunday morning meeting of the bishops. Archbishop Boland of Newark has been elected president of our group for discussion on matters brought up at the Council. Archbishop Krol briefed us on procedure. Father Frederick McManus of the Liturgical Society and also a professor at Catholic University gave us a very fine background on the Liturgy Preparatory Commission work.

Archbishop Cody greeted me on my anniversary and he also sent me a message. I received two cablegrams, one from the rectory and one from the Sisters and school.

Cardinal Marella was here for dinner honoring Bishop Wade, who

observed his thirty-second anniversary of consecration today.

In the afternoon, Bishop Boudreaux and Father Mouton and a seminarian in third theology from New Iberia called on me and I went with them to make a visit to Bishop Schexnayder, who told us much to our regret that the doctors advised him to return home and he is planning to do so soon.

By way of postscript to this morning's meeting, Bishop Griffiths told us that many of the observers, the non-Catholic observers at the Council, are competent in Latin. One of them told him that he had taken down so far one hundred eighty-seven pages of notes from the discussions that have been held.

While speaking of Catecombs the other day to one of the fathers, I was surprised to learn that this very house in which we are staying is built above some catecombs. When the foundations were laid, they found faces, so to speak, of catecombs, which have since been explored to some extent and are in the custody or charge of the Italian government. Thus, they have a key to a door which leads off directly from the street a few hundred feet down from here and the Fathers also have a key. However, as the place is not used, that is, is not used for visitors, it is rather dangerous to go down there alone. Sts. Abdon and Sennen, whose feast is at the end of July, were buried in this catecomb originally. In fact, in the Martyrology, it is known as the Catecombs at the Hairy Bear, that is, the Orsum Periotum, which term may come from the fact that there was nearby some tavern by that name. This might be one explanation of the real origin of the term. So when I asked for the key jokingly to go to the catecombs under the

building I was told that it would be a rather dangerous thing as there were no lights and it has not been opened all the way.

I usually take the bus from here to go downtown, that is, near the Piazza Venezia, and some sidelights might be of interest. For instance, there is a row of single seats on each side, then two long benches, and then most of the bus is for standing room. They are usually packed around the hour of four o'clock in the afternoon after the siesta time. The conductor was very courteous when I asked him where to change on a certain occasion. He explained everything to me. It costs twenty-five lira to go down where I mentioned before, that is, about four and a half cents. It is very reasonable. If one goes a longer distance on the same bus, the fare increases to forty, forty-five lira. They are called "filo bus", that is, wire bus, because they are electric with overhead trolley.

The third week of the Council began Monday with Cardinal Caggiano of Buenos Aires, Argentina, presiding, and Bishop Yamaguchi of Nagasaki, Japan, saying the Mass. The bishop was at the Propaganda at the same time as I was at the American College with classes at the Propaganda. I am anxious to meet him. It was very inspiring, as always, to join in answering the Mass prayers, and the international, the worldwide character of the church is so well brought out by having a bishop from a different country saying Mass each day. For the Enthronement of The Gospel Book after Mass we usually sing the "Laudate Dominum Omnes Gentes", "Praise The Lord All Ye Nations", which fits so very well, and then the "Cristis Vincit", "Christ Conquers", "Christ Reigns", "Christ Rules". We now say the prayer

to the Holy Spirit in common. It was first said by the presiding cardinal, but little by little others began to join in. Now they have given us a little holy card with the prayer printed on it so that we have it easily at hand besides finding it in the regular book of Council prayers.

The countries represented by those who spoke today were Italy, China, Yugoslavia, Germany, Paraguay, Egypt, Brazil, Spain, India, Syria, and others. There were about twenty-five or so who spoke. The very fact that everything seems to proceed slowly is evidence that there is perfect freedom of expression so that any bishop may speak, provided he turns in his request with a summary of what he will say three days ahead, and, also, the thoroughness of study that has accompanied both the preparations for the Council and now the actual sessions.

Monday Afternoon I went to the Abbey of Tre Fontanae, the Abbey of The Three Fountains, where I saw Father Gabriel Vertoniere of Holy Rosary Parish who had visited me last weekend. I went by wire bus again, that is, trolley bus, changing once and really twice because at St. Paul's I changed again and arrived there in a little drizzle and I went to the Abbey partly by mistake since he lives at the General House a little removed from there. After making a visit to the Abbey church where they were beginning Vespers, the Brother in charge had the gardener take me over in the little truck, sort of a covered truck, with a dog in the back of the truck looking over our shoulders. The man said that the dog always accompanied him everywhere he went. It was rather interesting. We went up a hill

some two or three hundred feet to the new General House and I met also Father McCandless -- I forget his name in religion -- son of Mr. McCandless of Catholic Action. I had a long visit with them and they took me to the Abbey church, very beautiful, very simple. They showed me the very large books from which they say the Office and then after about an hour or two, I returned here by taxi.

Tuesday morning Cardinal Alfrink of Utrecht, Holland presided and Bishop Mangers of Oslo was celebrant. We were quite interested and quite proud of him because he is one of the Marist missionary bishops who stays here with us. Among the speakers were Cardinal Godfrey, Cardinal Gracias, Cardinal Ottaviani, Cardinal Bea, Cardinal Browne, and then Archbishop Florit of Florence, the bishop from China, from Mozambique, from Austria, England, Portugal, Yugoslavia, India, Ireland, New Delhi, Bishop Helmsing of Kansas City, St. Joseph, Ugandi, the Abbot General of the Benedictines, Germany, Argentina, Italy. Thirty-three gave in their names to speak and about twenty-two or so were able to speak. The others have to wait until tomorrow.

We were given a set of the Vatican Council stamps for our own souvenir as it were. Another day we were given the silver coin struck at this time in honor of the Vatican Council.

Sidelights: Going over every morning to pick up our Indian and Chinese bishops, we pass along a street named for Our Lady of Lourdes. We see children going to school, usually accompanied by father or mother or grandparents. As noted before, they have no school on Thursday, but instead go to school on Saturday.

TAPE #3

Wednesday, October 31, 1962 -
Sunday, November 4th (in part)

Cardinal Tisserant presided Wednesday morning for the session. The Mass was offered by Archbishop Lemieux, Dominican, of Ottawa, Canada, who said Mass in the Dominican Rite. The speakers were among others Cardinal Lercaro of Bologna, Cardinal Konig of Vienna, and bishops from Italy, Poland, Spain, Argentina, Japan, Egypt, Archbishop Hallinan of Atlanta, who spoke very well and very clearly, Archbishop Jaeger of Paderborn, Germany, one from Brazil, several from France, one from the Maronite Rite, one from Argentina, one from Formosa, from Belgium, from the Congo, from Italy. Several others who had asked to speak had to be put off until the next session, which will be Monday, November 5th. We have a long holiday with All Saints and then Friday and Saturday off so that some bishops have taken advantage to leave Rome for a few days.

I stayed in this afternoon, partly because it was raining, partly to get off some cards. Also, I called the Holy Rosary tonight at 8:30. It took me about twelve minutes to get New Orleans and the reception was rather good.

Yesterday, Tuesday, I went to St. Louis of the French, that is, the French Church of St. Louis, where there is a very fine hall for conferences and where the French bishops who are meeting, as they do every week, have invited others to attend their meetings. Father Labourdette, Dominican, spoke very well, principally about original sin and the approach, so to say, to the whole matter of original sin on the part of the Eastern Church and Western Church.

leaving there, I walked by and stopped for a short visit at the Church of St. Pantaleon and then to the Church of St. Andrew of the Valley, St. Andrea della Valle, on the wide boulevard and I tried the new thing I have seen in Rome this time, that is, the recorded guide service, so to call it, by which you drop a hundred lira piece into a machine and then put on two earphones and the whole history of the particular church or monument is given to you. It lasts about ten minutes. At least, it lasted that long in this particular case and was really very well done. It was worthwhile. Rosary devotions were going on and I paused for a while before the Altar of the Blessed Sacrament.

The Feast of All Saints being my anniversary of ordination to the diaconate, I prepared to go say Mass at St. John Lateran where I was ordained a priest. I called the evening before and offered Mass at the Altar of the Blessed Sacrament where far above is kept a board said to be from the table of the Last Supper. I noticed quite a few people at the Mass, considering the fact that there were many Masses said and even Masses at the same time in different chapels. A bishop, for instance, had a whole group with him at one of the other chapels. I noticed that a great number of people of those present would go to Holy Communion. I did not see many men frankly, although afterwards I went over to the Holy Stairs, went up on my knees on the twenty-eight stairs, and then at the very top to the right is a large chapel where I heard the singing of the Introit. So I walked in and there was a Solemn Mass being sung very beautifully by some of the Passionist students. The church is in charge of the

Passionist Fathers. They sang a Gregorian Proper and, of course, the Gregorian, the ninth Mass of Our Lady, for the Ordinary. I remained there for a while and then had to leave, but I noticed there were quite a number of men at that Mass. It was 10:00 in the morning.

I went by the Poor Clares, who write to me at times, and had a short visit with them, and then to St. Peter's to drop some cards at the Vatican post office box, and then back here to the Marist Fathers.

Later on in the morning we left for the Marist Brothers' General House. They had invited us to dinner today. They have a very beautiful place in the E.U.R. section, called the Eur, that is, Exposition Universal Rome, in that territory which had been planned by Mussolini as a kind of permanent exposition grounds. The Brothers were founded by Father Champagnier, himself a Marist. Hence, there is a close relationship between the Marist Fathers and the Brothers, even though they are independent one of the other.

All Souls Day dawned beautiful and clear with blue skies. I began saying Mass at 5:30 as we had to advance the schedule since we were saying three Holy Masses. I served Bishop Julliard's Masses after mine. He is Vicar Apostolic in the New Hebrides.

Sidelights on my morning tour downtown by bus:

The man who saw me looking around for the right bus after I had gotten off to catch one for St. Peter's and directed me very graciously.

The young man on the bus who began a lively conversation, telling me that his father and some of his brothers were in Brooklyn -- his

mother is still here -- and how he preferred to stay here in Rome because he realized that anywhere one went, even in America, money did not simply grow. One had to work and he had his work cut out here and he was satisfied. He is a teacher in high school and is married and has one child and apparently is a practicing Catholic from what I gathered.

The lady telling her little girl about ten years old to rise and give her place to an Oriental bishop, at least he wore a long beard, and a very courteous thing which one hardly sees, the busses being so crowded. Those standing mostly remain standing and those seated remain seated because if one tried to give his place to another, it might be that someone else will pick it up instead.

A visit with Msgr. Landee at the Catholic Relief Services Office. I met him some years ago in Rome. He loaned me his hat at that time as I was staying here only a few days and did not wish to buy one.

Meeting up with two young ladies, one from Virginia, the other from Pittsburgh, who are students at Florence with the Syracuse University Study Center in Europe and who are anxious to register their second semester at Loyola Center here in Rome. They were on St. Peter's Square and began asking directions in Italian and, of course, we soon turned over to English.

A chat with two Indian young priests who were trying to get in at the Consistorial Congregation where I myself was going to meet Msgr. L _____ of the Apostleship of the Sea, but, of course, it was closed. This is a sort of vacation weekend, the day

after All Saints. All Souls is observed very widely. I stopped at various churches to make a visit for the Holy Souls and to gain the indulgence for them and noticed Masses going on and large groups of people usually and many of them going to Holy Communion.

The little boy off St. Peter's coming up with his book for an autograph and turning to the right page, the page marked for the United States, with a small flag pasted on. He is Joseph Valenti, twelve years old. He told me his school and his parish, the Parish of St. Joachim.

Later two little girls asked me the same question. Unfortunately, as I was about to board the bus, I could not grant their request.

Aboard the bus, a Yugoslav bishop told me of conditions in his country and how they are forbidden to teach Catechism except in church and how at the schools the instructors try their best to discourage the children from going to Catechism. What great difficulties they face, and yet he seemed to be full of courage and determination.

There is no school today because of All Souls.

Great crowds went to the cemeteries as they do in New Orleans.

A man who looked at me and then I looked at him and, finally, I broke the ice and mentioned that it was a beautiful day and he began talking very interestingly. Then when he noticed that I was a bishop and one of the Council Fathers, he said they expected great things of the Council and I told him, therefore, he should pray very much for it.

One sees so very often different signs along the walls and

buildings for the Romans seem to be very quick about expressing their sentiments about political matters in writing. For instance, the other day I saw "Long Live John XXIII and St. Francis of Assisi". Again, during the Cuban crisis, "Kennedy Is Hitler"; then by way of compensation in another place, "Long Live The U.S.A.". Happily, the sign about Kennedy I noticed passing the next day on the way to the session had been whitewashed. The "W" stands for "Viva", the two V's, and the capital "M" stands for "Morte", that is, "death" -- to this, that, and almost anything else one might think of. For instance, once I remember reading the sign "Death to All Dictatorships".

Sunday, the 4th, was the anniversary of Pope John XXIII's coronation and there was a Mass at 10:00 with the Pope present. It was offered by Cardinal Montini of Milan in the Ambrosian Rite. Some peculiarities of the Rite are these: for instance, there is a Lesson besides the Epistle, and then the Creed is said after the Offertory prayers, after the offering of the bread and wine, in fact, just before the Secret prayers. The saints commemorated in the Canon are more in number than in the Latin Rite both before and after the Consecration. Some, no doubt, are saints of Milan. The chant is not quite the same, that is, the melody is not the same as in the Latin Rite. It is reminiscent somewhat of the Oriental influence. So, too, the incensing is done by swinging the censor in complete circles. It would seem that at times everything might fall out.

The Holy Father spoke first in Latin and then in Italian. He seemed to be quite at home on the subject of St. Charles Borromeo. In fact, he has written a life of St. Charles and he is from that gen-

eral territory, while not from Lombardy, still not too far from there. He was most encouraging in his words regarding St. Charles as the model and exemplar of bishops. He entered and left the short way, that is, apparently from the sacristy or at least from that direction, without going up and down the main aisle of St. Peter's. Afterwards as we were about to leave in our bus, he appeared at the window of his apartments at the Vatican for the Angelus and for the blessing. Many people knelt right down in the Square to receive his blessing.

I spoke to two native Negro bishops of Tanganyika while in front of St. Peter's as we had arrived somewhat ahead of time and we took occasion, most of us, to sun ourselves as it was a very beautiful day. There are twenty-five bishops in Tanganyika, counting auxiliaries, and eight of these are Negroes. While there are one hundred twenty-five dialects, yet Swahili -- I think that is the name of the language -- is known practically by all so that it can serve as a means of communication between most of Tanganyika and, in fact, most of eastern Africa.

This afternoon the Mayor of Rome offered a reception in honor of the bishops of the Council at the Campidoglio, that is, the City Hall, practically speaking, of Rome, on the Capitoline Hill. It was beautifully illuminated with torch lights, that is, probably the soaking of cloth in oil or some other substance, so that you have the actual flames outlining the building, the windows, and the campanello of the mayoralty. There were very many bishops present.

TAPE #4
Sunday 11/4/62 (cont) -
Wednesday 11/7/62

We had guests for dinner today, Bishop Lacointe of Beauvais and his auxiliary, Bishop Patria. We discussed with them many things after dinner, over the coffee cups, as it were, and Bishop Lacointe told me that Noyon is not very far from Beauvais and it has a very beautiful Romanesque cathedral. I recalled to him that I was once pastor of St. Eloi Church when _____ was bishop of Noyon.

The Mayor of Rome gave a reception this afternoon for all the Fathers of the Council. It happens to be at the same time the Veterans -- their Armistice Day here in Italy is November 4th. That's the day when the Armistice was signed between Italy and Austria at the end of the First World War. Hence, the Pope's coronation day falls on a very appropriate day in a sense, already a holiday throughout Italy. The reception was at the Campidoglio, that is, the City Hall of Rome, and it was all illuminated with torch lights, that is, from cloths soaked in oil in little pans or saucers already arranged permanently along the outlines of the windows and the building so as to frame the entire facade. The same is true of the campanello or bell tower above the central building. These buildings were designed by Michelangelo. Inside there are many rooms as usual and many statues and other works of art of the ancient Greeks and Romans.

We met very many bishops, for instance, a Carmelite bishop from Indonesia, the bishop of Java, that is a Calced Carmelite, who

was himself from Holland. I met Bishop Liston, an Irishman of the Island of Mauritios. He was high in his praise of Catholicity in Baton Rouge and at Louisiana State University because of the fact that quite a few men of his diocese had gone there for their studies regarding sugar chemistry and came back highly impressed and he passed on the compliment to me and I, in turn, passed it on to Bishop Tracy when I met him.

There was a very fine service regards refreshments and sandwiches and everything else that was done in the grand manner really.

We met a bishop from Poland who told us about the difficulties in his country, under Gomulko. The country is Communist really and truly, but the Church is allowed to function on condition that no new churches be built, so really there is no material progress in a sense, although there is great spiritual progress because the people are staunchly Catholic and the churches are filled for Mass. After paying their expenses, maintenance expenses, whatever funds they have in surplus they must pay as a tax sixty-five per cent of that to the Government. Despite that, they seem to get along because the people are generous. So, too, they are allowed to teach Catechism only in church. They have no schools as such, no Catholic schools. The bishop said he had visited cemeteries at Loreto and at Monte Cassino where many Polish soldiers are buried and he recalled that after all, they have fought for the freedom of their country with the Allies and yet have been turned over to Russia after the war. Poland suffered, suffered very much indeed. With all of that, the bishop seemed hopeful and we enjoyed very much our conversation with him,

partly in Latin, partly in German.

We met the Mayor of Rome, who was very gracious, and we thanked him for his splendid hospitality on this occasion.

I met some South American bishops and quite a few others whose names I do not recall. I also met Father Dechatelets, the Superior General of the Oblates, and mentioned knowing Father Julian in New Orleans, and we had a very pleasant, short conversation. With him was a priest from Texas.

Cardinal Lienart presided Monday and the Mass was said by a bishop of the Maronite Rite of Antioch. The Gospel Enthronization Procession was also accompanied by Maronite hymns. Thirty-eight bishops, cardinals, and archbishops gave in their names to speak, but a number of these declined when it was found that what they had to say had been said already.

Countries represented were, among others, the Philippines, Austria, Italy, Brazil, Haiti, France, Burundi, Africa, Spain, Portugal, the Abbot Prior to the Benedictine Order, Archbishop Yu Pin of China, Chile, Vietnam, Sydney, Australia, and Ecuador, and many others.

We had as guests at lunch Archbishop Rosales of Cebu and Bishop Surban of Dumaguete in the Philippines, both of whom Father Buckley had gotten to know during his service as chaplain during the war when he was in the Philippines for a while. Bishop Surban is the one in whose diocese the Mount Carmel Sisters have just recently made a foundation. He visited in Thibodaux a couple of months ago and we had something in common to talk about.

Monday night some Fathers Bordelon, one of whom is in the Congo

for Catholic Relief Services and the other is pastor in Shreveport, invited us to a dinner honoring Bishop Greco on his patronal feast, St. Charles, and his birthday. We went to the Osteria del Orso, a famous old restaurant here in Rome, literally "The Restaurant of The Bear". There were present the Archbishop of Leopoldville, of Stanleyville, the auxiliary of Leopoldville, African, and two other Negro bishops of Africa, besides a gentleman and his wife from Shreveport, who happened to be in Rome and who very graciously offered to be hosts for the entire thing. Archbishop Cody, of course, was there, Bishop Tracy, Bishop Boudreaux. Bishop Schexnayder did not feel equal to it. We had a very pleasant evening and we discussed at some length with two Belgian bishops of the former Belgian Congo, now called Congo-Leopoldville, and the extension of the French Congo, now called Congo-Brazzaville, because of the respective capitols. They find a glorious opportunity for the Church in the Congo at present. On the other hand, they find a source of difficulty with the UNESCO since it's whole attitude toward education is rather sectarian to say the least. The government in Congo-Leopoldville, the former Belgian Congo, seems to be helpless from the viewpoint of not being able to command respect and exercise authority. While this is the result in part of a lack of training on the part of those who are in authority, on the other hand, it leaves a great opportunity for the Church to develop the native people, not only as regards the faith, but as regards many helpful things which are being done through the Catholic Relief Services and through the FAO, that is, the Organization for Agriculture of the United Nations, of which Msgr. Luguti is representative here in Rome

by Archbishop Nguyen of Saigon, Vietnam. A Negro bishop carried the Gospel Book for the Enthronization. We finished Chapter Three and started Chapter Four, "The Divine Office" today. Twenty-four gave in their names to speak again, representing a cross section of the countries of the world. The auxiliary of Leopoldville, whom I had met the other night at the dinner by the Fathers Bordelon, was one of the speakers. He speaks very clearly and very convincingly.

As occurs at the beginning of every new chapter usually, several cardinals spoke, that is, Cardinal Frings of Cologne, Cardinal Ruffini of Palermo, Cardinal Valeri of the Curia, Cardinal Quiroga of Compostela, Spain, Cardinal Leger of Montreal.

Coming out of St. Peter's, I saw two elderly bishops, each with a beard, walking down the steps very gingerly and counting the steps in French as they went. I came near them and started a conversation. One of them told me that he was French and had been in Vietnam for fifty years without ever going back to France. He is now resigned, being eighty-two years of age. The other, Greek by nationality and Latin by Rite, was the one accompanying him. It was a very impressive sight to see them helping each other down the steps in front of St. Peter's.

Coming back on the bus I sat next to the Indian bishop of Kerala, sometimes also called Malabar, where only a few years ago, having first come under Communism, Communist domination, they later by election threw out the Communist influence. It seems that in India now the official language has become Hindi, being the language of India, which originally was spelled H-i-n-d-i-a. English is taught in secondary schools, but is only elective in primary schools so that

the children coming up now are not learning English as much as those of a previous generation.

I was speaking with Bishop Mangers on the way over this morning sitting next to him on the bus. He resides with us here and is a Marxist bishop. He has been in Oslo for thirty-seven years as bishop. There are seven thousand, five hundred Catholics in Norway, six thousand of whom are in his diocese. The other fifteen hundred are in two back areas. It seems that until a hundred years ago or less there was not a single Catholic in Norway. They were forbidden by law to be there. Much more were priests forbidden to go there. The spirit now is much more tolerant. In fact, the king is very, very cooperative and the bishop knew his father, the former king, very, very well. In fact, when the king returned, having been in England during the war, he was most appreciative of the fact that the bishop had stayed throughout the war. Converts from Lutheranism are few and far between, possibly seventy or eighty a year in the bishop's diocese.

Wednesday night Father Buckley and I attended a dinner given by Bishop Tracy at the Grand Hotel in honor of Archbishop Cody on his first anniversary in New Orleans. His namesake, Bishop Cody of London, Ontario, was among the guests and so was Bishop Farren of Derry, the bishop of Msgr. Pat Gillespie's home diocese, where his brother, Father August, is also a priest. Cardinal Ritter was present and likewise Msgr. Trossoria of the Congregation of the Sacraments, whom Archbishop Cody knows very well.

TAPE #4

Thursday 11/8/62 -

Sunday 11/11/62 (in part)

Returning we took Bishop Greco, Bishop Boudreaux, Father Lyons, and Father Mouton back to the hotel.

We attended the annual Mass for deceased cardinals of the year with whom were added this year the deceased bishops since the Council began. It began at 10:00 in St. Peter's with Cardinal Ferretto as celebrant and Pope John presided. It was rainy and windy and possibly some seven or eight hundred bishops attended.

I spoke at some length to Negro African bishops while waiting as we entered St. Peter's and they were speaking French and told me some interesting things about the Church in their country.

The Holy Father came in the short way, so to say, from back of the altar, and without any demonstration of any sort. He gave the Absolution after Mass in his usual strong and melodious and clear voice.

I attended the opening of the scholastic year at the Gregorian University where a large number of cardinals and bishops were present. We were greeted by one of the fathers, who is Irish, and I stayed for part of the function as I had to leave to go get Bishop Schexnayder for the dinner we had agreed to have together, that is, our class group, Bishop Babcock, and he, and Msgr. Tobin, and I. As it happened, however, the bishop was not feeling quite up to par and much to his regret and to ours as well didn't come with us. Afterwards we called on him at the Salvata Mundi Hospital for a short chat.

We had gone to the Concratio Restaurant recommended by Father

Buckley. It is in the ruins of the Theatre of Pompeii. One goes downstairs and some of the old arches and parts of broken columns are still to be seen.

Friday morning's session was presided over by Cardinal Frings of Cologne and the celebrant of the Mass was Bishop Cunial, Vice Regent of Rome, that is, the one who is next to the Vicar General of Rome. It was the Mass of the Dedication of the Cathedral of St. John Lateran so that Mass was said today.

We discussed still further Chapter Four on the liturgy section about the breviary. Twelve cardinals spoke. It was about evenly divided between those who say the recitation in the vernacular and those who are against it. Cardinal Wyszynski's plea for retaining the Latin was especially impressive, coming from him in Poland. Cardinal Godfrey of Westminster spoke along the same lines. Cardinal Cerejeira of Lisbon, Portugal, Cardinal Spellman, Cardinal Dopfner, Cardinal Meyer, Cardinal Santos, Cardinal Ricketts of South America, Cardinal Bacci, Cardinal Bea, Cardinal Albareda -- a long list of twelve cardinals spoke this morning and also Bishop Connare of Greensburg, Pennsylvania, Bishop Reh of Charleston, South Carolina, bishops from Mexico, France, Yugoslavia, Rhodesia, Argentina, Brazil spoke. In fact, the list had to be cut short at 12:10 or so. Thirty-six had given in their names to speak and about twenty-two or so spoke.

In the afternoon I took the bus and went down to St. John Lateran because of the feast and because of the fact that I was ordained there. I stood up the whole way on the first bus as it was very crowded and on the second bus there were many seats available, and

as the bus lurched forward once, I knocked against the man sitting next to me and made my excuses and he was very gracious and at once we began a conversation. He told me quite proudly that he had a son a priest, a Dominican, stationed here in Rome. Another son is a doctor who has visited in America and in Germany and in France, holding a high position in Government circles.

Solemn Pontifical Vespers was about to begin as I reached St. John's and I stayed for a while. As it was rather long and I did not have too much time to spend, I prayed in thanksgiving once again for my ordination there at the church that is called the "Mother and Head of All the Churches of the World".

I met Bishop Leech outside of Harrisburg, Pennsylvania. We discussed the morning session for a while.

Returning by bus, I got off near the Gesu Church and walked by to one of the stores to get some medals and then because it began raining, I tried to get a taxi and someone passed in a small car and asked me to come in. It turned out that a lady and her old aunt were being taken around by a man who exactly is not a taxi driver, but apparently the car was for rent, and as I began speaking in Italian, we turned off into English and she was from Pennsylvania of Italian ancestry and her aunt she had visited for quite a few months. They took me up here to the Marists.

Bishop Leven, auxiliary in San Antonio, was here for supper tonight. Bishop Buswell was telling me this interesting sidelight -- that while he was a boy in his home parish, both Bishop Leven and Bishop REed were the two assistants there who began him on the way to

the priesthood.

Saturday morning, the Sixteenth General Session or Congregation, as they call it in Italian and Latin, was presided over by Cardinal Ruffini. He always presides very ably. One can always detect the professor in him. He is very exact and very logical, as well as having a very clear and distinct voice and, of course, handling Latin with perfect ease. The celebrant of the Mass was Archbishop Martins of Braga, Portugal, who said Mass in the Braga Rite. I have never heard of it before. It is somewhat different from the Latin Rite. It reminds one of the Dominican Rite insofar as they prepare the Chalice before actually beginning Mass and for the Elevation, the Chalice of The Precious Blood is lifted up covered with the pall instead of uncovered as in our case. A few other minor changes were noted. The Mass, of course, is said in Latin.

We continued discussions on the Fourth Chapter, that is, on the Breviary, and bishops from Spain, Chile, Germany, France, Malta, the United States, Bishop Leven, auxiliary of San Antonio, spoke, as well as the Abbot of Solem, who is the Abbot General of the Benedictines in France. Then Bishop Marling of Jefferson City also spoke and the General of the Dominicans, a bishop from West Africa, the Superior General of The Holy Cross Fathers.

Then Cardinal Ruffini said that according to the rules, we could, if we wished, ask for the closing of the discussion if we thought there had been enough discussion on the Breviary. He asked for a standing vote and, of course, everyone stood up.

So we went on to Chapter Five, which is on the liturgical year,

taking with it as a group Chapter Six on liturgical furnishings, Chapter Seven, liturgical music, and Chapter Eight, liturgical art. The first one to speak was Cardinal Spellman and then bishops from Argentina, Mexico, Yugoslavia, Italy, and Spain. We then stopped because it was already about 12:15.

Everyone, from conversations gathered here and thereafter, enjoyed the way in which Cardinal Ruffini had handled the session, both as regards those who were sometimes talking off the subject and as regards his very clear manner and his very pleasant manner in every way. For instance, he ruled out applause, saying that in some cases one might be led perhaps to jeer or to make a general noise of disapproval. Hence, he preferred to have no applause of any sort for any speaker, but he worded that very pleasantly.

Tonight for supper we had as guests Bishop Renard of Versaille, France, and his auxiliary, Bishop Malbois, as also Bishop Guibert of Reunion Island, which is a sort of a twin to Mauritius Island in the Indian Ocean. He is French, also, and of the Congregation of The Holy Ghost. Bishop Renard was telling us that he has two million, four hundred thousand souls in his diocese, at least eighty-five per cent of whom are baptized Catholics and sixty-five per cent of whom reach Confirmation, that is, receive instructions or confirm, whereas only about fifteen per cent are practicing Catholics. On the bright side of the picture, however, he has eight thousand catechists, twelve hundred men and the others women, ranging between twenty and forty years of age or thereabouts. Many of them are fathers and mothers of families. He has instructions, preparation, for these and they

do a very splendid work. He has need of more priests to help out in this work. They teach the glisses, which corresponds to our high schools, in many cases being allowed to go into the building. Some of these glisses, even though state schools, have chapels in them, and on the whole his population increases by over one hundred thousand a year. He encircles the diocese of Paris, strange to say, completely taking in all the suburbs. Bishop Guibert's population on Reunion Island totals over three hundred thousand, being composed of descendants of the original French settlers, descendants of people from India, and the people from Africa, all united into a rather unified population and most of them being Catholics. It is called Reunion Island because it once belonged to France, was taken over by England, was then reunited to France.

Sunday morning it was raining. I went by bus to the Church of the Shrine of Our Lady of Perpetual Help situated between St. Mary Major's and St. John Lateran on the Via Mervlana and in charge of the Redemptorist Fathers. While waiting for the bus here at the Marist House, I spoke to a man who had his lunch kit with him and who turned out to be an Italian who had lived many years in Tunisia, but had no success with his work, especially after the war, and had moved back to Italy, and sort of explained he was working on Sunday because of the small firm that he had and people needed things. I did not ask what kind of work he did, but I spoke about him going to Mass and I mentioned that he could easily make it to evening Mass. He agreed at least in principle.

The bus was almost empty so that I had a seat the whole way and

did not have to change at all as I got off a few blocks from St. Mary Major on the Via Nazionale and walked from that point, ascending the Esquiline Hill by the long stair, flight of stairs, which reaches from the rear or the apse of the basilica. After making a visit to the Blessed Sacrament in the large chapel of the Blessed Sacrament and praying at the tomb of St. Pius V, whose body is partly preserved, and also at the tomb of St. Jerome, I went down into the crypt under the high altar where there is the Altar of The Crib and happily the relic of the crib was open, that is, the metal door usually closing it from view was open and the lights were on so that it could be seen under the glass covering, a rather large piece of wood possibly about two and a half feet long and about three inches wide, said to be from the crib of Our Divine Lord. I said my second Mass there after ordination. There is a beautiful kneeling marble figure of Pope Pius IX near the altar in the lower crypt section erected by the cardinals whom he had created and recording the fact that he had renovated the entire crypt and chapel of the crib. I then went to the Borghesi Chapel, the very large chapel on the Gospel side, so to say, opposite to that of the Blessed Sacrament. It is known for its beautiful picture of Our Lady called "The Solace Populi Romani" or the "Salvation of the Roman People", said to have been brought from the East at the time of the fall of Constantinople and, as in the case of many of these paintings, said to have been painted by St. Luke. Pope Pius XII said his first Mass there in this chapel. There were quite a few people at Mass there.

TAPE #5

Sunday, 11/11/62 -

Wednesday, 11/14/62 (in part)

(tape up to this point had not recorded)

--- and that this would begin December 8th. At the same time it would serve as an occasion to place the Council under the protection and invocation of St. Joseph.

There was a quick answer to the requests made no doubt by many, but especially last week in the Council there was a long and impassioned plea, so to say, by one of the bishops for the insertion of St. Joseph's name.

Among those who spoke was the Abbot General of the Canons of The Lateran and a bishop from Poland, who had very poor eyesight so that he had to hold the paper very close to his eyes, despite the fact that he had thick lens. I noticed that particularly because he spoke right at our section just about two places from where I sit, just above that, and also some other speakers.

There were forty-six who asked to speak, with about half of those being given the opportunity. The others were told to turn in their papers to the Secretary as the time again was short. We got through again just about 12:15 or 12:20, and likewise a vote was taken by rising, by standing up, whether we thought that the Schema on the liturgy had been sufficiently covered. Of course, all agreed so that tomorrow we will start the Schema on dogma.

We had as dinner guests tonight Archbishop Krol of Philadelphia, Bishop Comber, the Superior General of the Maryknoll Fathers, Bishop Escalante, former Maryknoller and now the Superior General

of the Missionaries of Guadalupe, a Mexican foreign mission society. He has a seminary there. They have already sent some priests to foreign missions. When asked why they did not send some to South America, he said it would not do because those who enter wish to go to bring the faith to those who do not have it and there would not be the same appeal for them simply to go to some other Latin American country. He feels that that can be provided by other religious groups or even other diocesan priests from various sections of the United States. Bishop Escalante was born in Mexico and moved to the United States at the age of six. His parents had ten children and one of his brothers is now in Sweden where he had gone to work for a company and then remained. His brothers and sisters are married and live some in the United States and some in Mexico. He himself is an American citizen and he told us that while the function at the seminary is running normally, still the property has to be in the name of someone else and not in the name of the Church. As far as the Mexican government is concerned, the Church simply does not exist. There is no legal standing whatsoever. Hence, the stock in this company is under another name. They have to pay taxes, too, rather high taxes. Despite that, they seem to get along. The visit of President and Mrs. Kennedy and their attendance at Mass at the Shrine of Our Lady of Guadalupe had tremendous effect on the Mexican people, that is, the ordinary people, as we say, whereas those in Government circles were told they might not attend officially. In other words, there was no recognition at all of the fact that he went to Mass that day.

Outside of Mexico City and in Guadalajhari particularly things are more or less normal in this way, that the Church is not impeded in her work and the cardinal there even officiates and goes out in the street dressed in his cassock. Still there is always the threat that the laws might be invoked at any time.

Cardinal Tisserant, Dean of the Sacred College and one of those who are members of the ten member Presidency of the Council, presided this morning. The celebrant was the auxiliary of Cardinal Tienchensin although I did not get his name. He was Chinese and, of course, the Mass was said in the Latin Rite.

Discussions were begun on the Schema on dogma, Chapter One, and Cardinal Ottaviani first spoke, then Cardinal Lienart, Cardinal Frings, Cardinal Ruffini, Cardinal Siri, Cardinal Quiroga, Cardinal Leger, Cardinal Konig, Cardinal Alfrink, Cardinal Suenens, Cardinal Ritter and Cardinal Bea, twelve of them, and then some seventeen bishops spoke -- rather, I take that back. Seventeen had given in their names to speak, but only four spoke as the time ran out.

Vote was taken on the liturgy, that is, on the acceptance of the Schema in general with revisions to be made afterward and then voted upon. It was the first time that we had the opportunity to use the cards and to vote the "Placet" or the "Non Placet", that is, "Pleases or Displeases Me". I voted "Placet" in this particular case. Two thousand, two hundred fifteen were present when a very great majority voted "Placet".

TAPE #5

Wednesday, 11/14/62 -

Friday, 11/16/62

As usual, there were a few spoiled ballots.

The Benedictine Choir of St. Anselmo on the Avantine Hill, the international Benedictine Monastery, sang the hymns at Mass in Gregorian Chant and for the Enthronization of the Gospel after the Mass, they sang the Credo, in which we all joined with them, the third Creed. It was very impressive.

Getting into the bus afterward, I sat next to Bishop Michel Kien of Thailand. He is a native of Thailand and he took postgraduate studies in Lyons and he tells me that Christianity came to his country, which was formerly called Siam, about eighty years ago when the Paris Foreign Missions sent missionaries there, the "Mission de _____ of Paris". His grandparents were pagans and his father and mother were both converts. In his native village, though, eighty-five per cent of the people are Catholic, but in the entire country just about two per cent or less. The others are mostly Hindus. The bishop's mother is still living, being eighty-four years of age. There are five vicariates instead of dioceses in Thailand, although the bishop expressed the hope that they would soon be made dioceses. There is also an apostolic delegate. The bishop knows Msgr. Lohmann whom he met at a C.S.M.C. Convention at Notre Dame a few years ago.

Thursday morning, the 15th, there was a Consistory in St. Peter's to approve the canonization of four new saints, that is, Blessed

Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate, popularly known now as the Pallottine Fathers, Blessed Peter Julian Eymard, Confessor, founder of the Congregation of the Priests of the Most Blessed Sacrament and of the Institute of the Handmaids of the Most Blessed Sacrament, Blessed Anthony Mary Pucci, Confessor, of the Order of the Servites or the Servants of Mary, Blessed Francis Mary Croesi, Confessor, of the Order of the Friars Minor Capuchin.

The Holy Father sat at the throne which has been in use ever since the beginning of the Council right in front of the main altar under the baldachin at St. Peter's. A platform has been erected there at the level of the altar platform and the throne faces the nave. In addressing us, the Holy Father referred to the fact of the unusual number present because of the Council and he added that this made his joy all the greater. He announced the appointment of bishops made since the last Consistory of April 5, 1962, a very large number of them, possibly some fifty or more. Then Cardinal Larraona, Prefect of the Congregation of Rites, read the short biography or relation of each of the four saints to be asked that the Holy Father would ratify the suffrages or the requests made in favor of their canonization. The Pope then spoke again and after mentioning the names of the four saints to be, asked for the "Placet", that is, "Does it meet with your approval?" or "Are you pleased to vote for them?", so to say. The cardinals present signified their willingness by simply removing their little skull cap or tuquetta, and all of us, the bishops and archbishops and patriarchs, had been

given votes, that is, some sheets of paper with the "Placet" and "Non Placet" -- "It pleases me" or "It displeases me" -- and a place for our names to sign. It was quite a thrill to be given the privilege of voting for the canonization of a saint, in fact, four saints in this particular case. It was the first time I ever had that privilege and I surely was thrilled by it.

Archbishop Dante, Prefect of the Apostolic Ceremonies or Master of Ceremonies for the Pope, in the usual form for such occasions asked the Protonotaries Apostolic to prepare the instrument or the document for the acts or the action just taken and one of their number answered, "We shall prepare them". Then Archbishop Dante, turning to the Private Chamberlains present for this occasion, added, "You are witnesses thereof". Then His Beatitude, Ignatius Peter XVI Batanian, Patriarch of Salesia of the Armenians, came forward to make his Profession of Faith and take the oath according to the ceremonial for bishops taking office. After that fourteen archbishops advanced and requested that the ^{collation} ~~(collation)~~ be given them. The Holy Father expressed his consent by making the Sign of the Cross and blessing over them.

Msgr. Bartolucci, director of the Papal Choir, not exactly the Sistine Choir -- it is called the Musical Pontifical Choir, then sang the "Tu Es Petrus". The choir was composed mostly of boys with a few men. Finally, as the Pope had left, we sang the "Salve Regina". We had sung the third Creed before the ceremony began.

As there quite a number of empty seats, I, as did so very many others, had moved forward before the ceremony so that I found

myself sitting among the archbishops mostly, having passed Archbishop Amissah of Cape Coast, Ghana, and being right in the back of Archbishop Martin O'Connor of the American College. On my right was the auxiliary of Ghent, Belgium, and to my left the Archbishop of Elizabethville, Katanga.

The entire ceremony lasted about one hour so we were back here about 11:00. At 12:30 I left with Brother Dean of the Brothers of the Sacred Heart, Van Beary of Thibodaux, to go to the Grand Hotel where Archbishop Cody invited us to go with our two seminarians here in Rome and Frater Ambrose, I think, of St. Joseph Abbey, who is studying at St. Anselmo. We had a very enjoyable dinner together.

Coming back I stopped at the old American College on Via della Umitta, walked in, made a visit to the chapel, walked around the courtyard, walked around in silence, and in a way meditating on the blessed days that I spent here many years ago; a visit to the chapel of the Riparacletia^{ria} Nuns or the Sisters of Mary of Reparation where they have adoration of the Blessed Sacrament continuously exposed. I stopped to see the exhibit of the Church of Silence at the Biblical Institute, giving facts and figures on the number of bishops, of priests, of lay people in country after country that have been taken over by the Communists and where the Church has suffered and has all but been crushed. It is a litany of sorrow. At the same time, the words written at the entrance come to mind that this is not so much the Church of Silence as it is giving testimony always that there is danger of us in the free world of being the Church of Silence by our lack of appreciation or lack of prayer or lack of zeal in the

face of those who suffer and by way of strengthening them in their sufferings.

I stopped by at the Church of St. Ignatius and prayed at the altar of St. Aloysius where his remains, his relics, are, and the altar of St. John Berchmanns, where his remains or his relics also are kept, that is, in a large urnlike vessel under the altar.

Dinner guests tonight were Archbishop Guilford Young of Hobart, Tasmania, and Bishop Francis Rush of Rockhampton, Australia. Tasmania is south of Australia and, in fact, is the last outpost of land before the South Pole so that Hobart in the south is colder than the northern part of the country as it is closer to the South Pole. The archbishop was a native, I think, of Tasmania, or at least of Australia, and so is Bishop Rush native to the land of many generations since their ancestors came from Ireland there probably.

The population there is largely of Irish, English, and Scotch derivation. There are not many natives or descendants of natives.

After supper, speaking with Bishop Rush and Bishop Stuyenberg, who stays here with us, one of the bishops from the Solomons, I heard many interesting stories, things that we have read about in the books and which really are so, like the matter of the wall across Australia to keep back the tremendous number of rabbits. That was actually so. No doubt there is less need of it now, but there is still a barrier or fence of wire across the country to keep back the dinghos or wild dogs who kill the sheep. There are many kangaroos. Sometimes when they come by the side of the road to get water in a dry spell, they will be there in great numbers and if one is not careful and would

hit one while driving a car, it could be disastrous. They leap mainly by using their heavy tails as a sort of fulcrum pushing them forward. There are alligators, too, sometimes as long as seventeen or eighteen feet, and not too uncommonly lives are lost by people who go down to a stream to get water and are caught by alligators. Bishop Stuyvenberg told of a case where a man had been bitten by an alligator and had survived. The alligator, thinking him dead, had dragged him to his hole and left him there, as the alligator prefers to eat rotten meat, let us say. So the natives called the bishop, who was the parish priest in that section, about 11:00 at night and he went over and helped the man as best he could as to his wounds and, of course, heard his Confession. Next morning -- he stayed over -- it was late and he had brought his Mass kit with him. He said Mass and gave him Holy Communion. The man recovered. He sent him over to the place where the Americans were. It was during the war and the soldiers in the hospital took care of him.

They told us, too, a remarkable story -- Archbishop Young of Hobart and Bishop Stuyvenberg -- about a widow of sixty-five who became a Carmelite nun. When she was a young married woman, she and her husband had one daughter in whom they placed all their hopes and at nineteen their daughter died of some illness. Later their house burned down. They lost all they had and they strove to make a living. They were both very devout people, very saintly people. Later her husband died and she wanted to become a nun then, but then she had to take care of her old mother. When her old mother died, she still wanted to become a nun and while the bishop hesitated, he still,

seeing her consistency, finally encouraged her. In turn, when Archbishop Young of Hobart where the monastery she joined is and resides as it is, when he received Bishop Stuyvenberg's recommendation, he consented. Now she is very happy in the Carmelite Monastery.

At Friday morning's session, November 16th, Cardinal Lienart of Lille, France, presided. The celebrant of the Mass in the Armenian Rite was the archbishop of (Helipco). The chants were done by an Armenian choir and so were the hymns for the Enthronization of the Gospel after Mass. The Enthronization itself was a little more solemn with four ministers in dalmatics accompanying the bearer of the Gospel Book.

We continued the discussion on the Schema or the tract on dogma and the following cardinals spoke: Cardinal Tisserant, Dean of the Sacred College, Cardinal Cerejeira of Lisbon, Portugal, Cardinal Caggiano of Buenos Aires, Cardinal McIntyre of Los Angeles, Cardinal Santos of Manila, Cardinal Silva of Rio de Janeiro, Cardinal Lefebvre of Bourges, France, Cardinal Urbani of Venice, and Cardinal Michele Browne, Dominican. Bishops of Italy, Spain, Germany, Bishop Bengsch of Berlin, the archbishop of Mainz, Germany, Vietnam, Archbishop Guerry of Cambrai, France, Abbot Butler, Superior of the Benedictines, spoke. Many others, whose names had been turned in, were not able to speak because the time was up.

We were given copies of the revised preface on the liturgy tract so that we might read them and vote on them tomorrow.

TAPE #6

Friday, November 16, 1962 -

Sunday, November 18, 1962

The discussions continued on the dogma Schema and the following cardinals spoke: Cardinal de la Torre of Quito, Ecuador, Cardinal Dopfner of Munich, Cardinal Rivera of Guadalajara, Mexico, Cardinal Frings of Cologne, Cardinal Concha of Bogota, Columbia, Cardinal Ottaviani of the Holy Office, Cardinal Bacci of the Curia. Bishops included some from Columbia, France, Italy, Yugoslavia, India, Belgium, Cameroun, Archbishop Hakim, Melchite, who spoke in French as they usually do, Spain, the Philippines. Many others who had given in their names did not get a chance to speak because of the time having run out.

Before the vote on the amended introduction to the liturgy, we were given a review of the preparatory work and of the way in which it had been amended. Cardinal Lercaro of the Liturgy Commission spoke and explained the method followed and then one of the sub-committee workers also spoke. The matter was well prepared. There were columns, the first giving the original text, the second, the amended text, with the changed words here and there in italics so that one could catch the whole thing at a glance. I had read it over the night before and we voted by paragraphs. There were four paragraphs numbered. So we voted four times with the cards being given out in each case, the I.B.M. cards, using the magnetic pencil. The total votes, for instance, the first time was twenty-two hundred six, of which twenty-one hundred eighty-six were 'for' and fourteen 'against', that is, "Placet" and "Non Placet", and

eleven spoiled ballots. The second turn was twenty-two hundred two, twenty-one hundred seventy-five 'for', twenty-six 'against', one spoiled, and so on with the third and fourth with just about similar results. We smiled at the thought that possibly the three or four who were missing at the second ballot -- one or two had come back at the third -- might have been those who had gone out for coffee. The entire matters were very well handled through the I.B.M. machines. We sign our attendance card every morning on a similar card like the one given out for the voting with our name and number, seat number, on it, the date, and the spot to mark your absence or presence, and in the case of votes, it is just noted to mark "Placet" or "Non Placet" or "Placet _____", that is, "Pleasing or it is acceptable with reservations". In that case, the reservations have to be given, however.

At 4:30 in the afternoon I attended, accompanied by Bishop Reed who has his car here, that is, he bought a car here in Europe, and Bishop Buswell, a lecture given under the auspices of the African bishops or the bishops of Africa, both white and Negro, at the St. Martha Hospice, which is to the side of St. Peter's near the sacristy. The main speaker was Father LaCoule of the Biblical Institute, who spoke on the historicity of the Gospels. He presented his matter very clearly and very logically and had a very pleasant voice. His main theme was this, that genuine history can be considered as a genus which has species, and among these species is the one that would refer to the literary style employed by the writer. While giving true history yet using a style which can be

understood fully, one must enter, in a way, into the mind of the author, or the things that he had in mind to say. There were questions asked and rather good answers given. On the whole, I felt relieved because I had been very much disturbed by what I had heard about some of the new approaches to Scripture studies and the forme de or the intention of the writer in presenting his material. We were reassured by the speaker that there was no intention whatsoever on the part of the Biblical scholars of leaving the impression that certain parts of the Gospels simply are not historical. That is certainly not the teaching that they are proposing. It would take too long, however, to go into very great detail at the present time.

We left the hall before the end as we had to go to the Clementine Hall where all the American bishops were being received by the Holy Father. We got there about 6:00 and grouped together in the hall, sitting in rows of chairs which had been arranged for us. Four American cardinals were there. Cardinal Cushing had already returned to Boston. Cardinal Cicognani, Secretary of State, came in and received a great hand and we all stood up for him, as he was in America for so long as Apostolic Delegate. Archbishop Cody was selected by Msgr. (Desalarota), one of the chamberlains who always comes when the Pope has an audience, to repeat the Holy Father's words in English. The Holy Father would speak for a short while and then he would turn to Archbishop Cody who would translate freely what had been said. This happened about three or four different times so that at first the Holy Father spoke without script and then read a message to us, and then at the end spoke without script. He made very pleasing reference and gave great

praise to the church in America, to the bishops of the faithful, to the school system, the great charity of the American Catholics, and, in general, was most lavish in his praise. He then gave us his blessing. He said he would sing it and we answered, also, chanting, the "Sic Nomen Domini" and the answers thereto. He regretted that because of the large number it would not be possible for each of the bishops to come up to him in person. He did stop, naturally, to greet the cardinals. Cardinal Spellman made a short talk thanking the Holy Father for the audience and inviting him to come to America and he said that it was in his heart to go, but realizing his age, he would simply have to resign himself to not actually going, even though he thinks very highly of us and is most pleased with the status of the church in America.

It was raining as we came out. Happily, Bishop Reed had parked the car in the Court of St. Damaces so we did not have to walk out in the rain, and as it was too late for the supper hour here, we went together, Bishop Reed, Buswell, and Bishop Wade, who had come with us, by the way, to a little restaurant called "Engrazio" where one goes down into a sort of a cellar which is the ruins of the Theatre of Pompeii, where supposedly Julius Ceasar was stabbed. It was rather interesting and it is a real Italian restaurant and very cozy.

By way of postscript to the visit of Archbishop Young of Hobart in Tasmania and Bishop Rush of Rockhampton, Australia, I might cite the fact that there are forty thousand Catholics in the diocese of Rockhampton with eighty priests so that the bishop feels

well supplied and even hopes for the day when he might send some of his priests off to the missions. Then, too, he has sent some nuns to Wewok Island, I think it is, in the diocese of Bishop Noser very probably in Africa. Also, Archbishop Young spoke of quite a number of young ladies of his diocese who had joined the Carmelite Order and, in general, of the rather nice number of vocations. He, too, was rather encouraged by the growth of the church in his diocese. Both bishops, as is the case with practically all of those that I meet, ask about New Orleans and about our schools and about the integration of our schools. That news has gone all over the world. They are pleased to learn that things are quieted down and we hope that they will return to normal before long.

Sunday morning I said Mass at the altar of St. John Berchmanns above his relics at the Church of St. Ignatius. I had arranged the other day to do that. St. John Berchmanns is a young Belgian Jesuit saint who died before ordination and has been made the patron of altar boys. There is a society for altar boys which is named for him.

There was a small number of people present at the Mass at the Altar of St. Aloysius, which is the altar of the Blessed Sacrament, and apparently the scheduled Masses were being said at that altar.

I met a priest from Malta in the sacristy and he told me there were quite a few American Jesuits at the Roman College for studies.

St. Robert Bellarmine, the defender of the Faith in a very

certain and very definite way in the sixteenth century is also buried here in St. Ignatius. He was the spiritual director of St. Aloysius.

As I left, it was raining rather hard. Happily, I had an umbrella and walked over by the old American College, which is nearby, stopped at St. Rita's Church at the corner of Via _____, stopped also at the church of Santa Maria di Trevio, St. Mary of Trevi, near the Trevi Fountain, which is the church of the Precious Blood Fathers and in which is revered the body, the remains, of St. Gaspare del Bufalo, the founder of the Precious Blood Congregation, of which Bishop Marling of Jefferson City, Missouri, is a member. The priest was preaching to a small congregation of exactly eight people. It is a very small church besides.

I stopped also at Sts. Vincent and Anastasius near the Trevi Fountain. No Mass was going on at the time. There were a few people in church.

I stopped, of course, for a capuchino and a little bun or a roll by way of breakfast, the entire thing costing me just about ten cents.

Then I went to the Church of the Holy Apostles just beyond the American College towards the Piazza Venezia and saw a number of little girls running into the cloister next to the church going to Catechism classes, religious instruction. At the church itself there was a Mass going on. The priest was preaching. About forty people or so attended, among them a nice number of men. There was a speaking system. I went down into the crypt where there is the tomb, the remains, of the holy Apostles Philip and James, and the

crypt itself is circular in shape. It includes an ancient painting of Our Lady and reproductions on the walls of the paintings of the Catacombs.

Coming out there were two ladies in the vestibule selling a Catholic magazine, which I bought. I suppose they were ladies of the Catholic Action group.

Riding down on the bus to the session yesterday morning, I sat with Bishop Pierre Martin of New Caledonia, who stays with us here at the Marists, and he was telling me that he had been a simple soldier during the last war because France calls its priests to the colors without regard for their priesthood, and being taken prisoner, he was sent to the Rhineland, and as it is a rather Catholic section which probably did not go all out for Nazism, there was a rather nice spirit in this way, that he was allowed to function as a chaplain for the other prisoners on condition that, of course, he would not escape. So he kept his word, but, on the other hand, he was not to have anything to do with the young French workers that were brought in from France before military age simply to work for the Germans in various things needed for war. However, he felt that he should do something for them spiritually. So he ministered to these young men for the space of about a year and a half. He was unmolested. Then someone reported him and he was sent to a concentration camp, first in Buchenwald, then Dachau. That was about 1943 or so, and at Dachau he met and got to know very well the future Archbishop Beran of Prague, who spoke French, so that they got along very nicely, and Father Beran was telling him then

that he thought it would become necessary at least to go halfway with Communism in his country to the extent of accepting its economic phase and provided that religious practice would not at all be curtailed. However, as it turned out as we all know since, the Communists did not agree to any such arrangement. The bishop caught typhus while at the camp, which fortunately he was able to overcome. Most of them died from it, but because of having had typhus, he was for a long time hospitalized and after that was given rather light work sewing buttons and making buttonholes or rather large eyelets for tents. Thus, he was not subjected to any excessively hard work except for a very short while. Later, too, the Germans allowed one German priest prisoner to say Mass for the others and they received Holy Communion and at times they were able to bring a small particle of the Consecrated Host to Catholic lay prisoners who gladly availed themselves of the privilege of receiving Holy Communion. The bishop would like to forget all of that naturally. He said when he came out he was practically a nervous wreck. He had nightmares about the things that had happened there. He was sent by the Marists for a period of rest and later was sent to teach in their seminary and thus, he said, he came up to date with some of their more recent Biblical research, matters which are now being brought up in the Council.

When Father Beran was the archbishop of Prague, he wrote him a letter of congratulations and received an answer, but he himself was made bishop several years ago and he wrote him and got no answer. Of course, Archbishop Beran has been in prison and nothing

more is known about him.

Speaking of bishops who have suffered, one of the bishops was telling me the other day that noticing a bishop walking up the aisle in St. Peter's with great difficulty, assisted by another, he recalled he was the same bishop who about sixty years ago had been beaten and harmed by Chinese bandits long before the Communist rule in that country and afterwards did great missionary work despite that fact of his being imprisoned for a while. There are many heroic men, no doubt, among the bishops present at the Council.

Sidelights: The lady coming up to the altar railing as I began Mass at the altar of St. John this morning and answering
Berchmanns
the Mass.

TAPE #6

Monday, 11/19/62

Thursday, 11/22/62

-----serving my Mass at St. John Berchmanns' tomb, moving about from altar to altar during Mass, while the lady continued answering the prayers for him.

The man selling souvenirs in front of the church of Sts. Vincent and Anastasius near the Trevia Fountain trying his best to sell cameos to young Javanese and finally succeeding after much talking.

The twenty-second General Session or Congregation of the Council took place Monday, November 19th, with Cardinal Spellman presiding, and Most Reverend Matthew Beovich, Archbishop of Adelaide, Australia, celebrating the Mass. It seems the archbishop's ancestors were from Europe, probably from Yugoslav origin, although his family has been for a long time in Australia.

Among those who spoke were Cardinal de Arriba of Tarragona, Spain, Cardinal Gilroy of Sidney, Australia, Cardinal Gracias of Bombay, now back at the Council after an absence of ten days or two weeks because of the crisis between China and India, Cardinal Meyer of Chicago, Cardinal Ricketts of Lima, Cardinal Rugambwa, bishop of Bukoba in Tanganyika, the Negro cardinal, and among the bishops, our own Bishop Pierre Martin staying here at the Marists, the Vicar Apostolic of New Caledonia, a bishop from Venezuela, Bishop Griffiths, auxiliary of New York, bishops from Belgium, Portugal, Archbishop Garrone of Toulouse, France, Archbishop Denis Hurley of Durban, South Africa. Again Vietnam was represented and other coun-

tries, although many of those who had given in their names once again did not get a chance to speak as the time ran out.

The discussions were still on the same chapter on the double font of Revelation, that is, Scripture and Tradition.

At the 4:30 P.M. weekly meeting of the American bishops at the American College Father Barnabas Aherne, Passionist, addressed us on the new approach, so to call it, to biblical historicity, giving again the lecture he had given at the African bishops' meeting. We had to leave before he began because of the audience with the Holy Father. It was a very interesting lecture and some questions were asked afterward, which were reassuring, that is, the answers given were reassuring regarding the historicity of the Gospels still being staunchly defended by the Scripture scholars of our day, at least those within the Church.

Archbishop Cousins of Milwaukee said it had been suggested that we might have Thanksgiving dinner at the College and asked for those who were interested to turn in their names. I signed and I said to Bishop LeMay next to me from the Solomons that I would have him as my guest. It was understood, of course, it was to be a Dutch Treat.

Cardinal Frings of Cologne presided at the twenty-third General Session on Tuesday, the 20th, and the celebrant of the Mass was Most Reverend Carlos Rodriguez-Quiros, Archbishop of San Jose, Costa Rica. I looked up the Index of bishops' names, the total list, and there are exactly eleven bishops or archbishops by the name of Rodriguez. We sang the Credo, the third Creed, at the Enthronization ceremony of the Book of the Holy Gospels.

Among the speakers on the Chapter on Dogma were bishops from Canada, Ecuador, Spain, Poland, and Italy. As the discussions continued pro and con for the retention or the total renewal of the Schema or the Chapter on Dogma, the Secretary-General, Archbishop Felici made an announcement that a vote would be taken as to whether we wish to continue discussing the Schema or we wish to set it aside and have it rearranged or have it completely renewed, both in content and in expressions and in phraseology. Of twenty-two hundred nine bishops present thirteen hundred sixty-eight voted to set aside the Chapter and eight hundred twenty-two voted to retain it, and there were nineteen spoiled ballots. Thus, the vote to set aside the Schema fell short of the required two-thirds majority. Discussion, therefore, continued on the Schema for the day's session.

Returning from St. Peter's, I sat on the bus next to Bishop Oste, exiled bishop from China, who is now residing in Hong Kong and helping out the bishop of Hong Kong. He has been exiled since 1953, I think. He is Belgian by birth. I could notice the sad and resigned expression on his face as he spoke of conditions in Hong Kong.

This afternoon we attended the reception given by the American Ambassador, Mr. Rinehart, and Mrs. Rinehart. It was at their residence, at the Villa Faverna, and there was a large group of people there. The bishops were all invited from the United States. Many persons from the Embassy, family, so to say, all those who are connected with the American Embassy, were there. There were soldiers on guard and the Ambassador and Mrs. Rinehart were very gracious. We

met, also, their two young children, a little girl of eight or so and a boy of ten. We met, also, very many people, one lady from New Orleans likewise who has been here in Rome for a while. There was a buffet supper and we remained there about an hour.

I had gone down much earlier in the afternoon to arrange my plane ticket to return home on December 10th and I also walked over to the steps of the Trinita dei Monti, the long steps coming down to the Piazza di Spagna, and out toward the Piazza del Popolo, and enjoyed the afternoon very much.

I stopped in for a visit at one of the two twin churches facing the Piazza del Popolo. They were built exactly alike, each at the end of a street that reaches the piazza, rather on both sides of the long (corso) or avenue.

Cardinal Tisserant, Dean of the Sacred College, was present at the reception and so was Cardinal Cicognani, Secretary of State and former Apostolic Delegate to the United States. We met during the course of the evening the governess of the Rinehart children, a young lady from Switzerland, Catholic. It was very interesting.

Wednesday morning we attended the twenty-fourth session, presided over by Cardinal Ruffini. Celebrant of the Mass was an archbishop who said Mass in the Byzantine-Ukrainian Rite using the Slavonic tongue and concelebrating with two others. It was very solemn. At one point he held up two candelabra, each with three candles lit, and sang the words we use on Good Friday in Greek, the "Agios o Theos", "Holy God, Strong God, Immortal God". It lasted about forty-five minutes or so. There was Holy Communion under

both species by dipping the Sacred Host in the Chalice of the Precious Blood. They use, of course, unleavened altar breads.

The Procession for the Enthronization of the Gospels was again solemn with the deacons, apparently four of them deacons or subdeacons of the procession, and the chants in the Byzantine-Ukrainian Rite.

The Secretary-General announced that the Holy Father had decided that because of the circumstances and the fact that there might have been a very prolonged discussion if the same Schema were continued, that it would be best to appoint a commission to consider it, study it, endeavor to shorten it, and make corrections here and there and refer it back to us. Accordingly, this will be done and Friday we will start the discussion on the means of communication insofar as they affect the Church, such things as the press, the cinema, and so on.

Meanwhile today those who had asked to speak on the Schema on Dogma were allowed to do so even though there seemed to be not very much point. Still their observations might be of help to the commission which will now study the entire matter and rework it.

Among those who spoke were again the Abbot General of England, Abbot Butler of the Benedictines, the Ukrainian Rite, the Archbishop of Winnipeg, Archbishop Hermaniuk, and rather interestingly, the bishop of the principality of Monaco, and Archbishop Jaeger of Paterborn, Germany, and again some from Venezuela, Spain, Yugoslavia, and France. We got through a bit earlier, just about 12:00 today.

Going over, I was sitting in the bus next to Bishop Sundaram

of Tangore, India, who spoke interestingly about conditions in his country, and walking into St. Peter's I found myself with another Indian bishop who comes with us every day and whose name I forget at present, and as some Oriental bishops passed us with their long beards and their head dress and their veils, he remarked to me that he would hardly care to go down the street that way. Meanwhile I smiled to myself as he himself carries a pretty generous beard.

Among the ushers recently there is a new one, a rather middle aged priest to whom I spoke this morning. He is French from the diocese of Lamont and he told me that he had taught in the seminary and had been working with his bishop in some capacity in the Curia and his bishop had taken him down to Rome and had found him a place there among the ushers, among those who take care of things and bring us the ballots and so on. He seemed to enjoy it very much and I asked him to find me the seat numbers of various bishops that I would like to meet. The other day there was another such usher, a very fine young man, who happens to be a student, that is, a graduate student, a priest from Poland, taking up studies in Canon Law, and I asked him how he did to carry on his classes with this work at St. Peter's and he said he went to classes in the afternoon.

Archbishop Cody invited us to a Pre-Thanksgiving dinner today, that is, young Deacon Douglas Grauer and Teekitt, our two seminarians here at the North American College, and Father Ambrose of the Benedictines. We enjoyed the occasion very much.

Thanksgiving morning I went by bus to St. Susanna's, arriving there just as the Solemn Mass had begun and the proclanation of the

president was being read from the pulpit. The Mass was offered by Msgr. Landey of Brooklyn, who has been here several years with the Catholic Relief Services and whom I have met. The sermon was preached by Bishop Ernest Primeau of Manchester, New Hampshire, a former Chicago priest who had been here at the Chicago House, that is, the house of studies for the priests from Chicago. There were possibly two hundred fifty people present and a nice number of Communion. Afterwards we were invited into the small courtyard where coffee and doughnuts were served, I suppose, by the St. Susanna Guild, and there was a good representation of the American colony, some who live here in connection with their work at the Embassy or with other business concerns, some who live here by way of choice and who have in a way retired here in Rome.

I spoke to Father Cunningham, chaplain of the famous South Dakota, during the war. Chris M_____ had spoken to me about him as he was on that ship with him and Father Cunningham reminded me that Chris had helped him to bury thirty-five men one afternoon of those who had been killed at the encounter with the Japanese.

On the way over by bus I was speaking to a Franciscan monk who was telling me that according to a survey made by some religious group apparently about twenty-five per cent of the people of Rome attend Mass on Sundays. Of course, this may not be entirely accurate, although it gives a rather fair picture of the situation. He mentioned that some who are in the religious houses go out to help with Masses on Sundays and with Confessions, and said that more of that could be organized and apparently it is in the process of being organized.

The Holy Father mentioned that on the occasion of the Roman Synod, that those who are of religious houses could be a great help in that way as well as gaining some pastoral experience.

Leaving St. Susanna's, I went by bus to St. Peter's, calling at the (Consistore) Congregation to give my regards to Msgr. Lambrecht of the Apostleship of the Sea and Msgr. Rossi. Unfortunately, Msgr. Lambrecht was out of town and Msgr. Rossi is in the hospital with a heart condition.

As had been arranged some days ago, the bishops of the United States, at least about a hundred of them, met for Thanksgiving dinner at the North American College. Archbishop Cousins was the one in charge of the affair and we here at the Marist House, Bishop Reed and Bishop Buswell and I, had invited as our guests Bishop LeMay, Bishop Pearce and Bishop Wade, the three Marist missionary bishops who are here with us and who are Americans from Boston, or at least from Massachusetts. A toast was given to the Holy Father and to the President and we had a very enjoyable gathering together. It gave us the opportunity of meeting which we do not have very often even though we see one another in passing at St. Peter's for the sessions.

Later in the afternoon I went to St. Cecilia's, this being her feast day. The church was crowded and the Solemn Pontifical Mass was soon to begin by Cardinal Meyer of Chicago, who is titular of the church. Before the Mass I had occasion to visit part of the ruins, which show the ducts, the steam duct stones, square in size, about five or six inches square, which served for the steam bath of her home. It seems that she was locked and the fire lit and she was suf-

focated by this steam. At least, she was found still breathing after some time and then her neck was cut with a sword. Her remains were taken from the Catecombs in the eighth century and brought back to her home here.

TAPE #7

Thursday, November 22, 1962 -

Saturday, November 24, 1962

The church honoring St. Cecilia was built at that time and in the course of time was renewed and mostly rebuilt. In 1599, the sculptor, Maderna, made a representation of her in marble as she was found when the sepulcher was opened at that time. Her body was said to be preserved.

Returning I stopped at Salvata Mundi Hospital, visiting a bishop and a priest who are ill, although happily not seriously. It is a ten minute walk from there to our place here at the Marxists and I make that in good time.

As the Introit of the Pontifical Mass began this evening at St. Cecilia's, I was struck by the glorious contrast between what I had just seen of the steam bath remains and the glorious cry of victory, "Loquebar de testimoniis tuis in conspectu regum" "I spoke of Thy witness before kings and I was not confounded". Blessed are the clean of heart in the way, who walk in the law of the Lord. The Church tires not through almost two thousand years now of glorifying St. Cecilia as she is glorified in heaven for her victory over Satan.

Going over to St. Cecilia's on the bus, I had to ask where to get off and a most courteous gentleman told me where and reminded me again when the time came. No sooner had I gotten off than I could hear the bells ringing sonorously from the campanello of the church so that I simply followed the sound, even though I knew the direction to get there, having been told again, and I no-

ticed great crowds of sisters and children and others all walking in the direction of St. Cecilia's and school groups were there as I arrived, some coming and some leaving, and there were flowers all over the place and red draperies hung from the columns and the chandeliers of lights all lit up. Everything was in a festive mood.

The twenty-fifth session of the Council Friday morning, the 23rd, was presided over by Cardinal Caggiano, Archbishop of Buenos Aires. Mass was celebrated by Archbishop Giacinto Tredici of Brescia, Italy, who celebrated a sixtieth anniversary of ordination today, and a priest and layman of his diocese were permitted to enter the Council session, that is, for the Mass, in observance of the event. The Enthronization of the Gospel was by Bishop Scola of Nocera, Italy. There were two thousand, one hundred fifty-three Council Fathers present.

At the beginning of the session, the Secretary-General, Archbishop Felici, announced that after finishing the project on communications media, which we are now beginning, we would consider the decree on the unity of the Church, and then the decree on the Blessed Virgin Mary. This matter was distributed to us today, being matter which we have not had yet in our hands. Cardinal Cento, as president for the Commission for the Apostolate of the Laity and the Communications Media, first spoke and presented the matter in general. He mentioned the fact that it had been prepared under his presidency and in conjunction with the special secretariat on moving pictures, presided over by Archbishop O'Connor of the American College, who for the past fourteen years has been president of the

Pontifical Commission for Motion Pictures, Radio, and Television. Then Archbishop Rene Stourm of Sens, France, read the presentation of the report, which also had been delivered to us in printed form beforehand. It contained a survey of the entire matter of the communications media. After that, the following speakers presented their views on the matter: Cardinal Spellman, Cardinal Ruffini, bishops from Spain and Canada, Bishop Beck from Salford, England, a bishop of Poland, one of Switzerland, Italy, India, Brazil, Belgium, Indonesia. There was general accord on the matter of the project or Schema, which concerns itself with movies and radio and television and tape recordings and so on in the matter of the Church presenting Catholic doctrine through these media and in the question of the excesses and the dangers sometimes connected especially with moving pictures and television as regards morals.

Returning from St. Peter's on the bus today, I was sitting next to Archbishop Dominic Athaide, Franciscan of Agra, India. He was telling me that he has only four thousand Catholics out of a total population of eleven million people. His archdiocese is in northern India not very far from Tibet and when the Dalai Lama was practically expelled from Tibet, that is, chose to flee from the Chinese Communists who occupied the country, he found residence within his diocese and the neighboring bishop and he arranged to call on him, to pay him a visit, to welcome him, in a sense, to show him a friendly attitude. They were quite pleased with their visit and they even asked him should he go back to Tibet, would he be against them as Catholic missionaries entering the country once

more and he said, "Not in the least". The Archbishop found this a most consoling thing in view of the fact that Tibet has been closed to Catholic missionaries for almost a century now. Further he said that a niece of the Dalia Lama is now at a Catholic school in India and on their invitation, the Dalia Lama visited the sister's school in his diocese, I think, and was most impressed by the visit. There was a ceremony, that is, a little program in his honor, and the conclusion of the archbishop was this, that Our Lord spoke about faith being great enough to remove mountains; that it was not here a question only of the Himalaya Mountains, but rather of the mountains of opposition which God in his Goodness apparently is removing from the way of missionaries entering Tibet. He was most eloquent about the matter and spoke with sentiments of deep faith. He requested if it might be possible for me to recommend his diocese and the work of conversions to some contemplative nuns for their prayers in his and in their behalf.

Friday afternoon I took the bus to go down to St. Clement's Church, this being his feast day. One goes below the street level a bit to enter the church and then again there is a lower church or rather the former church no longer used as a church upon which the present one has been built. In turn, this former basilica rests over the ancient pagan temple of Mithras. The Irish Dominicans are in charge. I walked down into the section of the older church with some of the columns still standing up and some of the frescos on the wall, one of which shows St. Clement offering Mass or at least if not St. Clement, one of the early saints, but the point I bring

out is this, that he holds in his left hand the maniple instead of having it on his arm, an indication perhaps of the present custom of having the bishops put the maniple on only after the Confiteor or the foot of the altar prayers. At least, I surmise that there might be some connection. The Chapel of Mithras is very small and there is a statue, marble, small, broken up statue of the pagan god, and the altar of sacrifice showing a priest about to kill a bull, and places where there were seats on both sides of the altar, and a sort of a waiting room in front. At that depth one is about thirty-five feet or so below the street level and an opening looking down farther one sees waters, rain water, running through a sort of canal at that level way below the street.

Cardinal Cicognani is the present titular of the church. Years ago it was Cardinal O'Connell of Boston who had helped very much in the matter of the excavations under the direction of the Irish Dominicans.

Returning by bus, I spoke with a young Sudanese layman who told me that in his country which has gained independence not too long ago the Mohammedans are practically in charge so that the Church suffers quite a bit. There are about five hundred thousand Catholics out of three million people and outside of about five thousand Negro Sudanese Mohammedans, the others are Arabs. One of the bishops has had to leave the country. Some priests have been expelled. It seems that the Mohammedans use pressure in the matter so that it is not only a question of religion with them, but of political influence or political power, which they exercise through religion. At

least, that was the impression I gained. He was a very intelligent young man, spoke English perfectly.

Speaking with Bishop Victor Foley of the Fiji Islands, a native of Folkston, England, who resides with us at the Marist Fathers, I learned from him that several families in England trace their ancestry back to the Catholics and the martyrs of Reformation days and even beyond and in one case he mentioned a small church in the country where he happened to be one day when they gave the Forty Hours and he was assured that the Blessed Sacrament had been preserved there in that church throughout Reformation days without a break, a rather unusual thing one would have thought would not have been possible, but I suppose, as in many cases, the law of the land, even though unjust, does not always reach out to every corner so that in smaller places, it seems at least in this case, the Faith was preserved and Mass was said despite all the persecutions going around at that time. He added, also, that one of the great helps towards the final definition of the Dogma of the Assumption of Our Lady, at least indirectly, was the fact that the Assumption is found pictured in windows and in other ways evidence of belief in the Assumption is found way back in the centuries before the Reformation in England.

The twenty-sixth session on Saturday morning, the 24th, was presided over by Cardinal Alfrink of Utrecht, Holland. Mass was said by Bishop Francois Charriere of Lausanne Geneva Fribourg, Switzerland. Apparently all three cities are linked together in the name of the diocese. The Procession for the Enthronization of the Gospel Book today began at the very rear of the nave so that by the time the

processionists had walked the entire length of the nave to the provisional altar in front of the main altar under the baldachin under the dome of St. Peter's we had sung the third Creed, we had gone beyond the words of the death and Resurrection of Our Lord, showing indirectly the length of the nave.

As it is the birthday of the Pope tomorrow, the 25th, a message was read for approval by Archbishop Felici and approval was shown very heartily by clapping of hands after the reading of the message of congratulations.

We continued discussing the Chapter or the Schema on the instruments of social communication, the communications media. Cardinal Wyszynski of Poland spoke, Cardinal Godfrey of Westminster, England, Cardinal Leger, Cardinal Bea, and Cardinal Suenens of Belgium; the bishop from Verdun, France, the bishop from (Ruanda), Italy, Bishop Renard of Versailles. Poland was heard from. Spain. Archbishop Baldassarri of Ravenna, Italy, and a bishop from Nigeria. Germany was heard from. Archbishop Castellano of Siena, Bishop Gouyon of Bayonne, France, and Peru, Argentina, and Yugoslavia, the arch abbot of (Bayern), Germany, and Austria, and Luxembourg. The matter is not at all controversial, but yet there were many observations as to the excessive length and as to some emendations here and there. While it was revealing in a way to notice that the same attitude prevails all over the world about looking upon movie stars as heroes and heroines, regardless of how many times they might have been married, on the bright side of the picture it was mentioned how much good the Church can do and is doing by way of instruction, by way of presenta-

tion of Catholic doctrine not only in favor of Catholics, but in favor of those outside the Church, by way of bringing to them the message of the Gospel.

I noticed walking up the aisle was an eighty-six year old Irish bishop unaccompanied and Bishop Cutbert O'Gara, Passionist, of the United States, who spent five years in a Communist Chinese prison, whom I met in New Orleans a couple of years ago.

This afternoon I called on Cardinal Agagianian, Prefect of the Sacred Congregation of the Propagation of the Faith in accordance with an appointment made with him for me by Father (Janini) (John _____) here at the house. I stayed but a short while as he had many appointments and I simply wanted to present my respects to my old professor of Sacramental Theology. He was most gracious and I recalled to him that at the time he taught me he was a very young priest. He mentioned that life goes on, but he observed very beautifully that, after all, life should move on. That's what we are here for, to do God's holy work. While waiting to see him, I was speaking to Archbishop Robert Dosseh of Lome, Togo, until recently a French possession and now independent. He studied here in Rome and he was made archbishop only this year. He is African. He was most interesting and spoke with very fine judgment and very fine balance of ideas. He felt that the use of the vernacular language would help in many cases to strengthen the -----

TAPE #7

Saturday, November 24, 1962 (contd) -
Monday, November 26, 1962 (in part)

Archbishop Dosseh of Togo: continued. He said that the use of the vernacular language would help to strengthen the position of the principal native tongue in many countries. Thus, the Church would repeat in a way what she had done, let us say, in the case of Sts. Cyril and Methodius in the use of their own Bohemian tongue of that day. That was a new angle which I had not thought of before, but which sounded reasonable to me. In his country there is one principal language besides a few dialects, but the language common to the people, most of the population, is gaining in favor daily so that once again having Mass daily in that language would help the entire situation very much. In this day and age with communications so general, there is bound to be the strengthening or the realization rather of a common language among peoples of various nations and within those particular nations, overcoming in a way the many dialects now existent. He said that there are radios in practically all homes in Togo as I understand placed there on a sort of rental basis by the government so that the people are kept aware of news and in a general way education has advanced very much among his people. French is still the official language and it helps them in their communications with other countries. While there are non-Catholic sects, even the Jehovah's Witnesses, among them, still the great majority of those who are not Catholics at present are simply pagans and of these, as many

as ten thousand adults are converted each year so that there is a very fine missionary opportunity.

Tonight at supper we had as guests a large number of bishops, for instance, from England Bishop George Dwyer of Leeds, who speaks French fluently -- in fact, many of the English bishops I am told have at least a working knowledge of French if not even a perfect speaking knowledge of it -- Bishop Brian Foley of Lancaster, Bishop Cyril George Brunner of Middlesbrough, Bishop/Restieaux of Plymouth, whose name he tells me is of French Huguenot background, and Bishop George Andrew Beck of Salford. Besides, there was Bishop Muldoon, auxiliary of Sidney, Australia, and Bishop Farrelly of Lismore, Australia. Then, too, Bishop Hinojosa of Peru and Archbishop Binz of St. Paul and Bishop Hayes of Davenport. It was a very enjoyable evening and we were grateful to Father Buckley once again for the opportunity afforded us so often of meeting bishops from other lands.

Sunday morning dawned bright, clear, and very, very cold, in fact, I think 24 degrees Fahrenheit. It was quite a change and in a way a welcome change from the rainy weather we have had throughout practically all of November.

Sidelights: On my trip this morning at the head of the line or at the end of the line, as we call it in the States, of the bus which is right near our place here, the conductor and the motorman were outside and they had a little fire they had built warming themselves and then saying jokingly that they wished they could take the fire along with them in the bus. The conductor walking up and down the bus to keep warm. Very few people aboard. Changing to

another bus in front of St. Mark's Church near the Venice Square or Piazza Venezia. The door would not open and so they lit a fire, a newspaper, to try to heat the mechanism and after some delay, we were off. Then another very thoughtful conductor on another bus who had told me where to catch the number I wanted and then right after telling me I should take another number instead, which would put me closer to where I was going, meanwhile having missed his own bus, the motorman having gone off without him, jumping across the neutral ground and hailing the motorman to stop and take him aboard. The human side of things.

Arriving at the Catacombs of St. Domitilla that is near by and having to walk a couple of blocks asking directions at a filling station and walking along with some Franciscans who were going the same way, having arrived -- I had made arrangements before by telephone -- the young Brother received me. They are Brothers of Divine Mercy of Our Lady of Help, a German foundation. The young Brother was Swiss. He took me down at once a flight of stairs to the so-called underground basilica of Sts. Nereus & Achilleus, underground in this sense that it was built intentionally in that way so as to have the altar rest over the tomb of the martyrs, Nereus and Achilleus, who it seems were pagans attached to the court of the pagan judge who was sentencing Christians to death and they themselves received the gift of faith and gave their lives for the faith. The basilica then was built after the Peace of Constantine at the end of the fourth century around 385 or so and was later destroyed partly by an earthquake around the 800's and then aban-

done more or less, the furnishings being taken out and another church built in honor of Sts. Nereus & Achilleus not too far from there so that the locale was more or less forgotten for the better part of a thousand years and then rediscovered and finally in the last century under John Baptist De Rossi, the father of modern Christian archaeology, excavations were made and the old basilica and its ruins brought back to light. I said Mass in the Catacombs proper at an altar near the tomb of St. Petronilla with a fresco, the remains of a fresco, on the wall. The young brother served me and afterwards kindly gave me breakfast. Then we returned for a longer visit. The electric lights were on part of the way and then we used the taper. The taper wound around a little cane reed, and as it burns, one releases the taper more and more. Flavia Domatilla it seems was the niece of Vespasian, the Emperor, and she married Clemens, a prefect, I think. They became Christians and later were put to death as were their two young sons who would have been in line for the title of Emperor. There is also a niece of theirs called Domatilla who also was martyred about that same time and the tombs of the family, some of the tombs, are still unopened with little marble slabs cemented at the edges, and many of the tombs are unopened in this particular Catacomb. It has about ten miles of passageways Brother was telling me and probably as many as one hundred thousand Christians were buried there. There are some very interesting frescos, one of Our Divine Lord with the Apostles, one of Him as Teacher, one of Him sitting down with St. Peter and St. Paul on each side of Him, and the remains of an ancient mosaic, the first time it seems that a mosaic has been found

in the Catecombs. One particular arch over a tomb contains in a way a synthesis of Christian teaching -- Adam and Eve on one side, the Baptism of Our Lord by John the Baptist in the Jordan, the Resurrection of Lazarus, in another place Jonas being vomited from the whale as a symbol of Our Lord's Resurrection. In fact, Our Lord Himself mentioned Jonas as a figure of His own Resurrection; and then the Blessed Mother and Child Jesus sitting in a chair with the Magi coming to offer their gifts. Brother brought this out, that there are about thirty-six representations of Our Lady and the Child Jesus in the Catecombs and to see the representations over the tombs has an added significance because they usually have scenes depicting the main truths of the Christian faith. So including Mary there shows how intimately she is bound up with our Redemption. In one place on the scene there is a vine which runs about some fifteen feet -- the remains of the frescos are still there -- and it seems there were children and there were fruits shown at the various branches of the vine, evidently a reference to Our Lord's words, "I am the Vine. You are the branches". So, too, the dove pecking at grapes or the dove drinking from the cup, a reference to the Precious Blood of Our Lord in the Holy Eucharist. As one walks along, in open sepulchers one sees the remains of bones, chalky, practically turned to dust, part of a skeleton in one place. All these were not necessarily martyrs. In fact, probably most of them were not. They were Christians who simply were buried there at death. It was a most interesting visit and especially thrilling to walk down the long underground corridors simply by the light of the taper. It served to

freshen once again one's faith seeing those symbols of faith just mentioned bequeathed to us from the earliest times from as far back as the second century. There are many fragments of inscriptions placed along the walls of the upper church and at the entrance to the Catecombs. One of them from the ancient Roman pagan law is worded to the effect that this is a sacred place. They weren't doing any harm there, which bears out the fact that the Romans respected cemeteries and the Christians would feel safe there, not living there exactly, but possibly staying there some days or a week or two at the height of persecution. The same thing, in a way, happened during the last war when at least some of the Italians at the height of the bombing or the bombing scare of Rome which was limited at least to the railway station and fell near St. Lawrence Church. Some of them took refuge in the Catecombs for a few days. Quite a number of pilgrimages it seems visits St. Domitilla's Catecombs Brother was telling me. The advantage is that with a large basilica there is room for a large number of people to attend Mass in one place, which is not true, of course, of St. Callistus, where the space is rather restricted. Some of the frescos just mentioned have beautiful detailed features of the countenance of Our Lady and the countenance of Our Lord and the face of St. Peter, too, is rather well preserved in one of them. The rather soft (tufa) rock made it possible for the excavations of these Catecombs to be carried out without at least any excessive difficulty and for the same reason, everything is dry down there and there are no insects. Brother said now and then one might have a little cricket and even the rains would

hardly ever cause the water to seep down there except in one or two cases, but normally the entire section is dry. The bodies there where the tombs have not been opened would hardly be preserved because air does enter there. It is not hermetically sealed the Brother was observing, whereas in the case of the accustomed pagan tombs sometimes they have found bodies in a state of preservation, at least in this way -- that they seem to be in perfect preservation, but in one case when the archaeologist left for a moment to get his camera to take a picture of what he had seen, when he returned everything had perished, had fallen into dust. Now, however, they first pierce a small hole into the tomb and endeavor to let down their photographic lens and take a picture before opening any farther to see if there is anything worth investigating and also to have a picture before everything should disintegrate when the air would strike it upon opening the tomb.

It was a most enjoyable Sunday morning. I had left about 7:00 and said Mass about 8:00 and returned here just about noon.

The twenty-seventh session of the Council took place on Monday, November 26th. The celebrant of the Mass was Archbishop Rosales of Cebu in the Philippines and the presiding cardinal was Cardinal Eugene Tisserant, Dean of the Sacred College. We continued discussion on the subject of the communication arts and concluded it after about ten or so had spoken on the matter from Italy, Germany, from Algeria, Spain, from Limburg, Germany, from Rhodesia, from Chile, from Mozambique, from Iraq, the Chaldean Rite, from India, and from Spain and a vote was taken whether we were willing to discontinue further discussion as the matter had been covered sufficiently, a rising vote, and, of course, everyone rose up. So the mat-

ter was closed and then the Secretary-General, Archbishop Felici, read an acknowledgment of the Holy Father for the message we had sent him on his birthday, to which we listened standing out of reverence for the Holy Father.

In our December calendar there is one week only, next week. It would include a session on Thursday so we will have no holiday at all next week. Cardinal Cicognani for the Commission for the Oriental Church then read the presentation of the Constitution on the Unity of the Church that all may be one with the Church, the Chapter or the Schema we were about to consider. Then the Secretary for the Commission made a further elaboration of the matter. We are to take up the matter of the Constitution on the Church itself after this and then the Constitution on the Blessed Virgin Mary, likewise the special paper or decree on Ecumenism, which is to be presented to us. We were also given a ballot to be voted upon tomorrow about the Constitution on the Communication Arts which we have just finished.

Discussion then began on the Chapter on the Unity of the Church and Cardinal Lienart, Ruffini, and Bacci spoke, and then time was up about 12:15.

This afternoon at 4:30 we had our weekly American bishops meeting at the American College. Msgr. (Tujaque) spoke to us about the press.

TAPE #8
Monday, 11/26 (concl.) -
Thursday, 11/29/62

As I arrived at St. Peter's this morning, I heard of the fact that Bishop McNulty's mother had died last night and that he was leaving this morning to go back to Patterson. For the first time since the sessions began, his place next to me was empty. I wrote him an Air Mail note this evening. His mother was over ninety years of age. His father died quite a few years ago.

Tuesday, the 27th, we attended the twenty-eighth session of the Council with the celebrant at Mass being Archbishop Leonard Rodriguez Ballon of Arequipa, Peru. Cardinal Achille Lienart of Lille, France, presided and Archbishop Chavez y Gonzalez of San Salvador carried the Book for the Enthronization of the Gospel after Mass.

The Secretary-General, Archbishop Felici, announced that the opening date of the second Council session would be September 8, 1963, having been moved forward from May 12th, which was the date announced recently. Thus, this seems to be preferable, giving more time for the commissions to work on their assignments and more time for the bishops at home in their dioceses.

The Constitution on Communications Media was submitted to a vote with the following results: out of 2,160 present, 2,138 voted for acceptance of the constitution, 15 against, and 7 votes were null and void. Thus, it will go back to the Commission and be prepared in its final form for later submission after the suggested amendments have been reviewed and either accepted and included in the final form or else set aside.

Among those who spoke on the Constitution for the Union of Christians were Cardinal (Canara) of Rio de Janeiro, Patriarch Maximos of the Melkite Rite of Antioch. Archbishop Hakim of the same rite translated in Latin what the patriarch had said in French. Bishops of Poland, Italy, India, the Malabar Rite, Archbishop Senyshyn, Ukrainian Rite, Philadelphia, a bishop from Egypt of the Oriental Rite, and a number of others. The general consensus was that while acceptable as a whole, the Constitution in some things might need reworking as regards especially the attitude toward the Orthodox so as to make it as gentle as possible, safeguarding the truth always, in order to be more acceptable to them, admitting that historically speaking there was fault on both sides in many ways for their walking out, so to say, from unity with the Church.

Going over this morning on the bus, Bishop Sundaram of Tanjore, India, sat next to me. We had met and spoken the other day. Returning Bishop Shojiro of Nijgata, Japan, sat with me. He has about six thousand Catholics in his diocese of five million people and a number of converts are received into the Church each year. He feels that the outlook in Japan is very encouraging since the Imperial Family is rather well disposed toward the Church. In fact, the princess has gone to a convent school and is seen sometimes at a Catholic Church so that some think she might become a Catholic herself, which, of course, would again be a great help since she is highly admired by the people of Japan.

This afternoon I went to the conference given by Father Hans Kung, author of the book on the Church Reform of the Council which

made quite an impression this last summer. I was anxious to hear him and I was very well impressed by his manner of speech, by his approach to the whole question of Church reform, and by his moderate attitude and respectful attitude, admitting good and finding evil here and there in different practices and different attitudes. This conference was given under the auspices of the African bishops.

Tonight at supper we had a number of bishops as our guests, among whom were Archbishop Halliman of Atlanta, Bishop Russell of Richmond, Bishop Unterkoefer, his auxiliary, and Bishop Furuya of Kyoto, Japan, in whose diocese the Maryknoll priests are working and specifically Father Roy Leonard of Thibodaux, who was with him when he came to the United States and to New Orleans and even to Thibodaux a few years ago. Also, Bishop Angrisani, Italian bishop who wrote a very fine book of meditations several years ago, and Bishop Rene Fourrey of Belley, France, the bishop in whose diocese is located Ars and who has recently endeavored to build a crypt and enlarge the church, I think, dedicated to the saintly Cure d'Ars. Archbishop McKeefry of Wellington, New Zealand, was also here and several others whose names I did not get. It was a very interesting gathering and again we had the occasion to learn much about other lands and other practices from thus meeting socially with these bishops, affording us a sort of cross section of opinion and of conditions in various parts of the world.

Wednesday morning Holy Mass was offered in the Ethiopian Rite by Archbishop Marion Yemmeru of Addis Ababa. The Ethiopian Rite goes back to the fourth century at the time of the conversion of the Ethio-

pian nation and has some special characteristics and several ministers at the altar for the Mass although it was not concelebration, and the chanter of their own. The elevation of the Sacred Host and the Chalice of the Precious Blood does not take place at the Consecration, but later in the Mass after the Consecration has already taken place a good while. The chants were rendered by the students of the Pontifical Ethiopian College or Seminary, which is located within Vatican City. The Enthronization of the Holy Gospel was accompanied again by special chants and even rhythmic music and drums that provoked a smile with some of us, reminiscent somewhat of, shall I say respectfully, of jazz, although it was not meant to be that by any means.

Cardinal Tappouni, Patriarch of Antioch of the Syrian Rite, presided this morning and also spoke on the Constitution for the Reunion of Christians. Cardinal Spellman spoke; Cardinal Ottaviani and Archbishop Paul II Cheikho, Patriarch of Balboa of the Chaldeans, Archbishop Tawil of the Melkites of Damascus, Archbishop Khoury of the Maronites of Lebanon, Bishop Michel Darmancier, Vicar Apostolic of the Islands of Wallis and Futuna in New Caledonia, who stays here with us at the Marist House, whom we see every day, and Bishop Ancel, auxiliary of Lyons, France, and Bishop Dwyer of Leeds, England, and a good many others.

The general trend of the discussions was to the effect that we should keep in view the different situations with regard to the various Oriental churches; that besides the Byzantine tradition, there exists the traditions of the Church of Antioch, of Alexandria, and so on, and then, too, that we should recall that it is not a question

of east and west, but rather of one church united in Peter. At the same time the reasons were brought out why the discussion about the non-Catholic churches, the Protestant churches, should be taken separately from those regarding the Orthodox since the Orthodox have much in common with us, having valid sacraments and having devotion to the Blessed Virgin Mary. On the other hand, it was brought out that despite that closeness, they reject many dogmas that we accept. They reject many of the decisions of the General Councils. In some cases, they even accept divorce. So that while it is a matter of kindness and a matter of opening the door to them, still it is also a question of safeguarding the faith and not leaning back too far. So those two schools of thought were expressed in general by the speakers this morning. One of them said that he himself was not born a Catholic, having been born in Orthodoxy, and he seemed to assume in his own person the correct attitude to be taken toward the Orthodox. Others mentioned that we should strike our breasts and acknowledge that there had been wrong on both sides in the course of history. We should forget the past and start, as it were, from scratch as of now.

It was suggested by Cardinal Ottaviani that we take up next the Constitution on the Blessed Virgin Mary, which he thought we could do next week and it would have a very good effect at this time, since we are approaching the feast of the Immaculate Conception, if we would close our first sessions with Mary. At the same time, we would extend a further welcome to the Orthodox who share with us devotion to the Blessed Virgin Mary. It was suggested by the Secretary-General that we offer the novena in honor of the Immaculate Conception beginning

tomorrow for the bishops and the faithful of the entire world, again with a view in mind of Our Lady's intercession for the Council.

It was rainy and rather cold Thursday morning, our weekly day off from sessions. I went by to see Msgr. Rossi of the Apostleship of the Sea at the Fate Bene Fratelli Hospital on the island in the Tiber. Literally their name means "Do Well" or "Do Good Brothers". They are hospital brothers. Their hospital has about four hundred beds, rather large. It was the first time that I had the occasion to go there. I stepped over across the way from it to the Church of St. Bartholomew, the Apostle, where his body or his remains are under the high altar. The Tiber was very high this morning because of heavy rains last night not only here but above Rome. I crossed over the old Ponte Fabricio, the bridge which apparently goes back to early Roman times, at the island in the Tiber. The river is a little wider than normal at that point. The island is not very large, large enough for the hospital and the Church of St. Bartholomew, and a few buildings and stores.

I called on Msgr. (Lambrecht), also of the Apostleship of the Sea at the Consistorial Congregation and discussed in general things that have to do with the Apostleship, even though I am no longer connected with it. Still by way of making a courtesy call, by way of bringing news of Father McDonough, the National Secretary, I made the visit this morning.

This afternoon I called on Msgr. (Vionisio) of the Vicariate at St. Cecilia's where he is pastor. I met two Brazilian bishops there and also a French newspaper man and a Benedictine priest and a Jesuit

priest with him, who were seeking a permit to visit the underground excavations at St. Cecilia's.

Returning I stopped at the Church of St. Chrosogonus and prayed at the tomb of Blessed Anna Maria Taigi, a Roman matron of the last century, who left a reputation for great sanctity and, as noted, is already beatified. The Trinitarian Fathers are in charge of the church and people were going to Confession, the first time I noticed that on a week day afternoon; at least several of them were near the confessionals.

Rumors persisted about the Holy Father's illness and the newspapers carried something about it and the L'Osservatore carried a notice that because of the many audiences he had been granting to bishops of various countries, the Holy Father had a recurrence of a slight stomach indisposition and had been advised by the doctors to cancel audiences and he was under medical care. Let us hope that he will regain his normal health and prayers were asked for his recovery.

Sidelights here and there: The lady on the bus who, when someone got up to leave, as I was standing, motioned me to take the seat. Of course, I declined and insisted that she would take it. This happened twice on the same day. I cite it to show that there is after all a spirit of deep reverence on the part of people, even though it will not always show exteriorly.

The African bishop who, being asked by a journalist, a reporter, what he thought of the Council, answered simply, "What do I think of it? This. I have seen the Church. I have seen the Church in the spectacular sense by the simultaneous presence of the episcopate in

its entirety. I have seen her in her strength because the Church has with her visibly through her bishops the faithful of the world". One senses what the bishop was saying, particularly at the Mass opening each session when we join together in the answers and we sing the Credo together at times, for the Enthronization of the Gospel, for the "Laudate Dominum Omnes Gentes", "Praise The Lord, All Ye Nations", or "Christis Vincit", "Christ Conquers, Christ Rules, Christ Reigns." These and similar occasions bring out the realization that the church is present before our very eyes through the persons of her bishops.

Street scene this morning: a funeral -----

TAPE #8

Friday, 11/30/62 -

Saturday, 12/1/62

Street scene, continued: The mourners followed the hearse on foot, despite the slight drizzle falling down. They walked slowly and unperturbed amid all the cars on both sides of them going full speed.

The thirtieth session of the Council took place Friday morning, November 30th, on the Feast of St. Andrew. The celebrant of the Mass, which was the Mass of St. Andrew, the Apostle, was Bishop Charue of Namur, Belgium, who has written among other things a very fine book on Christ and the Church. It was announced that the head of St. Andrew had been placed at the crypt before the high altar for veneration and I went there after Mass, as did many other bishops, to pray before the relic. It is encased in a silver bust of St. Andrew. There were two lit candles and some flowers before it.

Archbishop Domingues de Oliveira of Florianopolis, Brazil, carried the Book of the Gospels for the Enthronization ceremony after Mass. The procession walked the entire length of the nave, as has been customary lately instead of coming in about midway just at the corner near where I am sitting.

Cardinal Spellman presided this morning over the session. Cardinal Wyszynski of Warsaw, Poland, spoke, Cardinal Bea, and, as usual, many others; Archbishop Hermaniuk for the Ukrainians, Archbishop of Winnipeg, Canada, a bishop for the Melkites of Lebanon, Bishop Franic of Yugoslavia, Archbishop Heenan of Liverpool, England, Archbishop

Hayek of Alepco, the Syrian Rite in Syria, Bishop Elko of the Ukrainian Rite, Pittsburgh. Generally, the speakers approved of the Schema with some reservations or suggestions or changes here and there, taking out a paragraph and a page and a line for their observations. It got to the point where everything has been covered rather well and there is some repetition by the speakers, partly because they turn in their paper, at least a summary of it, three days ahead of time so that before they get a chance to speak, others have spoken already on what they planned to say. Thus, toward the end this morning, Cardinal Spellman asked for the Secretary if we were willing to stop further discussion and approve the Schema. A rising vote was taken and practically everyone stood. Thus, we shall vote on that tomorrow.

Meanwhile this morning Bishop Martin of Nicolet, Canada, member of the Liturgical Commission, explained the manner in which the amendments had been arranged, beginning with the suggestions made by the bishops in Council during the course of the past few weeks, and he noted how fifty-nine modifications had been made in the original text. Forty were simple corrections of style and ten were judged of secondary importance and only nine, therefore, are submitted for approval. We voted on these nine one by one, being given separate I.B.M. cards, ballots, for each. After the ballots had been distributed and we had voted, they were picked up. Then about every fifteen minutes or so we were given another ballot for the next vote and at the end, the total was announced for the first five amendments as the others were not yet counted up and they are as follows: with 2,145 present -- the number varied slightly, a little less now and then -- for the first ballot,

2,096 for, 41 against, or "Placet" and "Non Placet", 8 spoiled; for the second amendment, 2,103 for, 34 against, 6 spoiled; for the third ballot, 1,984 for, 150 against. It was the largest "Non Placet" vote we have yet noted in all our voting at the sessions. Spoiled - 5. For the fourth amendment, 2,113 for, 13 against, 9 spoiled. For the fifth amendment, 2,049 for, 76 against, and 10 spoiled. Tomorrow they will announce the balloting or the results for the last four of the nine amendments.

The Secretary-General announced that we would speak next of the treatise on the Constitution on the Church. He observed that while Cardinal Ottaviani's suggestion about taking up the tract on the Blessed Virgin Mary was most appropriate, it was thought more timely to treat on the Constitution on the Church now because of its connection with the tract on the Unity of Christians just now being concluded and the tract prepared on Ecumenism regarding reunion of non-Catholic sects. Hence, we shall take up the Constitution de Ecclesiae, on the Church, tomorrow.

In the course of the discussions this morning, it was brought out rather well that from the historical viewpoint, it can be affirmed that Catholics, as well as Orthodox, have had their faults, have had their share of bringing about the disunion. On the other hand, from the theological viewpoint, it can be stated that the Catholic Church did not cause the schism. It was brought out, also, that the Secretariat for Union has two sections, one for the Orthodox, one for Protestants, and the reason is mainly that a different approach is used with regard to each of these. The Orthodox have much in common with us, having valid sacraments, having devotion to the Blessed

Virgin Mary, and in a sense did not break away in the same manner as the Protestant churches, but simply became, shall we say, dissenters, that is, because of political reasons and many other factors, they walked out, so to say, but took Catholic truth at least until that time even though since they have veered away from many dogmas. The non-Catholic sects on the other hand do not have valid sacraments, valid ordination, nor do they have devotion to the Blessed Virgin Mary, at least as churches, even though individuals, non-Catholics, surely are devoted to Our Lady.

As we entered St. Peter's this morning, I happened to be walking with Archbishop Grimshaw of Birmingham, who remarked that at the First Vatican Council Archbishop (Ullathorne) had spoken for one hour and fifteen minutes and one of those who presented a certain constitution or Schema, a relator, as he is called, had spoken four hours. He recalled how from the book of Archbishop (Ullathorne) it is noted how they had difficulty in hearing one another because of the fact they had no speaking systems as we have now, and even though the entire Council occupied only one side of the transept of St. Peter's and not the main nave as we do now.

I also met and renewed acquaintance with Archbishop Yamaguchi of Nagasaki, Japan, who was at the Propaganda in my time and whom I knew at least indirectly as students in the same classes.

This afternoon I went by the Villa (Tarpania) where I had made my retreat for ordination, but unhappily it is practically abandoned. There is only a gatekeeper and we could not locate him. We could see from the outside looking through the fence or the iron gateway with

bars that the place did seem to be abandoned so I gave up the desire I had of paying a visit to the chapel of that institution where I had made my retreat for ordination.

Going by St. Peter's to call at the N.C.W.C. office to see about shipping some things by air freight, I met Bishop Kien of Thailand, who comes on the bus with us every morning and had a short chat with him and also an archbishop of the Malabar Rite from Kerala, India, whom I see every day, but with whom I spoke today for the first time in English.

Finally, two young boys, thirteen years old, stopped me and asked for an autograph. I asked what school they went to and asked about their parish. One of them said he lived in St. Camillus Parish, a church which I had visited many years back, and the other, the church of Santa Maria in Constantina right near St. Peter's.

The thirty-first general meeting of the Council was held on Saturday, December 1st, with Archbishop Grimshaw of Birmingham, England, as celebrant of the Mass, which was the Mass of Our Lady on Saturday, the second oration of the Holy Spirit. Cardinal Frings of Cologne presided over the session. The Secretary-General, Archbishop Felici, gave us the glad news that the Holy Father is much better and that he hopes to recite the Angelus Sunday from his apartment window overlooking the Piazza of St. Peter's, and that he sends us his blessing and thanks us for our prayers.

The Secretary-General also announced a vote to be taken on the proposal to unite the Constitution on Reunion of Christians with that of Ecumenism and that of the Church. The results were as follows:

2,112 present, 2,068 for, "Placet", and 36 "Non Placet", that is, against, and 8 were spoiled ballots.

Before the Mass this morning, I had occasion to meet Archbishop Guerry of Cambrai, France, who wrote that beautiful book, "Dans Le Christe Total", "In The Whole Christ" in English. I noted how I had read the book and appreciated it very deeply. He seemed to be pleased. I also met Bishop Gaudron of Evreux, France, in whose diocese is situated the small village of Caillouet and mentioned to him that it was my family name and he said that his little seminary was in that town and I mentioned having visited there. Then I also met Archbishop Kiwanuka of Ugandi, who visited in New Orleans some years ago and received a degree at Xavier University.

At the session, Cardinal Ottaviani, as the president of the Commission on Faith and Morals, presented the Constitution on the Church as is the custom when any new constitution or schema is to be considered. It was prepared by seventy members and consultants and then submitted to the Central Commission, the preparatory commission for the Council, and finally approved by the Holy Father. The relator, the one who presents it in detail, as is again the usual custom, was one of the bishops, members of the Preparatory Commission, and he said that great care had been taken in striving to keep in mind those who were baptized, even though they did not profess the Catholic faith, in dealing with this matter of the Church, and at times he noted through the denial of errors, the clarity of truth is brought out all the better. Hence, several errors are reproved in this constitution for that very purpose of bringing out more clearly the dogmatic truths in question.

Speakers were Cardinal Lienart of Lille, France, Cardinal Ruffini of Palermo, Cardinal Bueno of Seville, Cardinal Konig of Vienna, Cardinal Alfrink of Utrecht, Cardinal Ritter of St. Louis, Bishop De Smedt of Brugge, Belgium, Archbishop Lefevre, Superior General of the Holy Ghost Fathers, and bishops from Poland, France, Italy, Congo-Leopoldville. In general, one might state that the discussions centered about first of all the suggestion about eliminating certain chapters since they dealt with matters already covered in other constitutions or to be covered in future ones. Then the exact application and meaning of the term "The Mystical Body of Christ" in reference to the Church, and finally something about freedom of conscience as being a very pressing point brought up by those outside the Church, especially in our day. It was brought out, also, that men are seeking unity outside and beyond their own national unities so that this is, in truth, the hour of the Church with her message of universal truth. At the same time, it was noted this message should be presented with charity, with the love of Christ, and not simply in a dogmatic and in a professorial manner.

The result of the balloting on the last four of the nine points in the liturgy taken up yesterday were announced. All of the ballots were favorable and the highest number opposed in one particular case was 101, still leaving 2,004 in favor of the particular point at issue, so that all the numbers were accepted.

I went over to the Propaganda University, now called since a couple of months ago by a decree of the Holy Father the Pontifical Urban University, named after Pope Urban VIII, who established it in

1627. It had been called Propaganda because it was the University for the Propagation of the Faith, that is, the "Propaganda Fide", but in our days the word "Propaganda" has taken on another meaning, not always very acceptable. Since about 1930 the university buildings are situated at the point of the Gianiculum Hill closest to the Vatican Square so that the building overlooks St. Peter's and the Vatican and can clearly be seen from the Piazza and they, in turn, living there can clearly see the Holy Father when he comes to the window for the recitation of the Angelus on Sundays. There are large grounds, even though from below one would think there was only the building. There are very beautiful grounds and even a playing field. I entered the large (hauli) or the semicircular hall or lecture hall with raised seating, sort of an amphitheatre, and just as I was entering, Archbishop Carinci, one hundred years old a couple of weeks ago, was arriving. He was given a great ovation. He taught liturgy at the Propaganda many years ago, even before my time. In our day, the Propaganda, as we always called it, was situated just off the Piazza de Spagna, The Spain Square, in another part of town, and the original building where the students lived -- of course, we did not live there -- we lived at the American College -- are now found the offices of the Propagation of the Faith, and the places where our classes were held are occupied, I think, by some business firm.

I sat between a bishop from Ethiopia and one from India, from Carala or Malabar. The Ethiopian bishop and I discussed the Mass of the Ethiopian Rite celebrated in St. Peter's the other day and he mentioned that the drums and the clapping of hands and the singing after the Mass in the ceremony for the Enthronization of the Gospel are used

not only in popular chants, but also in church hymns, although not exactly at Mass. His nephew he told me was the priest who made the announcements about the Mass in Latin, as is usually done when a Mass is offered in the Eastern Rite. Some explanation is given, both before and at certain times during the Mass, for our guidance. Archbishop Amissah of Cape Coast, Ghana, sat in front of me and we exchanged greetings. There were many bishops. Most of them, I suppose, were alumni of the school of the Propaganda University.

(Father Madagacionis), Chancellor, presided. He spoke very beautifully and a talk was given on the thesis of the Councils and history, bringing out the point how the Councils are landmarks in history and signify -----

TAPE #9

Saturday, 12/1/62 (contd) -

Tuesday, 12/4/62 (in part)

I visited the chapel of the Urban University and then left by taxi to go to the Maryknoll House where Bishop Comber, the Superior General, had invited some of us to dinner with the Maryknoll missionary bishops. There are sixteen Maryknoll bishops. Bishop Comber is the Superior General, and thirteen were present. One, of course, is Bishop Walsh in prison in China. Another is Bishop (Pachan) in Hong Kong dying partly from the sufferings endured while in prison under the Communists in China, and Bishop Lane, who has just returned to the States recently. One of the bishops, the one from Inchon, Korea, knows Father (Hytas) very well as also Msgr. Mouton of the Apostolic delegation, a priest of the Lafayette Diocese. He was telling me of the glorious harvest of conversions in Korea since the war and of the difficulties of conversion in Japan. Though economically speaking they are better off in Japan, yet for all of that, conversions are few and far between, whereas in Korea where there is still much want and need, still there is a glorious harvest of conversions.

There were some of the bishops from South America, from Bolivia, and other countries, and one from Tanganyika in Africa.

I returned home with Bishop Hunthausen of Helena, Montana and Bishop Macker of Bismarck, North Dakota, who had a small car and who lived right near us at one of the convents where they have accommodations for them.

Upon my return, I met the guest bishops here at the Marist House

who had come for supper. Among them were the bishop of (Ausnobrook), East Germany, behind the Iron Curtain, who is auxiliary, and Archbishop Eris O'Brien of Canberra, Australia, known as the historian of Australia in the sense that he has written a very fine book on the foundations of Australia both as to its historical, its civic, and its religious history. Archbishop Boland of Newark was here, also, for the same occasion. Archbishop Felipe of the Sacred Congregation of Religious here in Rome, a Dominican, and several others whose names I do not recall at present, were here. Father Buckley is very gracious in inviting these guests, thus giving us the opportunity of meeting socially and at leisure bishops from all over the world.

Sunday morning I went to the Church of St. Mary Major, the stational church for this day, the First Sunday of Advent. I had called to make arrangements about Mass, but it seems that the phone never answered. However, everything turned out very well as the Altar of the Crib was free at 8:00 and I was privileged to offer my Mass there after Bishop Grelinger, auxiliary of Green Bay, whom I know very well from seminary days here. It is at this altar of the Crib where is kept a relic, a large piece of the crib of Our Divine Lord at Bethlehem, where I had said my second Mass after ordination, where I have said Mass since on the occasion of the pilgrimage. The young man who served me, about eighteen years or so, is taking up a course in I.B.M. machines, in calculating machines and other such things, and I asked him about himself. It seems that he serves Mass here every Sunday and likes to do it. I asked him if he went to Holy Communion as he should every Sunday and he said, "Not every Sunday, but at times", and I told

him that he should say his prayers a little more slowly, not like the calculating machines of which he had spoken which he is preparing to manipulate. He took that with a smile. I said it, of course, with a smile, too.

I stopped by again for a brief prayer at the tomb of St. Pius V and at the altar tomb of St. Jerome and noticed a rather nice number of people at the Masses being said and noticed a couple asking the sacristan when was the next scheduled Mass and again a lady from New York asked me if there was a 9:00 Mass and I went to the sacristan and got the information for her and told her at what particular chapel it was to be said. I then stopped at a little bar or capuchino, that is, coffee as they make it rather specially with a sort of a cream, which is pressured under steam it seems. Anyhow, it has a little white collar over the brown coffee. Hence, the name "capuchino" or "capuchin" from the brown color, I suppose, and then went to St. Anselmo, intending to go by tram, but finding it rather involved and the time being rather short, I took a taxi. Meanwhile, I spoke to a policeman at the corner of the street who was telling me how to get there and mentioned the statue of some hero, some Greek, he said, on horseback I understood, whose name he could not recall. At least, he said he was a famous man of his day or words to that effect and he said it rather jokingly and I enjoyed his way of putting it.

I arrived just in time for the chanting of Terce, followed by the Solemn Mass of St. Anselmo. There was a good number of people there. I am told that they have a regular clientele on Sundays. There are people who go there especially to hear the Gregorian Chant.

One of the monks directed us in joining in the singing of the Kyrie and the Sanctus and the Credo and the Agnus Dei. It was very inspiring.

I met Frater Ambrose from St. Benedict's, who is here taking his theology course, and Father Richard Mouton, who happened to be present, spotted me and we left together. We stopped at St. Sabina's Church nearby, the church connected with St. Dominic and devotion of the Holy Rosary. We walked from there along the small park where we had a beautiful view of Rome and of St. Peter's and then Father suggested that I go with him to his hotel, the Michelangelo, where Bishop Schexnayder was to be and we would go and get the Pope's blessing and recite the Angelus with him at the Square of St. Peter's. So I went with him by bus and it was a very cold day and a windy day, but a beautiful day with blue skies and bright sunshine. We went to the Square, which was already crowded with very many people and many cars, and shortly after the noon striking of the Angelus from the bells of St. Peter's, the Holy Father appeared and first made mention of gratitude to Almighty God for having averted what could have been very dangerous. He spoke in veiled terms, which I took to mean a reference to his recent illness. Then he recited the Angelus over the speaking system, which reaches all over the Square. We answered from below. Then he gave a short, fervent talk on the holy season of Advent beginning today, the preparation for the birth of Our Savior, and mentioned Our Lady and the Feast of the Immaculate Conception, and exhorted us to prayer and, in general, to prayer for the Council at this time. He closed by giving his blessing and there were loud cheers and waving of handkerchiefs and of hats and blowing of horns for a

long time.

We returned to the hotel nearby and had dinner together, that is, Bishop Schexnayder, Bishop Boudreaux, Father Richard Mouton, and I.

In the afternoon, Brother Dean and Brother Raymond of the Sacred Heart Brothers came to visit me. Brother Dean, as already noted, is from Thibodaux.

Sidelights on this morning's walk with Father Mouton from St. Anselmo's to the bus. We passed by the Villa of the Knights of Malta, I think it is, where we looked through the keyhole and saw once again that beautiful framed picture framed by the long line of trees, framed picture of St. Peter's far away in the distance. Then we walked along the Temple of the Vestal Virgins and the Temple of Fortune, old Roman remains of pagan worship, and then took the bus near the Bridge of Garibaldi across the Tiber.

Celebrant of the Mass for the thirty-second session of the Council this Monday morning was Archbishop Joseph Parecattil of Ernakulam, India. The Mass was in the Malabar Rite and it was the Mass of St. Francis Xavier. It is the Syro-Oriental Rite of the Chaldeans and there was a very happy coincidence that St. Francis Xavier preached in India and so they have a certain claim on him. Cardinal Ruffini of Palermo presided. Archbishop Grimshaw of Birmingham, England, read the relations or presentation to Chapter One of the Liturgy. It was 10:15. Those who spoke today included Cardinal Spellman, Cardinal Siri of Genoa, Cardinal McIntyre, Cardinal Gracias of Bombay, Cardinal Leger of Montreal, Cardinal Dopfner of Munich, a bishop from

Poland, Archbishop Marty of Reims, France, Bishop Gargitter of Bressanone in Italy, northern Italy, Archbishop Hurley, Oblate, of Durban, South Africa, and the bishop of the principality of Monaco, the bishop of Rhodesia, one of Italy.

The result of the voting on the two amendments presented to us as mentioned above about the liturgy were as follows: voting - 2,113, "Placet" or for - 2,096, opposed - 10, and void - 7, and for the second amendment the voting was just about the same.

In the afternoon we attended the weekly meeting of the American bishops at the American College where Father Joseph Clifford Fenton of Catholic University spoke in regard to the matters about the new interpretation of Scripture and other matters that have come up in the Council. He was very professorial, but very, very interesting. He mentioned that he would naturally speak as a professor as he has taught for twenty-nine years.

Before going there, I had stopped at the Church of the Gesu to pray at the altar of St. Francis Xavier on his feast where his right forearm, a large relic, is venerated, the arm of the hand that he used in baptizing. It was brought to New Orleans some years ago when in a sense it had made a tour of the world and where it was received with great veneration everywhere. On that occasion I remember having spoken at the cathedral in the absence of the Archbishop who was at some other function at that time.

The weather for the past several days has been very cold, but with blue skies and sunshine, much more pleasant, in fact, than the deary and very wet November we experienced this year.

Archbishop Jerome Rakatomalala of Tananarive, Madagascar, offered the Mass this morning, Tuesday, the 4th, and Cardinal Camara of Rio de Janeiro presided.

Speakers included Cardinal Frings, Cardinal Godfrey, Cardinal Suenens, Cardinal Bea, Cardinal Bacci, Cardinal Browne, the Dominican, and bishops from France, Archbishop Guerry of Cambrai, Italy, England, Argentina, Germany, Lebanon, Turkey, and one of the Chaldean Rite.

More amendments to Chapter One of the Liturgy were given out today to be read and then balloted upon tomorrow.

Among the things said today about the Constitution on the Church were these: first, that it hardly mentions the Oriental Fathers of the Church by way of citing them as authorities on the various points of doctrine and, also, from someone else, that it is great error to think that the Anglicans are close to us in faith. Indeed, we are bound by ties of charity, brotherly love. On the other hand, while all things should be done in charity, yet always in truth and according to truth, for charity without knowledge, without truth, is liable to err; also, just as the First Vatican Council was known as the Council of Infallibility of the Holy Father, so it is to be hoped that Vatican Council II may be known as the Council of the Church, both ad intra and ad extra, that is, the Church within her own self, her own Constitution as regards her own nature, and the Church as regards her mission to others, to those outside the fold; likewise, the grave problems facing mankind today, problems which the world expects to have the Church at least give some guidance, if not the complete answer, for the prob-

lems of social justice, for the evangelization of the poor, of law and peace on the international scene. All of these things seem to have a definite bearing, a definite meaning, for the Council. This present Constitution on the Church occupies a central place in the Council, questions that the Council of Trent did not get to consider and which were not considered at Vatican I because of its being abruptly closed at the taking of Rome by the Italian troops. These questions should be dealt with during Vatican II. Again it is a question of manner of treating the subject rather than of doctrine that concerns us as regards this Constitution on the Church. Surely we are at one in doctrine. Why then do some speak of a new Constitution being needed and not rather a change of form and some amendments here and there? Finally, the question of the Constitution being too tyrannical might very well be answered by observing that without rights and without jurisdiction and without law, one simply does not live, at least does not live in accord with human dignity. These and other opinions were voiced during this morning's session.

There is a bishop of the Coptic Rite from Egypt, who sits across the way from me at the sessions in St. Peter's. He wears the veil and the head dress of that Rite and, of course, has a nice beard. He was telling me quite frankly that he was once a Monophysite. Really I had thought that one could find Monophysitism only in museums these days. It struck me to have someone actually tell me that he was once a Monophysite, that is, one of that particular heresy who held centuries back that there is only one nature in Christ, and he told me that it is not so easy to convert the Orthodox, and while we should endeavor to est-

ablish lines of communication with them and endeavor to foster the Ecumenical movement, yet some of the Orthodox accept only three of the General Councils, the first three of the seven. Others grant divorce rather easily for any one of seven different reasons. So that he was not too impressed by a desire on their part for a union or by any definite hope of reunion, at least not very soon. That was his reaction.

Tuesday afternoon I attended the showing of the documentary film on the Eucharistic Congress in Munich in 1960 under the auspices and at the invitation of Cardinal Dopfner of Munich. It was in French today. It had been in English last week, but I could not have gone that day. Someone had told me that I should be sure to see it as I figured in the picture and sure enough, in the Agape Feast, at which Cardinal Gracias officiated, I was there with an Italian bishop who helped to give the little buns and the little cup of wine to those sitting at table. The film was very well gotten up and very complete about the entire ceremonies of the Eucharistic Congress and the dedication of the chapel at Dachau and even the rainy nights you could see people with umbrellas trying to protect themselves. It lasted about two hours. Bishop Norton of New Caledonia, the Marist bishop who stays with us, was in prison at Dachau, as I mentioned the other day. He was there for the film this afternoon. I did not even refer to it as it came on the screen lest I bring up memories.

TAPE #9

Tuesday, 12/4/62 (contd) -

Thursday evening, 12/6/62

In front of me was an African Negro bishop of Gabon, newly freed or newly independent territory once belonging to France. It has 500,000 people and a large number of them are Catholic. There are Americans there building a railroad at the present time and the bishop said in French that they are 'chic', that is, rather nice and rather fine to get along with.

It was almost bitter cold as we left, but finally we were able to get a taxi.

I greeted Cardinal Dopfner and told him how well pleased I was with the film. He spoke a little English and I spoke a few words in German, and I took with me four German college students, who happened to be going just where I was going. I was going to the Bernini (Bristol) Hotel where Bishop Greco was host, that is, in the name of Mr. McMullen of the D_____ McMullèn Company, brother of Father McMullen in New Orleans, host to a dinner he was giving to about forty bishops in order to present to them the St. John's University Bryan Press film strips on the catechism. At any rate, since the German College is right near there, these young men came with me. One of them had been an exchange student in Memphis, Tennessee, and spoke English rather well. He knew of Bishop Adrian in Nashville. The others were from various dioceses in Germany. One of them had just been ordained a priest in his last year. After dinner I sat next to Archbishop Sidney, a White Father, now a missionary in Tanganyika. He was high in his praise of the United States, having been there several times

and being very well impressed with Catholic life among us and with the American people in general.

As usual, we came back with Bishop Reed, who has a car here and who usually takes us along whenever we go out together.

This morning coming back on the bus, I was sitting next to Bishop Kobayashi of Sendai, Japan, a Japanese bishop. He told me that he had 11,000 Catholics in his diocese of about 6,000,000 people, and, in general, we had a conversation about the work of the Church and he spoke French -- did not speak English -- he had been educated in Japan. He was very entertaining.

The session of Wednesday, December 5th, was presided over by Cardinal Bernard Alfrink of Utrecht, Holland. Archbishop Manuel da Silveira of Curitiba, Brazil, offered Holy Mass.

The Secretary-General advised us that the Schema for the future sessions, at least a brief summary of what was to be prepared for the next session by the Commissions, would be given to us and balloting was to take place on the eleven amendments to the First Chapter of the Constitution on the Liturgy and three added amendments were to be given us today to be voted upon tomorrow. Then the results of the voting later on were announced for the first four ballots as the others had not been completed. There were present 2,110 for the first ballot. 2,085 voted "Placet" and 14 "Non Placet" and 9 null. Null means at times that when one is absent, even though he may just have gone out for a while, the ballot is marked as null or void. The results of the other amendments down through the fourth varied little. The highest of "Non Placet" votes was for the third amend-

ment. It amounted to 50. The other ballots were relatively the same without much change except for the higher figure of "Non Placet" in this particular case.

Before the voting, Bishop Calewaert of Ghent, Belgium, acted as relator, that is, he read the presentation of the changes in the First Chapter of the Liturgy, the amendments, the reasons for them. It was a rather lengthy paper, but it helped us to be prepared for the balloting. Then the Secretary-General, Archbishop Felici, announced that at noon the Holy Father would bless the people in the Square from his window and recite with them the Angelus since he was not granting any public audience that day. He is still recovering from his recent illness. Thus, it was announced that we would adjourn at 11:45 in order to be out in the Square in time for noon.

The Holy Father, after having recited the Angelus, spoke to the group and mentioned the fact of the presence of the bishops so that in a way, he said, the entire Church was represented this particular day for the recitation of the Angelus. The Pope spoke about his recovery and gave a few words of exhortation and even gave a second blessing at the end of his remarks, as he had given one just after the Angelus. He adds to the Angelus short prayers such as the three Glory Be to The Father's, which he says for the intentions of the Council, which we ourselves say every day at St. Peter's at the closing, the prayer for the Holy Souls, the Requiem Aeternam prayer, and the prayer to the Angel Guardian.

Among the speakers today were Cardinal Ruffini of Palermo and Cardinal Montini of Milan. Cardinal Montini was listened to very atten-

tively because he speaks very rarely and he did give some very worthwhile observations on the Schema of the Church. Patriarch Maximos IV of Antioch, the Syro-Melkite Rite, again spoke in French; Archbishop Florit of Florence, bishops from Argentina, Poland, Italy, the Congo, Spain, Bishop Philbin of Down & Connor, Ireland, a diocese with two cities, that is, a hyphenated diocese, Bishop Renard of Versailles, whom I met here once, and several others. In fact, many of them had to wait over until the next day as the list was too long.

In the afternoon, I visited the Brothers of the Sacred Heart at their General House in Via Casaletto #60, walking part of the way and down to the Trastevere Railroad Station and visiting the Church of St. Francis of Assisi and St. Catherine of Siena built in 1942 during the war and, therefore, having columns, which while they look like marble, still are simply composition. The doors, too, looking like bronze, are simply wood. I was told these things by one of the assistants of the parish. It is in the hands of the diocesan clergy. Rather few churches in Rome are entrusted to the diocesan priests, partly for historical reasons, that the religious orders have had many of the larger churches, and this partly explains the fewness of the vocations to the diocesan priesthood in Rome because many of the vocations that actually do come from Rome are for the various religious orders. It gives a more true picture, therefore, than to say that Rome has no vocations. It has but very few indeed for the diocesan clergy. The priest told me that there were 20,000 souls in their parish and that Mass attendance was rather poor. He admitted that. Even the children -- not too many of them attend, a rather small percentage of those that they have within school age. They have instruction classes, however, and work for the

youth, but again they are shorthanded. He spoke of another parish in the hands of diocesan clergy where there are 40,000 souls with two or three priests in charge.

I met Brother Josephat, the Superior General of the Brothers of the Sacred Heart and, of course, Brother Dean and Brother Raymond, who had come to visit me here. I had a nice visit with the Brothers. I discussed many things with them, their schools, their problems, in the States, particularly, and was shown the room where their work throughout the entire world is described through maps and statistics along about the walls, thus giving a more complete view of their very extensive work, even though they are rather few in number, just about a little over 2,000 members, I think.

They drove me back and I asked them to take me near St. Peter's Square where I passed to pick up some pictures that I had ordered from the photographer the other day, pictures of Council scenes, and then went to the Church of the Holy Souls. That may not be its title, but it is the Church next to the Palace of Justice in the Gothic style in charge of the Fathers of the Sacred Heart.

In the sacristy in a small glass case are several mementos, so to call them, left by Holy Souls who appeared to various persons to ask for prayers. Everything is very well documented, the name of the person who experienced the apparition, the date, the place, and the name of the one who appeared asking for prayers. A few prayer books are stamped with the calling card, so to say, of the soul that appeared, that is, burnt finger tips, a burnt hand in one case on a small wooden panel, and next to it a burnt cross and several other such things.

I was anxious to visit this again as I had been there in my student days and wanted to verify once more what I had seen then and make sure that I had not added anything in my own imagination through the years.

The celebrant for Holy Mass for Friday's session was Archbishop Gantin of Cotonou, Dahomey, Africa, a Negro bishop. We chanted the Sanctus, Agnus Dei, the (Urbi Caritas Amor) at the Offertory and the (_____ventrolis Mater) after the Communion. The Introit, too, was chanted, the Introit of the Mass of the Holy Spirit, in which we joined, of course, not as much as in the other chants. Also for the Procession of the Gospel Book after Mass we chanted the third Creed.

The presiding Cardinal was Cardinal Tisserant, Dean of the Sacred College, and the Secretary-General had many announcements to make. First, he gave us a summary of things that had happened since the opening of the Council. There have been thirty-four general sessions, today's being the thirty-fifth, exclusive of the opening session of October 11th. Five Constitutions or Schematae were presented, that on the Liturgy, on the fonts of revelation, on the instruments of communication, on the unity of the church, and on the Church itself. Thirty-three ballots were taken, one for the Commission members for the sixteen whom we elected to each of the ten Commissions, the second to the four ballots on the Constitution proper, that is, to accept them as preparatory to the work of discussion, and twenty-eight on the amendments to the First Chapter of the Liturgy. Altogether 587 Fathers of the Council spoke and 523 others turned in their papers instead of speaking, mostly for the reason that what they were about to say had been covered already by others. Thus, 1,110 Council Fathers

were heard from, fully a third, a little more than a third of those present.

The results of the balloting on the amendments five through eight on the First Chapter on the Liturgy were announced today. 2,072 present for Number Five, 2,011 "Placet", 44 "Non Placet", 7 null, and the others amounted to about the same with slight changes in the totals. The highest "Non Placet" was for Number Six, that is, 56 voted "No", and a large number were null for Number Eight for the reason that they received their ballot too late. It was the day we went out a little bit earlier for the Holy Father's blessing and for the Angelus outside. However, since the number of those who did not receive their ballots would not have changed the total, the preponderant majority being "Placet", the matter was allowed to stand that way.

The relator, the one who presented the amendments for today and the reasons for them -- there were only two to be voted upon -- was Archbishop Grimshaw of Birmingham, England, a member of the Liturgical Commission.

The Secretary-General announced that the Holy Father granted us permission to give the Apostolic Benediction when we arrived back home and also to say Mass any hour of the day or night from the day of our departure to the day of our return, or if that meant several days needed to return home, then on each of those particular days. He also announced that the Pope had decreed that during the interval from now to September 8th, 1963, the Schemata will again be examined by the Council Commissions working with a special mixed commission, presided over by Cardinal Cicognani, Secretary of State, and he mentioned that the Holy

Father stated at the opening on October 11th that the whole of Catholic teaching was to be reviewed from the needs of the present day, without changing it surely, but adapting the mode of expressing it and presenting it to the needs of our own day and thus this new commission, this special commission, presided over by the cardinal, Secretary of State, will coordinate the work of the other Commissions and the Schemata or the proposed Constitutions will be sent to all the bishops with the faculty of suggesting amendments and they will be given a deadline so to say in order to be sure that they send in their recommendations sufficiently in time.

Tomorrow we shall vote on the entire Chapter I of the Liturgy, which we have voted upon piece meal for the various amendments presented. The result of the balloting on amendments nine to eleven amounted to 2,082 present, 2,054 for, 22 against, 6 null, for amendment nine. Ten and eleven varied but little. Amendments one and two, 2,037 present, 1,917 for, 115 against, the largest amount yet, and six null, and then for amendment two, only 22 against.

Among the speakers were Cardinal Lercaro of Bologna and bishops from Italy, Spain, New Mexico, Bishop Philbin of Down & Connor, Ireland, Bishop Renard of Versailles. Really these were suppose to speak yesterday, but didn't get their chance. Hence, I repeated these names inadvertently. Father Buckley, General of the Marists, with whom we stay here, spoke and did so very well. In fact, his talk was commented on by several. Bishop Hakim of Israel, the Philippines, Archbishop Guerry of Cambrai, France, and others.

Of all things stated and opinions expressed today, one might

note the insistence on a need of a greater love of poverty and a greater manifestation of the poverty of the Gospel on the part of the Church, on the part of her bishops, and on the part of her members in general. It was also stated that the problem of authority and obedience in the Church are to be re-examined from the angle of the dignity of the human person and of the individual liberty of the human person. This is not to say that obedience is no longer needed, but in exacting obedience and demanding obedience, prudence and consideration should be used by those in authority.

By appointment made through Father (Janini) here at the Marist House, I called on Cardinal Ciriaci at 12:30 today right after the Council session at the office of the Congregation of the Council in St. Peter's Square. He was most gracious. I found him better than I thought he would be as I had understood that he had been very ill in recent years. However, he got about his office and seemed his old self and spoke English. He insisted on speaking English, which he speaks rather well. Even in our day, he was learning English, asking us how to say different things at the Propaganda between classes.

Coming back here I hurried out almost immediately afterwards in order to be at the railway station before 3:00 to see Bishop Schexnayder off. He and Father Richard Mouton left by train for Paris to board the Queen Mary Saturday morning at Cherbourg. Bishop John Treacy of LaCrosse, Wisconsin, also left on the same train. Archbishop Cody came over from the Grand Hotel to see Bishop Schexnayder off and after that I went over to the Grand Hotel waiting for the 4:30 reception being given by the Paulist Fathers of St. Susanna with Father Cunningham in charge as pastor in honor of the American

bishops and the non-Catholic observers at the Vatican Council, giving us an opportunity to meet them and giving them a chance to greet us, also, and to discuss things together. Archbishop Shehan of Baltimore gave the welcoming talk and then one of the observers, being asked by Father Cunningham, presided at the table and all the other observers sat around facing us and then we asked them some questions, mainly, as to whether they would make reports to their groups afterwards and what their reactions were. On the whole, the encounter was very pleasant and we had occasion afterward to greet them individually. I said the American observers, but frankly, it was the entire group of them, whether American or not, and most of them were present except for those of the Russian Orthodox ----

I was struck by the fact that most of the observers, at least those who spoke to us, knew English very well, even the one from Egypt of the Coptic Rite. Dr. Grant was among them. I think he teaches at either Yale or Harvard, and several other Americans. Several of them were teachers of Theology at universities just named. There was also one from England and one, I think, from Germany. Afterward at the reception where we had refreshments and eatables, I met one of those who dresses the same way as one of those we met at St. Peter's every day and I mentioned this to him and he said, "Oh, yes, he was one of us. He left us some time ago", meaning, of course, that he had come over to the Catholic Church.

I waited for Father Rene Champaigne as we were to have dinner with Archbishop Cody, but the plans were changed as the Archbishop had another important appointment. So I waited for Father to show up and then we talked for a while and then agreed that we would meet again on Saturday night.

All the observers seemed agreed upon the fact that they had been very cordially treated at the Council. They expressed great satisfaction. One of them said he had already sent in three reports of 5,000 words each to his presiding bishop. Others said they would report on their return home.

The Mass of Friday morning, December 7th, the closing date of the general sessions, was said in the Chaldean Rite. I do not recall the bishop's name. Presiding at the session was Cardinal Lienart of Lille.

Archbishop Carinci, one hundred years old last month, was seen walking up the aisle unassisted except for someone walking near him, but without cane.

Cardinal Konig, Cardinal Lefebvre of Bourges, France, spoke this morning, and bishops from the Philippines, from Egypt of the Coptic Rite, Bishop Ancel, the auxiliary in Lyons, bishops of Chile, Archbishop D'Souza of India, who rides with us every day in the bus, the bishop of Mainz, rather, the archbishop of Mainz, I think, and Abbot Butler of the English Benedictines, Bishop Aponte of Puerto Rico, bishops of Poland, Italy, Austria, Bolivia, spoke.

The Secretary-General said that the Holy Father would say the Angelus with us today by radio from his apartment and the Master of Ceremonies, Archbishop Dante, asked us to remember that tomorrow the closing Mass of the Council on the Feast of the Immaculate Conception would be at 10:00 and celebrated by Cardinal Marella. Gregorian Chant was to be used for the Mass.

Then the list of names for the Commissions were handed out to us for the Commissions at work now and a holy picture of St. Joseph with his name encircled in the Canon Prayer was given to us, also. There was a ballot on Chapter One of the Liturgy, the entire Chapter, after having voted on the individual paragraphs in which changes have been made. The results were 2,118 present, 1,922 "Placet", 11 "Non Placet", 180 spoiled. Apparently all had not gotten the ballot or 180 were not present at the time of the actual voting.

It was also announced that all those who wished to speak on the Constitution on the Church, "De Ecclesia", which we are treating

now, should send in their remarks or their speeches at least by February 18, 1963.

It was also announced toward the end that the Pope would come in person at noon today, which he did, and spoke to us at the closing and expressed the hope that with the session beginning next September and with the work done between now and that time, it might be possible for the Council to come to a final conclusion by next Christmas. He noted that next year would mark the four hundredth anniversary of the conclusion of the Council of Trent. The Holy Father walked with firm step and spoke with firm voice.

We bid one another goodbye as we left, that is, all those whom we happened to meet as we walked out, not knowing whether or not any of them or many of them might be present for the Mass of the feast tomorrow.

By way of postscript, Thursday, yesterday, at 12:30 P.M. after the morning session, I called on Cardinal Ciriaci of the Office of the Council, which is in the building at the end of St. Peter's Square to the right as one faces the Square. I had arranged for an audience with him through Father (Danini) of the Marist House and I was pleased to see him looking so well. I had heard that he had been very ill some years ago, but he seemed to be his old self and insisted on speaking English. Even in our day, he used to speak with us practicing.

Friday afternoon I went to the Madonna della Trevi Fontana where an apparition of Our Lady took place in 1947 to a man who worked for the street car company and who had not only lost his faith, but actually wrote against the teachings of the Church and actually was

writing or preparing to write against the Blessed Virgin Mary. He had gone to this grove of trees, eucalyptus trees, near the Trevi Fontana, which is the place where St. Paul was beheaded, and his children were playing around and one of them, having lost a ball and gone to retrieve it at the entrance to a small cave, stood there in ecstasy and all that he could say was, "Oh, what a beautiful lady", and the other two children, having come near, also stood entranced. When the father went over, he likewise saw the vision and was converted on the spot. Since then he has become a very fervent Catholic and one of the children is now a nun. The family still lives in Rome. The father still works for the railway company, that is, the street car company. There is a small shrine. The Friars Conventual, Franciscans, are in charge. They were told by the Holy See not to press too much the matter of erecting a large church, but to let Our Lady, so to say, urge the matter. Meanwhile, they are collecting funds for a church and there is a sort of a little grotto and an altar. It is very simple. They have a small convent nearby where they stay. I had a pleasant conversation with the friar in charge and I prayed at the shrine where Our Lady appeared. It is well authenticated. There are booklets and pamphlets describing the sequence of events and there are great numbers of people who go there for prayer and on pilgrimage.

From there I went to see Father Gabriel and Father Joseph at the Cistercian Generalate nearby on the top of a hill. Unhappily, Father Gabriel (Bertoniere) of Holy Rosary Parish was absent, having gone to a nearby monastery for the feast tomorrow to help them with the singing. Father Joseph (McCandless) was present and had a nice visit

with him and returned home just in time for supper.

I discussed at some length with Father Joseph the new approach, so to say, to Scripture studies, the literary (garde) being invoked as regards the historical truth of the New Testament, and while I reached no particular conclusions, yet I was anxious to speak with him about this matter as he attends the Biblical Institute and it seems that two professors there have been stopped from teaching because of particular views they were advancing. The whole matter is in a state of flux it seems. Nothing has been decided yet one way or the other.

Saturday morning we went to St. Peter's for the Pontifical Mass by Cardinal Marella at 10:00. We sang the Gregorian Ninth Mass of the Blessed Virgin Mary, all of us joining in, and it was indeed very inspiring to have the whole group thus unite together. Most of the bishops were present for the closing Mass. Those who were to leave had waited to leave after this particular date.

The Holy Father came in after Mass, walking, and spoke about the Council, saying that while there had been some sharp, diversive views among the Fathers, that this really showed a healthy attitude of holy liberty that exists within the Church, and the volume of work accomplished by the first session shows that a good beginning has been made. The bishops of the world in the months ahead should continue their studies in preparation for the second session and the results to be expected from the Council will be of benefit both to the Church and to our brethren who treasure the name of "Christian".

The Holy Father said that the Liturgy was chosen as the first subject to be considered because it defines the relationship between man and

God. Since it is the highest form of relationship, it must be based on a solid foundation of Revelation and Apostolic teachings.

Referring to the fact that five different subjects had been considered since the opening of the Council, the Holy Father concluded that this surely marks a very good beginning.

He noted that, unlike the other Councils, the work of this Second Vatican Council will continue during the suspension of the Council sessions, thanks to modern rapid communications.

He also referred to the newly created Central Committee headed by Cardinal Cicognani, Secretary of State, which will coordinate the work of the various Commissions during the recess, and although the bishops will be busy with diocesan affairs, the Holy Father said that each of them should continue to study and investigate the Constitutions presented to them, whatever may be sent later on.

Saturday night Bishop Tracy, Archbishop Cody, Msgr. Gillespie, Father Rene Champaigne, Procurator-General of the Passionist Order, who is from Lockport, and I had supper together at the Osterio del Orso, mainly as a farewell party and also in observance of the anniversary of the ordination of Archbishop Cody.

Sunday morning, the 9th, we left at about 8:00 by cars for St. Peter's as the bus was not coming today to attend the canonization ceremonies of St. Peter Julian Eymard, St. Francis Mary Croesi, a Capuchin Brother, and St. Anthony Mary Pucci, a Servite priest. The Pope arrived on the portable chair from the sacristy direction, not being carried up the main aisle. The ceremony was shortened somewhat because of his still convalescent stage of health. After the singing

of the "Veni Creator", the Holy Father read the documents setting forth the virtues of the three saints and proclaiming them to be among the blessed in Heaven. He said it was quite fitting that these ceremonies should take place during the Second Vatican Council because it is precisely to the Council that it belongs to secure that this precious jewel of sanctity in the crown which adorns the Church may ever be more resplendent. He went on to point out the characteristics of the lives of the saints to be canonized, the Eucharistic life of Blessed Peter Julian Eymard, devotion to the Blessed Virgin Mary, and the imitation of the Good Shepherd, as virtues in evidence in the lives of all three of the new saints. The customary gift of large candles, of little doves, and other things were presented to the Holy Father, and after a talk by him in Latin, in Italian, and in French -- in French because of the large number from France on account of St. Peter Julian Eymard -- the Holy Father left. It must have been on the doctor's orders. He did not say the Mass as he would normally have done, but instead it was offered by Cardinal Tisserant, Dean of the Sacred College, at the Papal Altar in St. Peter's. This is the first time I saw a Cardinal say Mass there instead of the Pope since I saw Cardinal Merry del Val officiate at the Papal Altar in 1922 for the three hundredth anniversary of the canonization of certain saints.

There were rather few bishops present today, many having left that same morning, and others who remained for the canonization ceremony itself left before the Mass in order to prepare to catch their planes back home. We remained for the entire Mass and afterward in

the Square were present for the Holy Father's reciting of the Angelus and for his blessing.

The afternoon I spent packing in preparation for my departure tomorrow.

At supper at the Marist House I spoke words of appreciation in my own name and in the names of Bishop Reed and Bishop Buswell. I mentioned these things both in English and in French on account of the French bishops in the house. I made a visit to the Canadian sisters in charge of the kitchen today at noon.

TAPE #10

Monday morning at breakfast I bid goodbye to everyone practically, all those that I could reach, to the Brothers, also, and had to leave in a great hurry by taxi to go down to the station, the air terminal right back of the railroad terminal, to catch a bus for (Fumichino) Airport. Happily, everything turned out well and I got there on time. I later greeted Archbishop Cody there. I met Archbishop Howard of Portland, Oregon, with Msgr. Thomas Tobin, my classmate, and we left at the scheduled time of 10:15.

Soon after we passed over the Island of Elba. The weather was partly cloudy and partly sunshiny, back and forth. Then we were told we were passing near Genoa and in about an hour we were passing over the Alps. The snow covered peaks were a beautiful sight. In an hour and forty-five minutes we landed in Paris, that is, at 12:00 noon. We were traveling at about 31,000 feet high at about six hundred miles an hour, I think, around that speed. In Paris the weather was clear with clouds now and then. We stopped about forty-five minutes and were allowed to go into the airport and bought a few things. Leaving, it took us about eight and a half hours to get to New York. While the weather was clear above the clouds, bright sunshine at about 39,000 feet, yet there were strong headwinds up to eighty and eighty-five miles an hour we were told afterwards. One could feel the slight bumps from the plane pressing forward against the pressure of the wind, so to say. Outside of that, it was a normal flight and there was no shaking up of any sort.

Archbishop Carboni, the new Nuncio to Peru, was on board. He and Archbishop Cody were students together in Canon Law in Rome. There were many other bishops aboard with us, for instance, Bishop Hayes of Davenport, Iowa, Archbishop Lacey of San Antonio, and a number of others.

We arrived in New York at 3:45 P.M. instead of 3:00 as was the original schedule, having lost some time, no doubt, because of the headwinds just mentioned. The ground was covered with snow, but the weather was clear. There was sunshine.

I was delayed. I was to catch a 6:00 jet to New Orleans as a matter of fact, but could not leave until 9:00. The jet was first delayed and then cancelled so that I arrived at 11:05 P.M. at the airport here, having left Rome and arrived in New Orleans on the same day.

Despite the late hour, Father Roy and Father (Sollier) were there to greet me, as also Father Edward Boudreaux, Father Earl Woods, and Father Justin Harrell. I appreciated that fact as it was so inconvenient at that late hour for anyone to be out.

Tuesday I slept late as I was really tired when I arrived and offered Mass at about 11:00 in thanksgiving to the Most Blessed Trinity and to Our Lady of Loreto for the stay in Rome, for the Council, and for the safe return home.

By way of presenting a sort of resume of the Council, may I quote from an interview given by Archbishop Heenan of Liverpool on his return to England as given by the Catholic News of New York. "There has been little secrecy about this Council", the Archbishop stated. "Journalists have not needed to work on rumors. Daily

press releases gave sufficient information to enable intelligent questioners to find out all they needed to know. The bishops were scattered in hundreds of hotels and religious institutions throughout the city. Writers, tourists, and business men have overheard and even joined in their conversations. The Council captured the interest not only of clerics but of ordinary Romans. In normal times they might have spent their leisure discussing the opera, a football hero, but in recent weeks they have been taking sides in the disputes on the fonts of revelation. What have the Fathers of the Council been doing? Has it all been worthwhile? There were fascinating and, of course, possibly at times boring addresses. Some bishops came to the microphone passionately convinced that they had a message to deliver to their colleagues on the six continents. Others were like members of Parliament who do not like to admit to their constituents at the end of a session that they have never opened their mouths. Some who spoke did not have very much to say. I listened most eagerly to those who came from the Communist countries", the Archbishop continues. "The entire hierarchy of the Soviet State was never allowed to come abroad. When a bishop from behind the Iron Curtain was speaking, I found myself thinking more of the colleagues he had left at home, some of them in prison, and I wondered if the speaker himself would be allowed to return for the next session. Perhaps by next September he may have lost his liberty. Such men gave us information much more impressive and dramatic than we could have gained from reading. They gave new meaning to the term "The Church Militant". We all have to combat the world, the flesh,

and the devil, but our devils are nebulous; their devils are visible and entrenched. It is all very well for the French or for the English to dispute about the value of the language of the people in the liturgy. Here was bishops whose schools had been closed. Their teaching sisters had been robbed of their right to wear their religious dress. These bishops needed no special gifts of eloquence to persuade us of their need to make the liturgy do duty for parochial schools. I wondered how the Iron Curtain bishops felt when speaking in the hearing of two Orthodox prelates from Soviet Russia. Would no report be required by the Kremlin on their return? The official observers found the reality of this Council quite different from what they had expected. In the very first half hour, they discovered that within the Church there is a very sharp difference of opinion and within the Council, complete liberty of expression. The first general congregation ended in a matter of minutes because the bishops refused to vote on the list of commissioners offered for suffrage, that is, the list of those to be named to the various commissions or committees. They insisted on providing their own list of candidates as well as making their own choice among the candidates. There were soon other examples of the power of the Council over an establishment. The Fathers of the Council decided that before discussion on a Constitution or a Schema, a series of propositions, they must first discuss whether or not the Schema was worth discussing. The most significant such Constitution, the one on Revelation, was not considered worthy of discussion. With the encouragement of the Pope himself, the whole Constitution was sent to a special Commission

to be revised. So the Council has begun. The Council is not a parliament. Its decrees are binding until the end of time. In a true sense the bishops regard their deliberations _____, that is, from the viewpoint of eternity. What a bishop has proposed last month may be voted on by his successor two or three years hence. There is plenty of time. The Church is still quite young. She has seen empires and philosophies and regimes flourish and fade. She must be in no hurry. What appears battles of words today may be seen in two or three centuries to have been vital for the survival and inevitable victory for Christianity". Thus, Archbishop Heenan of Liverpool.

The achievements of this first session must be studied in the overall light of the entire Council, whatever may be its eventual duration. The two months since October 11th have been like a shakedown cruise, a getting acquainted session. Even though it showed that the procedural machinery set up for the meetings was a bit cumbersome for this biggest Council in the history of the Church, the experience gained in these last few weeks will prove most valuable for the second session. The Holy Father himself referred to this first session as a breaking in period. He also likened it to a novitiate and explained that there were flaws in the machinery of the Council because no one here has had any experience in running a Council, he observed. Thus, His Holiness was not expecting perfection at the outset. One might say safely that the accomplishments of this first session lie in elements actually outside the Council itself, but which can and have a very direct impact on the subsequent phases. For the first time in almost a hundred

years, and actually for the first time in the history of the Church practically all the Catholic bishops of the whole world had assembled in plenary session. For many, indeed for most of them, this has been their very first opportunity to come into personal contact with their brother bishops from all over the world. They have been brought face to face with the grave problems confronting the Church Universal. Their own local problems, thorny though they may be, have assumed quite a different aspect when viewed in a global background. Bishops the world over have gained a new insight into their churchwide responsibilities. It was something of a unique experience for an American bishop, let us say, where the Church has been singularly free of any kind of official persecution, to rub shoulders with a haggard and heartbroken prelate from behind the Iron Curtain for whom the Council offered a providential respite from the grinding pressures of life in a police state.

Many of the bishops found it a revelation to see the vigorous and enlightened role asserted in the Council by young native bishops from the recent younger nations speaking with as much clarity and authority as the venerable pastors of age old churches.

The repercussions of all this on the future work of the Council are obvious. Individual bishops are leaving Rome with a more clearly defined sense of really belonging to the Universal Church. They go home with a new group consciousness, with a more penetrating insight into the needs of the Church today, than if there had been no Council.

In this first session, the Fathers got the feel of the Council,

an altogether new experience. They began to take each other's measure. They became acutely aware of new trends in thought and action and saw with greater clarity the close relationship between practical pastoral problems and fundamental theological attitudes. The specifically pastoral aspects of world problems were discussed over and over again and this afforded a special tone and atmosphere for all the Council sessions. Thanks to freedom of speech, all the bishops of the world could engage in the frank exchange of views, even when they were not in agreement with one another, and lend a sympathetic ear to the pleas and the plans of other bishops.

The frequent celebration of the daily opening Mass in one of the Oriental or special Western Rites emphasized the unity and universality of the Church, providing object lessons in some of the themes discussed in the Council. No one could fail to be impressed and to learn the lesson of genuine Catholic solidarity from the moving spectacle of over two thousand bishops participating daily in the dialogue Mass celebrated facing the people.

Thus for observations culled from notes given the bishops on their departure by way of guidance for their possible interviews. An article in the L'Osservatore Romano for December 8th by Father Cyprian (Vegini) of the Order of St. Benedict, one of the experts or (periti) appointed to the Council by the Holy Father states that Chapter One on the Sacred Liturgy on the general principals for reforming it and for fostering it has had the honor, not indeed scheduled at first, of representing the first fruits which the Second Vatican Council begins to offer to the world. In addition to a

general introduction or preamble, it consists of five parts and the purpose of these is that of presenting the general principals upon which the liturgy is based in order to promote it and, in particular cases, to reform it in the sense of bringing it up to date because of some things or some ceremonies having lost some of their meaning for the changing times. From the nature of the liturgy there stems this particular effectiveness, to attain the meaning of the Christian life and, thus, we understand its great importance in the life of the Church, the life of worship, for Christ Himself worships the Most Blessed Trinity through His Church in the liturgy. He is there as our High Priest and our Mediator. Thus, the faithful share with Christ, through Christ, and through the priest representing Christ at the altar in the official worship of Holy Church, and this presupposes an intimate participation by the faithful, participation not only by way of answering prayers, but by way of understanding their need of offering themselves to Almighty God with and through Our Divine Lord at worship. The liturgy then is the exercise of the priesthood of Christ in whom by means of outward signs the sanctification of human souls takes place. The use of the language of the people in readings, lessons, and instructions at Mass and the administration of the Sacraments and sacramentals was approved in the Constitution on the Liturgy.

Thus, all things being duly weighed and considered, this first session of Vatican II got the Council off the ground. With the long range view so proper and natural to the Church, which views all things in the ultimate light of eternity, we can rightly feel that

things are well in hand and that the Holy Spirit will confirm what He has wrought through the inspiration of Pope John XXIII, which brought the Council into being.

May God grant that His Holiness may see the Council come to its final conclusion next December as he mentioned at the closing.
