

A PILGRIMAGE TO THE HOLY LAND AND ROME

Father David Burns, St.Mary Church, La Porte

Monsignor Richard Mouton, St.Mary Magdalen Church, Abbeville

Bishop L.Abail Caillouet, National Shrine of Our Lady  
of Prompt Succor, New Orleans

Houston, September 15,1980      October 16, 1980

Due to his father's death, Father Burns flew Rome-Boston, Mon.Oct.6

Due to his brother's death, Bishop Caillouet Rome-New York-  
New Orleans.Wed.Oct.8

Returning alone, Msgr.Mouton flew Rome-Amsterdam-Houston Oct.16

MONDAY, SEPTEMBER 15 -We celebrated Holy Mass together with Bishop Nold in his private chapel, at 7:30 a.m. We left for the airport at about 12:20 p.m. The Pan-American plane was scheduled to leave at 1:45 p.m. Due to some chute malfunctioning, however, we did not get off the ground until three o'clock, arriving in New York at six o'clock. Our baggage had been checked through to Tel-Aviv. Departure time by TWA Jumbo Jet was moved from 9:30 to ten o'clock. We were 283 persons aboard. The width of the plane allowed for two aisles, and nine seats across: 5 in center and 2 beyond each side aisle. Father Burns occupied S.9, and Monsignor and I S.6 & 7. A father and mother with two babies were seated to my left. They seemed to be about 18 months and 3 years of age. They kept moving back and forth, crying and whimpering until they fell asleep. Dinner was served after eleven o'clock, and a movie was shown at about 2:00 a.m. I managed to relax by dozing on and off. From one o'clock on, dawn began to appear on the horizon, first over Ireland and then over Europe. Orange juice and coffee and one doughnut were served at about 2:30 a.m. TUESDAY THE SIXTEENTH, and we began landing at Charles de Gaulle Airport at 3:30 a.m. (N.O. Time, but really 10:30 in the morning)

We could move about only in a restricted area of the airport, and this included refreshment and rest facilities. We left for Tel-Aviv on a smaller TWA plane at one o'clock in the afternoon. Our route was approximately south-southeast, and soon turned due east. The snow-capped Alps were to our right and then the Tyrolean Alps - in the Tyrol and Austria - for almost an hour, as we flew over northern Austria and then below Turkey in <sup>the</sup> area of Greece. Gradually, we turned southward and flew over Jugoslavia, and then the Aegean Sea dotted with many islands. Reaching the Mediterranean Sea we turned eastward. As we neared the coast of Israeli, we veered southward and were at TEL-AVIV AIRPORT at five o'clock, ending a four-hour flight from Paris - with no change in time. After waiting a long while for our valises to roll off the moving belt until there were no more left - and ours were nowhere in sight, we inquired and were told that they might have stayed on the New York plane and gone on to Istanbul! Mrs. Evelyn Heilborn who had been most helpful at TWA in New York, was reached in ~~Paris~~ <sup>New York</sup> by TWA teletype and gave assurance that the mixup would be straightened out. Monsignor Kamal Bathish, Chancellor of the Latin Patriarch (with whom Msgr. Mouton and Father Burns had been in touch) arrived at the airport in a 9-passenger Mercedes station wagon, from Jerusalem to bring us there. Our entrance into the Holy City was by gradual ascent on a winding highway, well-lighted, to a final height of 750 metres (2437 feet) The opening lines of Psalm 121 came to our minds: "I rejoiced because they said to me, 'We will go up to the house of the Lord. And now we have set foot within your gates, O Jerusalem!' " The trip from Tel-Aviv took about one hour, with Mr. George Shami, Msgr. Bathish's chauffeur, driving. Father Baker of the Springfield-Cape Girardeau Diocese, who had flown with us from Paris - although we had not met on the way - rode in with us. He is on study leave and is to live at the N.D. Center.



The inconvenience of being without baggage, plus the supper hour, (7:30) led us to omit offering Mass today. We were assigned our rooms and had a good night's rest. We are located at Notre Dame Center, a large three-story and basement stone building, with a wing at each end of the central area. It can accommodate some 200 pilgrims. The Assumptionist Fathers of Worcester, Massachusetts, long associated with the Near East apostolate, bought the property and erected the building some thirty years ago - according to my own conjecture. Conditions over which they had no control led them to sell. Apprized of this, the Holy See arranged to buy the building and the property. Being Vatican-owned gives Notre Dame Center international security. The main entrance leads into a commodious lobby which includes the usual information desk, money exchange facilities, post card and souvenir area, etc. Off the lobby, to the rear, is a well-stocked library available to the guests. A sufficiently large dining area to one side, and a snack bar and coffee bar on the other side, make up the central part of the first floor. Some Sisters are stationed at the Center and they have a Chaplain. Daily Mass is offered in the spacious Chapel. Third floor guests can attend Mass from a rear balcony at that level.

WEDNESDAY, SEPTEMBER 17 - The three of us con-celebrated Mass at eight o'clock in the Chapel. At about ten o'clock, Monsignor Mouton and I walked through the NEW GATE just out the Center property, at one's right. Father Burns having been to Jerusalem twice before this, had gone on ahead. We noticed the narrow streets and the stone pavement with slabs of irregular sizes and uneven surfaces. Frequently, a few steps led upwards or downwards. There were many people, most of them carrying bundles and talking to companions as they went along. It was our first venture into the Holy City and, as days went by, we became accustomed to our

surroundings. Despite the walking "hazards" just described, we made it to the HOLY SEPULCHRE from the Center in exactly fifteen minutes. Upon entering we saw a stone slab, some  $6\frac{1}{2}$  x  $3\frac{1}{2}$  feet, held in reverence as the stone on which the Body of Jesus rested for the anointing after being taken down from the Cross, in preparation for His Burial. Nearby, is a smaller stone on which the Angel is said to have stood, as he announced the Resurrection of the Lord to the holy women. Very close by to the left, we stooped very low so as to clear the really low entrance into the Tomb. It is a shelf-like area just about wide and long enough to receive the Body of Jesus. <sup>(+++)</sup> At all these Sacred Shrines, we would kneel to kiss the spot prayerfully. This being his third Holy Land Pilgrimage, Father Burns' path and ours crossed here.

A Canadian Franciscan brought us to the sacristy, to venerate the Column (part of it) of the Scourging. Nearby is kept the sword of Godfrey de Bouillon, first Crusader King of Jerusalem (b. 1060± d. 1100). The sword is massive, and at least four-foot long; his riding spurs are next to it. Below ground level in this area are partly ruined Greek Orthodox and Armenian Orthodox church buildings. On a lower level still, is the area where St. Helena, Mother of the Emperor Constantine, found the TRUE CROSS. The Roman Emperor Hadrian demolished the ruins of Jerusalem in the early second century of the Christian Era and re-named it AELIA CAPITOLINA. His own name was Publius Aelius Hadrianus, and he erected a pagan shrine to Jupiter Capitolinus on the site of the Temple of Jerusalem. The Friar also pointed out to us a stone seat on which Jesus sat during the CROWNING WITH THORNS. At ground level, near the sacristy, we walked up to CALVARY by some very steep steps, each about 10 inches± high, hewn out in the rock. <sup>(+++)</sup> Burial of Jesus in Gospel accounts: Mt. 27:57-60.. Mk. 15:42-47 - Lk. 23:50-53 .. Jn. 19:38-42



I touched, but could not reach to kiss, the spot where the Cross of Jesus was set in the rocky soil. On the way back to Notre Dame Center for lunch, we stopped at a souvenir shop of the Franciscans for post cards, cellophane-protected Holy Land flowers pasted on small cards, etc. At about seven o'clock that evening, our baggage was delivered at the Center, just one day late! Since delays of a month and even much longer have been known to happen in similar cases, we were truly fortunate.

THURSDAY, SEPTEMBER 18 - Up at 5:30, breakfast at seven, left at eight with Mr. George Shami to go to BETHLEHEM for Mass scheduled at nine o'clock. Being delayed by the group just before us, we went down to the cave in which St. Jerome lived and wrote. We saw the ruined church built at the ~~the~~ time of St. Helena, and part of a mosaic of that time. Coming back up and passing through the Church of St. Catherine, large and well-proportioned, with high stone columns, we reached the GROTTA OF THE NATIVITY. Bowing low to pass through a ~~rocky~~ entrance, we came to the Altar of the Nativity over the Manger site. We con-celebrated using the prescribed Midnight Mass text, with Gloria and Creed. We chanted the ~~creed~~, (Credo III) kneeling at the "Et Incarnatus Est." An African nun from Ghana and a Catholic lady from Preston, Lancashire in England, approached the altar as they saw us come to offer Mass, asking to receive Holy Communion. They chanted the Pater Noster with us; and after Mass we all sang "Silent Night." A brass star imbedded in the pavement under the Altar is encircled with the words: HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST. - HERE JESUS CHRIST WAS BORN OF THE VIRGIN MARY. The Latin Patriarch of Jerusalem offers Midnight Mass at the Altar of St. Catherine's, with the Diplomatic Corps usually present - which would not be possible in the exceedingly small area of the Manger Altar. We went to the nearby Carmelite Monastery Chapel, being invited by a lady from

California who acts as liaison with the outside for the Nuns, since they have no "Tourieres" - that is, Sisters outside the enclosure. The monastery was established by French Carmelites in 1875. Presently, there are 13 Nuns.

Walking across MANGER SQUARE, with its little shops and eating places, we continued to the University of Bethlehem, staffed by the Christian Brothers. Brother Joseph Lowenstein from the United States, is President. His Jewish-background name and his Catholic Faith prove helpful at times, in difficult situations. Most of the recent buildings of the University, <sup>erected</sup> with aid from Catholic Relief Services of NCCB-USCC. The students number about 700: - Catholic Arabs, Greek Orthodox, Moslem. The University stands for the Catholic presence in higher education in Israeli. Its graduates sometimes encounter difficulty in securing positions due to various pressures... We also visited the Catholic Elementary School which has about 200 children, taught by the Sisters of the Holy Rosary. It was built with aid from the Southern Lieutenancy Knights and Ladies of the Holy Sepulchre. A visit to the large store of Nissan Brothers, which includes a factory in which they make practically all the stock on hand in religious articles and mother-of-pearl objects, proved very interesting. At about 1:30 p.m. we had dinner at St. George Restaurant on the square in the center of Bethlehem. Suggested by our driver, it turned out to be a good choice. Afterwards, we drove on to HEBRON (Heb-ron) a good-sized city entirely Jewish and Moslem. A large mosque dominates the central area. Religious worship was in progress so that entrance to the mosque was forbidden for possibly an hour. When allowed to enter we were each presented with a small skullcap, lest we should offend by going in bare-headed. The burial places of Abraham, Rachel, Lia, Jacob, Joseph, David,



are believed to be located within this mosque. There were many Rabbis wearing frock coats and turban-like headdress, <sup>reading</sup> - really droning out - prayers from copies held in their hands. All the while their heads kept bobbing up and down rhythmically. While respecting their beliefs, it was all very depressing to us and we felt lonely among so many people. Out in the street little boys with donkeys, eager to have their pictures taken, presented a refreshing sight. On our <sup>away</sup> return to Jerusalem, we visited a Parochial School of 400 children - Arab Catholics, Greek Orthodox and Moslem - built by the the Knights and Ladies of the Sou.Lieutenancy. - Joy and liveliness surrounded us. We also visited the Jerusalem Diocesan Seminary. There are about 100 seminarians, including minor and major. On the Priest-Director's invitation, I spoke encouragingly to them and the three of us gave them a joint blessing. One student in Deacon Year is a convert from South Carolina, Richard Van der Water by name. The Rector invited him in to tea with us so that we might converse at leisure. We got back to Notre Dame Center at about 7:30 p.m., after a long and profitable day of pilgrimage.

FRIDAY, SEPTEMBER 19 - We left at eight o'clock, driven by Mr. Shami, and before long turned into a wide boulevard with beautiful flowers along its neutral ground. We drove past the Knesset (Parliament Building) to our right a short distance from the roadway. Not much farther on, to our left, we saw the Public Library, with its separate building a little in front of it housing the QUMRAN SCROLLS. (confer page 20, bottom, & 21-22 for descr. in extenso.) A ride along winding hill roads brought us, after some 25 minutes, to AIN KARIN and the church on the spot of the Birth of St. John the Baptist. We knelt to kiss the engraved marker on the floor below the altar. The church was built at the time of Constantine. Falling into ruins in the course of the centuries, it was rebuilt by the Francis-

cans in 1795. Some of the floor mosaic work is from the original church. We continued by car uphill toward the Church of the Visitation until the end of the road. From there onwards one must go afoot. The climb was long and steep. After a short distance, I stopped and sat on a ledge. A group of 10 pilgrims (4 from N.Car. and 6 from S.Car.) passed me walking up. All were non-Catholics and friendly. After a while my two fellow-pilgrims returned, and I walked down with them to the car. We then <sup>returned</sup> continued towards the Church of the Ascension of Our Lord, reverencing the spot - marked by a stone - whence He went up to Heaven. Nearby is the Pater Noster Church in the immediate area where Jesus taught His Apostles the Our Father. An arched portico arrangement next to the church provides wall surface abundant for displaying the OUR FATHER in letters set in tile squares, for all possible languages and dialects. A little way down the road from this area, there is a beautiful view of Jerusalem with the Dome of the Rock standing out. It is the magnificent mosque built over the ruins of THE TEMPLE ON MOUNT MORIAH. We drove on to BETHPHAGE (Lk.19:28-35) where the two disciples sent by Jesus found the donkey tied; loosened it, and brought it to Jesus for His Triumphal Entry into Jerusalem. Close by, we came to the church of DOMINUS FLEVIT. It marks the place where Jesus "coming within sight of the city, He wept over it and said: 'If only you had known/ <sup>the path</sup> to peace this day'" (Lk.19:41-44)

A large window, extending the full height and width of the church wall facing Jerusalem and the site of the destroyed Temple, affords a panorama leaving one enthralled over the realization that here it was where Jesus wept over the City. Close by and a little below towards one's left, is the GARDEN OF GETH-<sup>suffered</sup>SEMANI where Jesus/ His Agony even unto sweating blood. (Lk.22:39-44) Construction of the Shrine-Church here has left unchanged the rocky



area and the olive trees; and the altar is set right there. As olive trees are known to last several thousand years, it is quite possible that these are the actual trees of that night of the Agony of Christ. If not, probably trees sprung from their shoots. The Franciscans gave us sprigs of olive and other mementoes. All three of us offered Mass in concelebration at the altar mentioned. Just in front of it is a massive rock formation about 12 foot square. We returned to Notre Dame Center for lunch, and I used part of the afternoon to come up to date with this diary. Retiring at ten o'clock, I arose at four.

SATURDAY SEPTEMBER 20 - We left at 5:45 a.m., walking to the Holy Sepulchre and Calvary. (same route as Wed.) Entering, we faced at once the stone slab described at top of Page 4. Going to the sacristy, we awaited our scheduled time to vest for Mass. There was a large number of pilgrims, with 4 or 5 priests waiting to offer Mass at the Altar of the Holy Sepulchre. Msgr. Mouton and Father Burns offered Mass at the two side altars on Calvary, at 6:30, while I offered at the central altar, at seven o'clock. Words simply fail me as I reflect in wonderment on having offered the Sacrifice of the Mass on the very spot where Our Lord offered Himself for us on Calvary! Walking down from Calvary, I joined my companions in the Holy Sepulchre area where a group of pilgrims were at Mass. The Franciscans sang the Kyrie...etc. in Gregorian Chant, with the pilgrims joining in devoutly. After breakfast at the Center, we left at 11:15 for the Latin Patriarchate by way of the Jaffa Gate. Proceeding with the city wall to our left for 2 or 3 blocks, we took a left turn for another block, then a right turn to the Patriarchate entrance. Unlike the Patriarchate of the Greek Rite, this Latin Rite<sup>CRF</sup> is more recent. It was established by the Pope at the time of the Crusades, since Latin Rite Catholics of the European countries accounted for the great majority who reclaimed the Holy Land and Jerusalem

from the Moslems. After the Fall of Jerusalem to the Moslems, and during the rule of the Turks after 1453, the patriarchal bishopric remained vacant, and the Friars of St. Francis of Assisi were assigned the Custody of Shrines of the Holy Land by the Pope. In 1848, Pope Pius IX restored the Latin Patriarchate. At present, it includes the territories of the Holy Land, Jordan, the Isle of Cyprus, the Island of Rhodes, etc. The present Patriarch is Turin-born James Beltritti. During the visit to Italy of a former Patriarch, seeking vocations for the Holy Land, Seminarian James volunteered. He completed his seminary training in the Holy Land, and has remained there ever since. He has several Auxiliary Bishops, each assigned to one of the territories mentioned above. His Chancellor is Monsignor Kamal Bathish, Arab. Besides his mother tongue, he speaks English, French and Italian fluently. We had been invited by His Beatitude, the Patriarch, to lunch at which it had been decided he would confer on Monsignor Mouton and me the Pilgrim Shell and a certificate testifying to our Pilgrimage to the Shrines of the Holy Land. Father Burns had received his on his first pilgrimage, and was a guest with us today. There are 3000 members of the Equestrian Order of the Holy Sepulchre in the world, and 700 are in the United States. The Patriarch is a good conversationalist, explaining to us many of the intricacies in maintaining the position of the Church in a non-Christian area.

SUNDAY, SEPTEMBER 21 - We left at 8:15 a.m. with Mr. George Shami, in a roomy Mercedes. We drove out the Damascus Gate, northward. In one half hour, we were at BIREN, some 12 miles from Jerusalem. It was here that Mary and Joseph realized that the Child Jesus was not in the caravan on the way back to NAZARETH. He was then 12 years old. (Lk. 2:41-50) Some miles farther, we passed BETHEL, where Jacob spent the night on the way to his mother's family.



(Gen.28:16...) In a dream,he had a vision of a ladder reaching from earth to heaven,with angels "going up and down on it." We drove past SHILOH,where the Ark of the Covenant rested for some time. We came to JACOB'S WELL where Jesus,"tired from His journey,sat down at the well" (Jn.4:6) It is in the care of the Greek Orthodox Church. A monk in charge was very friendly and drew water from the well for us to drink. Mount Garizim and Mount Ebal are in this area,and can be seen at a distance. It was on these that Moses decreed a blessing on Garizim and a curse on Ebal.(Deut.11:26-29) As we continued driving along, we passed by ENDOR where SAUL consulted a witch to be put in contact with deceased SAMUEL. (I Samuel 28:8-19) Farther on,we came to the ruins of SEBASTE where Herod the Great had his summer palace. He had rebuilt the city and named it for Caesar Augustus. Only some columns, partly broken off in many instances,remain at this point. A mile or less to the right better preserved ruins are seen. It may be here that John the Baptist was beheaded by Herod (the second) We stopped for lunch at JENIN - the ancient ENGANNIM where Jesus cured the 10 lepers and only one of them - Samaritan - returned to give thanks.(Lk.17:12-19) In this area is also DOTHAIN,where Joseph caught up with his brothers, and was sold by them to Ishmaelites going down by caravan into Egypt. (Gen.37:25-28) - - - Our driver passes along this route frequently and he had chosen a restaurant typical of the area,where we were served well-prepared local food. We continued at about 12:40 p.m.,arriving at NAZARETH at 1:15 It was extremely hot at this time of day,and the church was closed from 12 till 2 p.m. We tried to find a bit of shade ,and a kind person let us stay within a kind of recessed doorway. After what seemed a long time, the church entrance was opened and we walked down a flight of steps to the beautiful church erected in recent years. It adjoins the older church,under the altar of which

an inlaid inscription reads in Latin: HERE THE WORD WAS MADE FLESH. This would be the location of the house where the Blessed Virgin Mary dwelt, and the inscription localizes the spot where she would have been at prayer, when the Angel Gabriel was sent by God to her announcing the Divine Plan for the Incarnation. (Lk.1:26-38) We were directed to the altar in the new church for Mass. The three of us con-celebrated, and then walked down to the lower church to kneel at the spot of the inscription just mentioned. Here, too, Knights and Ladies of the Holy Sepulchre from many nations shared in building this great shrine.

As in other cities and towns of the Holy Land, the streets of NAZARETH are very narrow and crowded. One can picture JESUS MARY AND JOSEPH treading these same streets...Joseph's carpenter shop...with Jesus as his apprentice...Mary going to draw water at the town well. We continued towards CANA. The same pattern consisting of an original church later suffering from the ravages of time and incursions of hostile people, obtains here. A majestic church built by the Franciscans in the late 1700's is well kept. In the surrounding courtyard area, a large earthen jar, similar to those used at the Marriage Feast (Jn.2:1-11) We were told that young couples often request to exchange their marriage vows in this church at Cana.

Upon leaving CANA, we proceeded towards MOUNT THABOR, driving up by a winding road with frequent hair-pin curves. It is well-banked but not too wide, by any means. It took us about ½ hour to reach the summit at about 1850 feet above sea level. The mountain gives the impression of being much higher because it rises rather suddenly from the surrounding valley. Fully halfway up, busses drive into a wide parking area, and taxis are provided for passengers to continue to the summit. On the way up as high as the



parking area, groves of olive trees abound. Beyond, however, shrubs and rocky terrain are about all there is to see on the landscape. The road is barely wide enough for cars to meet. We arrived at the Franciscan Hospice and the magnificent Church of the Transfiguration, at about four o'clock. The hospice includes a central hall measuring possibly 100 feet long by 35 wide, where pilgrims can have meals provided by a community of three Italian Sisters of Mercy. Their Convent area is to the right of the pilgrims' hall. To the left of it is the Franciscan Monastery area. Two priests and a brother form the community. Our cells were on the floor above this level. The basilica is two flights of steps lower than the hospice, due to the sloping terrain, and at a short distance away.

MONDAY, SEPTEMBER 22 - We left at 8:30 a.m. our driver having remained overnight. In 12 minutes we had come down to the road at the foot of the mountain. After we had passed the parking lot for busses, dwellings became more frequent and olive groves. Later, groves of almond trees, then some banana plants and orange groves were seen along the road. These are along the shore of the Lake of Tiberias (also called Genesareth or, the Sea of Galilee.) Farther on, we drove by the ruins of MAGDALA. Excavations have been made here by the Franciscans. The connection the Friars have with the Holy Land began with St. Francis himself. In 1219, during the Fifth Crusade, he traveled to the Middle East and, at Damietta, tried in vain to convert the Sultan of Egypt. (New Cath. Encyclo. Vol. 6, p. 29) After Magdala, we soon came within view of the MOUNT OF THE BEATITUDES. (+) The present church was erected in 1937 by the Italian Nation, as the inscription states. Mussolini helped financially. It is octagonal in shape, providing a panel-like area for each Beatitude to be written out on one of the eight bays. The architect, Signor Antonio Barluzzi, (+) Mt. 5:1-12

made his studies at the Roman University. He devoted himself to the shrines of the Holy Land as his apostolate. He became a Third Order Franciscan, was a guest in monasteries of the Order, prayed the Divine Office, and went to daily Mass with the Franciscans. He built seven of the recently constructed Holy Land churches. A truly saintly man, Signor Barluzzi died poor.

At the church, we met the American Embassy Consultant stationed at Tel-Aviv, and his wife. They are Philadelphia Catholics. The Fathers and I offered Mass at ten o'clock. Sister Salvina Mifasud, Maltese, previously in New Jersey and now assigned here, prepared the vestments for us. Since there is no resident priest at the Shrine, the Most Blessed Sacrament is not reserved. As the "recessional" after Mass, we sang "Faith of Our Fathers." We had lunch in the well-equipped building the Sisters staff for pilgrims passing through. I met a mother and daughter from Brescia, and we spoke about St. Angela Merici and the Ursulines and New Orleans. Driving down from the Mount, we came to the ruins of CAPERNAUM, and walking down to the water's edge, dipped our feet in the waters of the Sea of Tiberias. Nearby, we came to the site where Our Lord told Peter: "FEED MY LAMBS...MY SHEEP." (Jn.21:15-18) A small recently-built church replaces the ruins of former churches at this site. Ruins of a 2nd. century synagogue are also seen. The plain of Genesaret and BETHSAIDA - birthplace of some of the Apostles - are close by. A grand view of the SEA OF GALILEE reminds one of Our Divine Lord.

TUESDAY, SEPTEMBER 23 - Having returned to our "base" on Mount Thabor, Father Burns offered an early Mass in the Basilica, and Msgr. Mouton and I followed him at eight o'clock. Brother Cornelius Harper, whom we first met on arrival Sunday evening, pointed out to us the mosaics depicting Transfiguration scenes.



These are in the apse, back of and above the altar area. Made in the Vatican Shops in 1924, they were brought here in sections for installation. Part of the apse wall includes stones of the ancient Benedictine church here on the Mount, and also of the subsequent Crusade Church which fell into ruins during Turkish rule when it was forbidden *to build* any new church. The present spacious and well-proportioned basilica was erected in 1924 by Architect Barluzzi (refer to Mt. of Beatitudes). The original roof was of alabaster, allowing the light of day to show through - and reminding one of the dazzling light at the Transfiguration. (Mt. 17:1-8) Leaking joints, however, resulted in substituting another material. A wooden trapdoor in the sanctuary floor opens on the top of the mountain: 2000 feet (or less.) At the entrance to the church, to the left, is a chapel dedicated to MOSES, with a 4th. century *mosaic* reset here. It includes small crosses in the design, certifying that it was made before the year 431, when Emperor Theodosius issued a decree forbidding cross designs in pavement walked upon. The chapel to the right (as one faces the apse) is dedicated to the Prophet ELIAS, since he and Moses appeared with Jesus at the Transfiguration. To one's right (Elias' left) untouched animal sacrifice of pagan priests; and to Elias' right, Sacrifice to the Lord completely burnt up. (I Kings ch. 18) A 4th. century mosaic is here in its original location, and an arch from the ancient Benedictine church was reset here. Outside the church, a bust of Pope Paul VI commemorates his visit in 1964. Brother Cornelius showed us a mustard plant, and some of its seeds in the palm of his hand: small like a speck.

Pilgrimages come up almost every day; the United States, France, Germany, Ghana, were represented today. Padre Antonio Berardi is Superior of the Community. He came here soon after

the British in the 1920's. He has relatives in the United States, and was visited here. - Brother had given us a DDT sprayer because of mosquitoes at night. Cisterns in the area collect rain water and mosquitoes appear. We were advised to keep our shutters and windows closed until ready to go to bed, and extinguish lights before opening the window. That worked pretty well, though I did hear some buzzing until falling asleep. Our schedule had provided for resting and prayer all day Tuesday here on the mountain. At sunset, the view from the balcony at the end of "pilgrim hall" showed lights being turned on in villages and towns at a distance and below this highest point.

WEDNESDAY, SEPTEMBER 24 - Our driver, Mr. George Shami, had gone back to Jerusalem Monday night to work there Tuesday. He returned early this morning and we left at 8:10, driving down Mount Thabor in 20 minutes. We passed through mostly level country in the Plain of Esdraelon. There were olive groves, cotton fields, banana plantations. The banana bunches are covered with cloth bags tied above the bunch, to keep birds from picking on the fruit. We arrived at HAIFA (pop. over 200,000) around nine o'clock. It is a highly industrialized port city on the Mediterranean, carrying on much commerce; and includes an important cement factory. Our driver knew the location of the Carmelite Fathers and Brothers at "Stella Maris", part of the way up from the road. Arrangements had been made for celebrating Mass there at the Sacristy Altar instead of in the CAVE of ELIAS, since it would be a more quiet place - because of the flow of visitors at the Cave. Father Gabriel Barry, O.C.D. (Order of Discalced Carmelites) told us of having visited at the Carmel in Lafayette in 1970. The Cave of Elias is the place where he hid from Ahab after the pagan priests had been killed. (I Kings 19:7) We drove up to the Monastery of Discalced Nuns a short distance further up.



The Sisters came from France in 1892, living in a convent at the foot of Mt. Carmel in Haifa. As many sisters suffered from illness there, they moved to their present location slightly up the mountain, in 1936. It is a well-built stone convent within view of the Mediterranean. Mother Angele is Prioress. She received us in the parlor. She is Italian, but the language of the community is French, stemming from a centuries-old agreement between Turkey and France guaranteeing a protectorate for the Catholic Shrines of the Holy Land. Of the total number of 17 nuns, 6 (and one aspirant) are Italian - 2 French - 2 Egyptian - 1 Lebanese - 1 Spanish - 1 Japanese - 3 Israeli Arabs. Included in this total number are 2 Tourieres or, Out Sisters. (Address: Soeurs Carmelites, Mont Carmel, Haifa, Israeli, Box 9047)

Coming down, we drove along the highway which affords a full view of the Blue Mediterranean. The countryside is only slightly undulated. There is much cultivated land growing various crops. Continuing towards Tel-Aviv, we stopped at CAESAREA, built by Herod the Great in 25 B.C., who transformed its tiny bay into a seaport, and named the enlarged city in honor of Caesar Augustus. It was here that CORNELIUS, a pagan centurion of the Italian Cohort, saw a vision of an angel (Acts Ch.10) who told him to send for Peter at JOPPA. St. Paul was kept prisoner at Caesarea until sent to be judged by the Imperial Court at Rome. There are many ruins here; some, such as the amphitheatre, are well preserved. Continuing towards TEL-AVIV, largest city in Israeli and its CAPITAL, by order of the United Nations charter establishing the STATE OF ISRAELI in 1948, we stayed on the outskirts, with the commercial activity between our route and the sea. Taking an easterly direction we arrived at the Trappist Monastery of LATROUN, some 18 miles

from Jerusalem. This is probably the site of EMMAUS (Lk 24:13-32) There are ruins of a mosaic pavement in this locality. Another site not far away, a Franciscan Monastery, also claims to be the original Emmaus. The Marquise de Nicolay, born in Paris (1811) lived in this vicinity and left a reputation for sanctity. She was buried here at the Trappist location. Her Cause for Beatification has been introduced. The Monks gave us a snack, refreshments, and were very cordial. Arriving in Jerusalem we concluded a four-day pilgrimage in GALILEE.

THURSDAY, SEPTEMBER 25 - Today, we walked from the Centre to the DAMASCUS GATE in 25 minutes, coming into a market with a large crowd of buyers and sellers. There was much confusion. Carts pulled by horses, donkeys, moved in the middle of it all; yet no one was run over! Continuing, we turned left on the VIA DOLO-ROSA, arriving soon at the entrance to the Convent of Notre Dame de Sion. But for the inconspicuous name-plate, it is almost indistinguishable from the unbroken wall of facades. Within, however, a warm greeting welcomed us and we were directed to the Chapel of LITHOSTROTOS (Gabbatha in Hebrew - Jn. 19:13) The pavement there dates back to the time of the PASSION OF OUR LORD, and it was marked off for soldiers' games. A few squares with such markings are anchored to the side wall. I offered Mass with Monsignor, Father Burns having Mass at another Shrine. It was from the window at the street that PILATE presented Jesus Crowned with Thorns to the crowd, saying: "ECCE HOMO" - "BEHOLD THE MAN." One could imagine hearing the retort: "CRUCIFY HIM!" (ibid. 6)

Back at the Center for lunch, I stayed in and wrote cards and read in the Library.

FRIDAY, SEPTEMBER 26 - Offered Mass here in Notre Dame Chapel at 6:20 with Monsignor; Father Burns at seven.



After breakfast, we left for JERICHO at eight o'clock. We went along the road passing in front of the Damascus Gate and, soon after, came by the animal market day, with sheep and goats for sale in great numbers. The countryside becomes mountainous and absolutely, dry, barren. Still, goats could be seen here and there, munching dry grass, shrubs. In the rainy season from October till March, we were assured that these dry areas are green with vegetation. At one turn in the road towards Jericho, some ruins of the ancient city are to be seen. It was in this area that, at the signal agreed upon by JOSHUA with the Israelites for the blowing of their horns, the wall collapsed and Jericho was left open for them to storm it by frontal attack. (Joshua 6:20-21)

Farther on, we came to the present Jericho. The inn of the Good Samaritan is said to occupy the place to which Our Lord referred in the parable. (Lk. 10:25-37) The spot where Jesus cured the blind Bartimaeus (Mk. 10:46-52) is pointed out; and the sycamore tree up which ZACCHAEUS CLIMBED -- -- -- NOTE: TURN TO PAGE 19 AT THIS POINT. Page 18-A had been added because of re-typing a number of pages with too narrow a margin for binding together in a folder.

INTERESTING USEFUL DATA NOT PREVIOUSLY GIVEN IN THIS ACCOUNT: State of Israeli is 7992 Sq.mi. in extent - Compare to Louisiana: 48,000 plus - Israeli population: 3,800,000 plus - Louisiana: just over 4,000,000 - Population of Jerusalem: 325,000 plus - Number of Catholics in the Holy Land: LATIN: 46,000 - MELCHITE: 40,000 - TOTAL: 86,000 plus. ----- GREEK ORTHODOX: 60,000 (New Catholic Encyclopedia Vol.7 Page 891)

The Ecclesiastical Equestrian Order of the Knights of the Holy Sepulchre was instituted by Godfrey de Bouillon in 1099, taking its name from the Holy Sepulchre, where its members were knighted. Pius IX gave ~~the~~ the re-established Patriarchate (1847) the faculty - through its Patriarch - to confer Knighthood. Leo XIII establ. the Dames (Ladies) The Grand Master (named by the Pope) is now Cardinal Maximilien de Furstenberg. - Four Lieutenances in U.S. - Sou. Western, Northern, Eastern.

"to see Jesus." Lk.19:1-10) The downgrade is easily noticed as one approaches the DEAD SEA. It is the lowest spot on earth: 1200 ft. below sea level. Seeing mountains on both sides of the road, one is not aware of such a great depth. There is a hotel near the sea, but a sign reads that swimming is forbidden. The area is uninviting. I read that "colossal salt slabs" are at the southern end of the Sea. Sodom and Gomorrah come to mind at once. (Gen.ch.19) Back-tracking in this diary entry: On the way to Jericho we passed at some distance from the Mount of Temptation (Mt.4:1-11) We could see, clearly, a single file procession of Greek Orthodox monks in cassocks with cowl, climbing up the steep ascent of the mountain in zigzag pattern.

Driving back towards Jerusalem, the ascending grade is quickly sensed. About two miles from the Holy City, we stopped at BETHANY, where Martha and Mary lived with their brother Lazarus. There was a church there already in the 4th. cent. A grating set in the pavement opens on part of the mosaic floor of that time. A second church built at the time of Emperor Justinian and later ravaged by time, was succeeded by a third one erected during the Crusades. Wooden trapdoors open to view ancient mosaic pavement. Finally, some 30 years ago the Architect Antonio Barluzzi (refer to Mount Thabor) built the present the beautiful domed church.

Having returned to Notre Dame Center, I chanced to meet, in the lobby, a Mr. Beck and his daughter, whose son and brother was just ordained a Franciscan, and is stationed in Cincinnati. He had served at Our Lady of Good Harbor in Buras (N.O. archd.) during his deacon year. There is good library just off the lobby, where I looked up historical data on several occasions. Information about street addresses, money exchange, postcards, stamps, etc. are all handles at a desk in the lobby.



SATURDAY, SEPTEMBER 27 - Sabbath Rest is from sundown Friday till sundown Saturday. There is no traffic and perfect quiet on the streets. The Moslem day of rest is Friday; it does not affect the day's activity as much as the Sabbath, probably because they are not as numerous here. Every night of the year, however, the muezzin - the crier - stands in a minaret or other lofty place to call the people to prayer at stated times. We heard him often, awakened at three o'clock in the morning. In the daytime we hardly noticed the call because of other sounds.

THE JEWISH FEAST OF TABERNACLES, lasting one week, began Thursday. Bannerettes are attached to the light standards. There is a festive mood, and a great procession is scheduled for next Tuesday. It is the Autumn harvest, during which the Old Testament Jews lived in huts made of branches, etc. The Hebrew name was SUKKOTH. The observance was reminiscent of their ancestors' life in tents in the desert, after the Exodus.

SATURDAY, SEPTEMBER 27 - Offered 6:30 Mass here in the Chapel with Monsignor. Father Burns, an early riser, had gone out to one of the holy places. I spent the day here, while the Fathers went out. I spoke to the Sisters of St. John rhw Baptist who "staff" the Center. They were founded 100 years ago by an Italian priest, to work for the poor. There are four of them here: 1 Italian, 1 American, 1 Puerto Rican, 1 Zambian. I spent some time in the library reading from "The Dead Sea Scrolls and the Bible" by Charles F. Pfeiffer. (Weathervane Books, New York, 1969) In 1924 ±, a shepherd boy herding goats near Khirbet Qumran, went after one which had disappeared in a cave, and entered. He saw jars containing scrolls...told others...brought to Bethlehem market...delays, refusals to buy followed. They were finally sold, in part, to

a Professor at the Hebrew University, and in part to St. Mark's Syrian Orthodox Monastery. Eleven caves containing at least 400 manuscripts were found until 1969. 700 is the number given in the Scrolls Building at the Museum in Jerusalem. Of these, 200 contain biblical passages. Others are about the laws, prescriptions, etc. of the Essene Community at Qumran. Some are fragmented, due to dampness, rats... "the ultimate in jigsaw puzzles" (Prof. Frank Cross) Excavations have made it possible to reconstruct the daily life of members of the Qumran Community even down to a large room or hall with a dried-up inkwell, showing that room to have been used as a scriptorium where scrolls were written or copied. (from last 6 lines of previous page to this point: book mentioned.)

Our table guests at supper were Messrs. Jay Voorhies (Lafayette) a cousin of Msgr. Mouton, and David Ireland (Cleveland) Both are in Second Theology at the North American College in Rome, and assigned to pastoral work at St. Peter in Gallicantu for 2 months this summer. It is the church (and parish) "of the Cockcrowing" at the place where St. Peter "going out, wept bitterly" (Mt. 26:75) I met and spoke to an African Sister from BURUNDI who had been missioned to Brazil, and is now studying here in Jerusalem. She is a member of the DAMES DE MARIE and her name is Sister Inez.

SUNDAY, SEPTEMBER 28 - The three of us left by taxi at 9:30 a.m. for BETHANY, arriving in about 10 minutes. (refer to visit on 9/26 for details) We offered <sup>at</sup> 9:50 a.m. Some persons/ <sup>came</sup> near the altar when they saw us beginning Mass. Father Burns gave Communion to a good number, from the Tabernacle. After Mass, we sang "I am the Resurrection and the Life" near where Our Lord raised Lazarus to life. Met several men from Mexico City... pilgrims from Ecuador... South Africa... Father Moran from Baton Rouge



Waiting for the taxi to return in an hour, as agreed, someone called my attention to a woman sitting at her doorway, saying that she had ten children and was in great need. She approached and I gave her 10 shekels (about \$2) She was grateful, and showed it by bringing a stool for me to sit while waiting for the taxi. At lunch, we met 4 French priests all of the same diocese (Corderrez??) in south-central France. One had been sent to Georgetown for special studies. All were so pleased to hear Monsignor and I speak French, and without accent -as they remarked. In the afternoon, all three of us went by taxi to the special building at the Hebrew Museum, erected to resemble an earthen jar with cap, to house the DEAD SEA SCROLLS. (refer to pages 20&21) The most important scroll, from the viewpoint of a copy of Isaiah ante-dating the Birth of Christ, is the complete Book of Isaiah with Chapter 40 following immediately after Chapter 39 without a break, and the whole dating back to the year 100 Before Christ, (or: B.C.E. = Before the Christian Era, as given there) The date corroborates the Prophecy of the Virgin Birth as spoken truly ante factum. Back at the Center, I met two African priests from Uganda, mentioning my presence at the canonization of the Uganda Martyrs in 1964, and Cardinal Rugambwa's gift to me of their relics. Monsignor Kamal Bathish, Chancellor of the Latin Patriarchate of Jerusalem, was invited by Father Burns to supper with us. Born in Nazareth, he has brothers and sisters who live in or near Nazareth. Besides his native Arabic, he speaks English, French and Italian with perfect command of those languages.

SIDELIGHTS: Women carrying baskets resting on a small cushion, balanced on their heads without steady hand. They learn to walk very erect...Men on donkeys, sometimes <sup>a</sup>walking beside donkeys loaded with brushwood till the donkey can hardly be seen... man on camel, now and then...camel resting, chewing...

Monday, September 29

All three of us walked down to the Holy Sepulchre at 5:30 a.m. in slightly over 15 minutes. Father Burns was chief celebrant of Mass. We bent down to clear the low entrance to the altar area. Easter Sunday Mass is always the text used. This also applies to the special mystery honored at each of the Shrines - Annunciation, Nativity, Agony, Calvary. Frere Jean Marie Chartrand, the Franciscan Brother we met the other day, greeted us in the sacristy.

Archbishop William Carew, the Apostolic Delegate to the Holy Land, had invited us to dinner at noon. He sent his chauffeur for us at about 12:15. We went in cassock and with sash. The Delegation was established in 1948, even though the Holy See has withheld from recognizing the State of Israel. Unofficial diplomatic status and diplomatic pouch are nonetheless accorded the Delegation. It is situated in a building erected by Croatian and other national groups as a center for their pilgrims to Jerusalem. The chapel windows are in "chiaroscuro" - black on white glass. They depict Sts. Cyril & Methodius, St. John Nepomucene etc., Slavic Saints. When sold to the Holy See, a story was added. The Delegate, his secretary - Msgr. Astolfi, and Msgr. Cerano live there and have their offices also. Archbishop Carew was born in Newfoundland. He studied at the University of Ottawa (Oblates of Mary Immaculate) Selected for the Diplomatic Service of the Holy See. I happened to see him during the Vatican Council, when he was in the "entourage" of Pope Paul VI. The Archbishop was very friendly, and a good conversationalist at table. He was in no hurry to see us off.

It had been previously <sup>agreed</sup> that Monsignor Bathish would come to the Center at six o'clock to drive us up to MONT JOIE, from which height a beautiful view of Jerusalem spreads out before one's eyes. The road up the mountain is very narrow.



hardly wide enough for cars to meet. Military manuevres were in progress at the summit,cluttering up the restricted area for parking. As it was almost dark and a cold breeze was blowing,I remained in the car. The "others" walked some distance a bit higher to an area of activity. The name given this vantage point comes from the fact that pilgrims arriving near Jerusalem from this direction, had their first view of the city -and this was their JOY. Because of the narrow road and its hair-pin curves, in a moment of irreverence I re-named the mountain MA PEUR!<sup>+++</sup> Coming down,at one turn away from the road,Monsignor pointed out to us the Tomb of Samuel. Near the City we drove by Mount Scopus and then by the Mount of Olives. We were back at the Center by 7:15. Monsignor Bathish was the guest of Father Burns with us at supper.(+++ Mt.Joy vs.MY FEAR!)

TUESDAY,SEPTEMBER 30 - Offered Mass in the Chapel at the Center. Wrote a letter of appreciation to the Delegate ,for the dinner and the visit; and the three of us signed it. Spent some of the morning in the Library. A Catholic Arab professor was teaching two Sisters (of the Center) Arabic. They wrote down the Our Father in arabic characters,and then recited it for me. At three o'clock I walked up to the JAFFA GATE area,about two blocks from the Center,to "review" the Feast of Tabernacles Procession. The units came marching by in step and briskly,chanting as they did so to maintain their "spirit". There were many military groups. some including a number of women. Frequently,young boys and girls and youth groups,all waving small banners or other distinctive insignia. Some apparently unorganized groups marched by in endless succession. I remained about a half hour,returning then to the Center. The impression I gained was of good order,and great determination to tell the world Israeli was here to stay as a nation.

After supper I talked to a German couple sitting on the sun-porch adjoining the dining hall. They were from Darmstadt, and we found a common bond in Father Hajtas, New Orleans Army Chaplain, whom they know well. They had been to Lourdes, and praised the spirit of devotion experienced there.

WEDNESDAY, OCTOBER 1 - Offered Mass in the Chapel. At nine o'clock, left by taxi with Msgr. Mouton for the TOMB OF THE BLESSED VIRGIN, opposite the Basilica of Gethsemani, in the care of the Greek Orthodox. We walked 44 steps down, then 2 or 3 more to the Tomb, turning right to enter an edicule (=small house shrine) by bending very low to reach the Tomb. It is open, and can be looked into through glass placed between it and the marble slab above the Tomb. From the Virgin's Tomb we went down some steps into a crypt where three altars have been erected. A painting above the center one shows Our Lord praying in the Garden of Olives; above the right altar, Jesus being betrayed by Judas; above the left, the Assumption of Our Lady into Heaven. Coming out in the open and walking a short distance, a good view is had of the Kidron Valley which lies between the Mount of Olives and the walls of Jerusalem. The Tomb of Absalom, a large structure, is also in full view. We then passed through the LIONS GATE, so named because the figure of a lion in bas-relief is on each side of the gate archway. It is also named ST. STEPHEN'S GATE, since a tradition says he was stoned to death here. We walked up a narrow street to ST. ANN'S CHURCH cared for by the Custody of the Holy Land. It is said to be the site of the house of Saints Joachim and Ann, parents of Our Lady. A rather small but beautiful church, restored in 1924, is reached by going down 15 steps to a room where Mary is said to have been born. A statue of the Infant Mary is in a crib above the altar. On the grounds outside,



are ruins of the POOL OF SILOAM (Probatina Piscina) Jesus, curing the blind man, told him: "Go, wash in the pool of Siloam." (St. Jn. 9:7) Excavations have shown the remains of the five porticos. Up the street, we came to the FIRST STATION of the VIA DOLOROSA - Jesus is Condemned to Death. It is inside the Franciscan courtyard, to the right. The SECOND STATION is across the courtyard, to the left. There is a large painting of each station. We paused in prayer at each spot. We continued to Notre Dame de Sion Convent and saw the location of the ECCE HOMO balcony. Only a small opening indicates it. The pavement where horses were driven through is grooved to prevent them from slipping. A short way up the street we turned right, away from the Via Dolorosa and towards the DAMASCUS GATE. The area was not crowded today. By gradual ascent we reached Notre Dame Center at eleven o'clock. Alone at table for supper (as the Fathers had gone out) the waiter asked if a lady might sit opposite me. We conversed in German and English. She is a retired Professor of Archaeology at the University of Cologne. Born in Cologne, lived in Dusseldorf after the War because of the devastation, and returned to her home city later. She is a Catholic; has travelled extensively in the Holy Land, Greece and Turkey. She had thought of becoming a Carmelite, and corresponded for several years with Mother Pauline at Lisieux - Sister St. Teresa.

THURSDAY, OCTOBER 2 - Offered Mass at seven o'clock in the Chapel, remaining here this morning. It was rather cloudy but there was some sunshine at times; the wind was from the south, indicating the approach of the rainy season. I did some reading in the library, particularly about the Holy Land. At five o'clock, Monsignor Bathish came by to drive us to the other EMMAUS only about 25 minutes away. The Franciscans are in charge.

The church is recent, built over the ruins of an earlier one. across the square from the church there are ancient ruins of a religious house. An Italian pilgrimage from Milan came up by busses. They sang one hymn after another, and were a happy group. A short distance farther up, the Salvatorian Sisters - a German Foundation - have a convent. They are the same Sisters who staff Salvator Mundi hospital in Rome. Here, they have a Home for Aged Women. They took us <sup>visiting</sup> in some of the recreation area, dining room, chapel; and we met and spoke to several of the ladies. There is a joyful spirit all around. We gave a general blessing. We spoke to the Chaplain, Father Philip Joachim, of the Greek Melkite Rite. We were back at the Center by 6:20 p.m. The "turn-over" of pilgrims averages every 2 or 3 days, and those who stay longer are the exception - as we were privileged to be!

FRIDAY, OCTOBER - OUR LAST DAY.

We celebrated Mass at 7:00 a.m. here in the Chapel. <sup>3rd.</sup> Father Burns received a telephone call from home (Boston) saying his father was given 48 hours by the Doctors. He was well when Father left him after a nice visit not very long before our departure. I took care of all my bills, etc. As agreed, Mr. George Shami came to get us at 4:50 p.m., in his nine-passenger Mercedes. We had made our farewells all around. Msgr. Bathish came with us as also Francis, Mr. Shami's 19 year old son about to enter university. We arrived at Tel-Aviv around 5:35 p.m. We were stopped at the entrance barrier and presented our passports. Only one bag (Father Burns') was looked into quickly, and that was all. At the airport, Monsignor Bathish spoke to the Customs Officers and they let us through. Alitalia booked all our baggage through to Rome. Then, good-bye all around, and Monsignor and Mr. George Shami and Francis left us, while we went upstairs and got our boarding passes. It was then just 6:00 p.m.



After a long stay in the waiting room, we were in flight at 7:30 p.m. sharp. It was a four-hour trip, without turbulence to speak of. A snack was served aboard. At 11:30 p.m. we landed at Fiumicino Airport, named for Leonardo da Vinci. Monsignor Burton Mouton of Lafayette, in the service of the Holy See and named to the Office of the Sacred Congregation for the Propagation of the Faith, met us on arrival. By permission of an airport official whom he knows, he was able to come right up to us and saw us through customs without delay. As the Holy Land area is one hour ahead of Europe, we set our watches back to 10:30 o'clock. Upon arrival at the Columbus Hotel, built almost 50 years before the Discovery of America, we lost no time checking in and retiring for the night. The Equestrian Order of the Holy Sepulchre owns the hotel, and a slight reduction is granted members. Monsignor Burton is a cousin of Monsignor Richard, fellow-pilgrim.

SATURDAY, OCTOBER 4 - IN ROME. The church of Santa Maria in Traspontina is on the Via della Conciliazione (as is the Hotel Columbus) and practically opposite to it. The Calced Carmelite Fathers are in charge. There was a sizeable number of people present for the Masses which followed about  $\frac{1}{2}$  hour apart. We awaited our turn. After "getting organized", we had lunch at FEDERICO's nearby, suggested by Father Burns who had been there on a previous visit to Rome. We walked to St. Peter's in the afternoon, a distance amounting to some three blocks along the Via della Conciliazione and then through the Piazza. We went to the sacristy to confirm our Mass hours at St. Peter's Tomb, Sunday morning. ---- It was rumored the Pope would appear at his window for the evening Angelus since he was to be absent Sunday. .... thousands were milling around... but still no Pope! Supper at the Columbus. Found out Sunday morning that the Holy Father had addressed Conv. of Italian Seamen at 9:00 p.m. in the Court of St. Damasus.

SUNDAY, OCTOBER 5 - Msgr. Mouton wished to con-celebrate with me at St. Peter's Tomb instead of waiting till nine o'clock. Cardinal Parecattil of India celebrated before us in the Malabar Rite. Father Burns followed him, and then Msgr. and I. Open grille work back of the altar affords a clear view of the Tomb. A number of people present. 17 received Communion. Spoke briefly about my First Mass here in 1925. Back at the Columbus, we left at 11:15 for Babington's Tearoom at the Piazza di Spagna (Spanish Stairs) It is a well-known English spot. There were no taxis anywhere around, and we walked a good way on the Via before hailing one. At 1:30 p.m. walked to nearby San Andrea delle Fratte. The MINIMS, a Mendicant Order founded by St. Francis of Paola in 1435 at Paola in Calabria, Italy, are in charge of this church and parish. It was here, at the altar of the Blessed Virgin, that she appeared to Alphonse Ratisbonne, a Jew. So bitterly anti-Christian was he that he could not forgive his brother Theodore for becoming a Catholic. Stopping in this church (by chance?) on Jan. 20, 1842, he was suddenly converted after a vision of the Blessed Virgin. He and his brother became co-founders of the CONGREGATION OF NOTRE DAME DE SION, for the conversion of the Jews. (New Cath. Encyclo, Vol. 12, p. 93) We continued towards the Trevi Fountain in slight rain, seeking cover at deep entrance doorways now and then... At the American College, Via dell'Umilta, 30, (my alma mater) we met some priests, went to the chapel, venerated the painting of Santa Maria dell'Umilta.... returned to the Columbus. At 6:00 p.m., all three of us went to the Ristorante Pancrazio on Piazza Biscione, It is set in the ruins of the Theatre of Pompey, and has "flavor."

MONDAY, OCTOBER 6 - At 6:45 a.m. walked to St. Peter's with Msgr. Mouton for Mass. Father Burns came by for his last visit and to bid us good-bye, as he was going to the airport for a flight to Boston for his father's funeral Tuesday.



We offered Mass at the Altar of Pope St. Leo IX, left of the Altar of the Blessed Sacrament. In the afternoon we went to a religious articles store on Piazza Farnese. We then walked towards the right to the Church of St. Bridget of Sweden, at the corner of the piazza and Via Montserrat. The cloistered Bridgettine Sisters had exposition of the Most Blessed Sacrament. They chanted the Divine Office in Italian, adapted to the former Latin melody. It was devout, unhurried prayer. A plaque at the rear commemorates the visit here of Pope Paul VI on the 600th. Anniversary of St. Bridget.

When about to retire at the hotel, a telephone call from my nephew Bernard in New Orleans, at 10:30 p.m. told of my priest-brother being critically ill. Reservations had been made with Pan-American Airlines for my return flight Tuesday at 10:25 a.m. The time factor and the hotel night desk closing both led me to postpone departure till Wednesday, despite the thoughtful Tuesday scheduling arranged for me.

TUESDAY, OCTOBER 7 - Walking to St. Peter's in time for opening of the doors at seven o'clock, Monsignor Mouton and I offered Mass at the Altar of Our Lady of Czestochowa in the crypt. We went to Pan-Am office to confirm reservation for Wednesday. While in the area of St. Susanna Church, "assigned" to American Colony in Rome, we visited briefly; as also at San Bernardo across the street. Cistercians are here, and Paulists at St. Susanna. In the afternoon, Monsignor and I went to St. Mary Major, where I had offered my second Mass after Ordination. Walked from there to the SCALA SANTA, said to be the staircase (28 steps) used by Our Lord in the Guard Hall of Pilate; and brought to Rome by the Empress Helena, mother of Constantine. One goes up kneeling, pulling oneself step after step by using the stone guard rail for "leverage."

We went across the square to THE BASILICA OF ST. JOHN LATERAN, Cathedral of the Pope, where I was ordained to the Priesthood. Unlike my custom on previous visits, I did not offer Mass, but spent some time in prayer at the Altar of the Most Blessed Sacrament, above which is venerated the Last Supper Table (flat surface). Coming out, saw no sign of any taxi! Walked and walked....to the Colosseum, then father still to Piazza Venezia where we finally found a taxi and returned to the hotel for supper - and packing!

WEDNESDAY, OCTOBER 8 - Up at 5:30, Divine Office but no Mass today. (church not open, for one reason) Everything in readiness by seven o'clock. Hurried breakfast, left by airport limousine at 7:30 sharp. Monsignor Mouton came with me to see me off. Arrived at about 8:15, went through routine about checking in....waited....finally in flight by 11:15 a.m. At 12:15 we were flying over Spain, a north-northwesterly course. Passengers aboard: 405 - Crew of 20. - 10 seats across. A couple who were very friendly - Mr. & Mrs. Mario Piacentini of Bridgeport, Conn., sat next to me. It was a nine-hour flight, with some apprehension as a door right back of us (to our side) began leaking air. Crew members came and stuffed a blanket in the lining crack. Fortunately, we were already<sup>d</sup> over land - Newfoundland - when this happened. We landed in New York at 3:15 p.m. (9:15 p.m. Rome time) A gentleman from the New York office of my nephew's Company met me as I got off the plane, giving me a letter from him announcing my brother's death Tue. night - Feast of the Rosary! I had offered Mass for him, that he might recover, Tuesday morning at St. Peter's. "Eternal rest grant unto him, O Lord!.....Both in life and in death we are the Lord's..." (Liturgical verse; and Rom. 14:8).....Three Pilgrims left together; three returned separately. God's Holy Will be done!