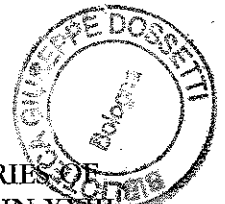


dation. This may have caused as much harm as confiscations and bonfires of books. Baldini and Spruit conclude that it is reasonable to presume that some authors decided not to publish out of fear of the possible consequences.

Some historical ironies emerge from the documents. In 1587 Pope Sixtus V appointed Paolo Sarpi (1552-1623), then procurator general of the Servants of Mary, as a consultant to the Congregation of the Index charged with censoring books. In the early-seventeenth century the Congregation of the Index banned many of his works. The censor became the censored.

Tome 4 begins with short biographies of authors whose books were subject to proceedings noted in the documents. Then come lists, charts, and diagrams: lists of edited documents and authors of these documents, a chart of Holy Office trials and Index proceedings, a list of consultants to the Congregation of the Index, and analyses of the licenses requested and granted. An enormous bibliography of about 3000 primary and secondary books cited, plus documents from other archives and libraries follow. Tome 4 concludes with an index of names.

This is an enormously useful work that belongs in all scholarly libraries. Scholars of science, of the Church, of the Index and Inquisition, and other disciplines and topics will be grateful to the authors.



THE NATIONAL EDITION OF THE DIARIES OF
ANGELO GIUSEPPE RONCALLI/POPE JOHN XXIII:
A BIBLIOGRAPHICAL ESSAY

BY

FRANK J. COPPA*

- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 1: Il Giornale dell'Anima: Soliloqui, note e diari spirituali.* By Angelo Giuseppe Roncalli/Pope John XXIII. Edited by Alberto Melloni. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 1987. Pp. 1, 545. €50,00. ISBN 978-8-890-11070-8.)
- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 2: Nelle mani di Dio a servizio dell'uomo: I diari di don Roncalli, 1905-1925.* By Angelo Giuseppe Roncalli/Pope John XXIII. Edited by Lucia Butturini. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. xlviii, 598. €50,00. ISBN 978-8-890-11075-7.)
- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 3: Tener da conto: Agende di Bulgaria, 1925-1934.* By Angelo Giuseppe Roncalli/Pope John XXIII. Edited by Massimo Faggioli. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. 1285. €50,00. ISBN 978-8-896-11800-9.)
- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 4: La mia vita in Oriente: Agende del delegato apostolico, 1935-1939.* By Angelo Giuseppe Roncalli/Pope John XXIII. Edited by Valeria Martano. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2006. Pp. xxxvi, 823. €50,00. ISBN 978-8-890-11077-5.)
- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 4.1: La mia vita in Oriente: Agende del delegato apostolico, 1935-1939.* Edited by Valeria Martano. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2006. Pp. xxxvi, 823. €50,00. ISBN 978-8-890-11077-5.)
- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 4.2: La mia vita in Oriente: Agende del delegato apostolico, 1940-1944.* Edited by Valeria Martano. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. xxii, 865. €50,00. ISBN 978-8-896-11801-6.)
- Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 5.1: Anni di Francia: Agende del nunzio, 1945-1948.* Edited by Èti-

enne Fouilloux. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2004. Pp. xxx, 595. €50,00. ISBN 978-8-890-11071-6.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII.5.2:Anni di Francia:Agende del nunzio, 1949-1953. Edited by Étienne Fouilloux. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2006. Pp. xxiv, 727. €50,00. ISBN 978-8-890-11079-1.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 6.1: Pace e Vangelo:Agende del patriarca, 1953-1955. Edited by Enrico Galavotti. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. xxix, 997. €50,00. ISBN 978-8-890-11074-0.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 6.2: Pace e Vangelo:Agende del patriarca, 1956-1958. Edited by Enrico Galavotti. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. xxvi, 811. €50,00. ISBN 978-8-890-11076-4.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 7: Pater amabilis:Agende del pontefice, 1958-1963. Edited by Mauro Velati. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2007. Pp. xxxvii, 569. €50,00. ISBN 978-8-890-11072-6.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 8: Pace e Vangelo. Agende del patriarca 1: 1953-1955. Edited by Enrico Galavotti. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. xxix, 997. €50,00. ISBN 978-8-890-11074-0.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 9: Pace e Vangelo. Agende del patriarca 2: 1956-1958. Edited by Enrico Galavotti. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2008. Pp. xxvi, 811. €50,00. ISBN 978-8-890-11076-4.)

Edizione nazionale dei diari di Angelo Giuseppe Roncalli-Giovanni XXIII. 10: Pater amabilis. Agende del pontefice, 1958-1963. Edited by Mauro Velati. (Bologna: Istituto per le scienze religiose, Fondazione per le scienze religiose Giovanni XXIII, 2007. Pp. xxxvii, 569. €50,00. ISBN 978-8-890-11072-6.)

Angelo Giuseppe Roncalli, whose pontificate lasted from 1958 to 1963, is perhaps one of the most beloved popes of the twentieth century and hailed by some as “Il Papa Buono” or “Good Pope John.” Liberal Catholics and reformers have praised him for invoking the updating, or *aggiornamento*, of the Church; his call for its *aperturismo*, or opening, to the contemporary world;

and his convoking the Second Vatican Council in October 1962 to achieve these and other progressive changes, while preserving ecclesiastical unity. His encyclicals¹ such as *Princeps Pastorum* of November 1959 (“On the Missions”), *Mater et Magistra* of May 1961 (“On Christian and Social Progress”), and *Pacem in Terris* of April 1963 (“On Universal Peace in Truth”) are known worldwide.² In the year 2000 he was beatified alongside Pope Pius IX (1846–78).

Although the official papers of his pontificate in the Archivio Segreto Vaticano (ASV) remain closed, John XXIII certainly is the best known pope of the century. This flows from the fact that, unlike a number of other popes of the age—especially his aloof and taciturn predecessor Pius XII (1939–58) who, just before his death, ordered many of his private papers burned³—the outgoing and talkative Roncalli expressed himself openly and often on religious and secular issues, both verbally and in writing. Indeed, from time to time Roncalli concluded that he had to be more reserved, talked too much, and needed to curb his tongue—even with those with whom he was close.⁴

Roncalli revealed his inner thoughts and expressed concern over a series of religious, clerical, and career issues over the years. He did so in a series of diaries, journals, letters, and other works from adolescence to old age while a student, priest, secretary to the bishop of Bergamo, diplomat, patriarch of Venice, and finally as pope. Following John’s death in 1963, some of these writings were hastily published with the assistance of Archbishop Loris Francesco Capovilla, who had served as John’s personal secretary and was named the executor of John’s literary works. In 1964 the first Italian edition of John’s *Il giornale dell’anima* appeared, followed by his *Lettere ai familiari* (Rome, 1968), *Lettere 1958-1963* (Rome, 1978), and other writings.⁵ The compilation of the original edition of the *Journal of a Soul*, which included John’s commentary from 1895 to 1962, proved more devotional than scholarly in its construction. Nonetheless, it aroused great interest; in the first year

¹Dr. Coppa is professor emeritus of history at St. John’s University in New York and associate editor of the *New Catholic Encyclopedia*.

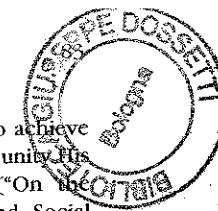
²English versions of John’s encyclicals can be found in *The Papal Encyclicals, 1958-1981*, ed. Claudia Carlen (Raleigh, NC, 1981), V:5-129, and online at http://www.vatican.va/holy_father/john_xxiii/encyclicals

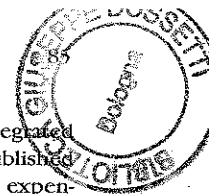
³His five other encyclicals (*Ad Petri Cathedram*, June 1959; *Sacerdotii Nostri Primordia*, August 1959; *Grata Recordatio*, September 1959; *Aeterna Dei Sapientia*, November 1961; and *Paenitentiam Agere*, July 1962), although less well known, are hardly unknown.

⁴*Pater amabilis. Agende del pontefice, 1958-1963*, ed. Maura Velati (Bologna, 2007), p. x.

⁵“Spiritual Retreat of 1927 in Slovenia” in *Il Giornale dell’Anima. Soliloqui, note e diari spirituali*, ed. and annot. Alberto Melloni (Bologna, 2003), pp. 305–07, here p. 305.

⁶These volumes were all edited by Capovilla and published in Rome in Storia e Letteratura editions.





of its publication, it was translated into French, English, German, Spanish, and Portuguese, as well as a number of non-European languages.

As early as January 1986 Alberto Melloni⁶ expressed his conviction “that *Il Giornale dell’Anima* provided a crucial point for a better understanding of John XXIII” and attributed some of the weaknesses of Peter Hebblethwaite’s biography, *Pope John XXIII* (New York, 1985), to his failure to grasp the core of *Journal of a Soul*.⁷ Convinced of its centrality, Melloni edited and annotated the first critical issue of the *Journal of a Soul* (Bologna, 2003). Its preparation and publication brought to the fore the question of its relationship to Roncalli’s other diaries and writings, as well as the need for an integrated compilation.

In 1999 Nino Andreatta, president of the Foundation for the Religious Thought of John XXIII, noting the historical importance and cultural influence of John’s writings, proposed the creation of a national commission to publish an integrated and critical edition of all his diaries.⁸ A ministerial decree created this commission on January 16, 2001. After the honorary committee assigned to the project was consulted,⁹ work commenced on this edition in January 2001, led by Giuseppe Alberigo of the University of Bologna. Following Alberigo’s death in 2007, its work was brought to completion by Melloni.¹⁰ A group of scholars collaborated in the project, which, in 2008—exactly fifty years after Roncalli’s election as pope—announced the publication of seven titles in ten volumes with some 6500 pages of text. It represented an important achievement. However, a year after their presentation, Melloni noted that the body of Roncalli’s writings was immense, and com-

⁶Alberto Melloni teaches contemporary history and the history of Christianity at the University of Modena in Reggio-Emilia, and directs the Bologna foundation for the study of the religious thought of John XXIII. He has published widely on church-state relations in the twentieth century as well as on John XXIII and the Second Vatican Council.

⁷Alberto Melloni, “Pope John XXIII: Open Questions for a Biography,” *The Catholic Historical Review*, 72 (1986), 51–67, here 54.

⁸The commission included Giuseppe Alberigo, University of Bologna; Mario Benigni, Seminary of Bergamo; Monsignor Giuseppe Croce, Archivio Segreto Vaticano; Carlo D’Adda, University of Bologna; Gabriele De Rosa, University of Rome “La Sapienza”; Gianfranco Fioravanti, University of Pisa; Étienne Fouilloux, University of Lyon; Agostino Giovagnoli, Catholic University of the Sacred Heart, Milan; Claudio Leonardi, University of Florence; Melloni; Carlo Ossola, Collège de France, Paris; Andrea Riccardi, University of Rome; and Cardinal Roberto Tucci, the Vatican.

⁹The committee was composed of Monsignor Loris F. Capovilla, titular archbishop of Mesembria and former secretary to John XIII; Cardinal Franz König, emeritus archbishop of Vienna; Cardinal Francesco Marchisano, the Vatican; and Monsignor Sergio Pagano, prefect of the Archivio Segreto Vaticano.

¹⁰See the obituary of Alberigo (1926–2007) by Melloni in *The Catholic Historical Review*, 93 (2007), 1030–32.

plained that only his agendas and diaries had been produced in an integrated and critical edition.¹¹ Others lamented that to date the newly published diaries were only available in Italian.¹² Still others found the work too expensive, with each volume priced at €50 and the set priced at €500.

Vol. 1—*Il Giornale dell’Anima. Soliloqui, note e diari spirituali*

The first volume, *Il Giornale dell’Anima. Soliloqui, note e diari spirituali* (*Journal of a Soul: Soliloquies, Notes, and Spiritual Diaries*), contains the thoughts and works of the young Angelo as early as age fourteen, recounting his experiences as a seminarian and his religious evolution, among other factors. It serves a dual function. On the one hand, it helps sets the stage for the nine volumes that follow by explaining the early evolution of Roncalli’s thought and action. It explores the future pope’s development and traces his spiritual life from early adolescence to his seminary experience, followed by his career as a priest, a papal diplomat in Europe, patriarch of Venice, and finally Pope John XXIII. It helps explain his religious and cultural evolution while confirming his profound influence not only on the ecclesiastical community but also on the lay world beyond. As presented, John’s commentary will appeal to the general reader, while Melloni’s rigorous editing and scholarship—manifest in his notes—will attract the specialist.

Clearly the *Giornale dell’Anima* is a mixture in terms of allocation of space—half of the work concentrates on the period from 1895 to 1914, while the second half dwells on the subsequent fifty-eight years.¹³ Not surprisingly, the commentary and notation is far from uniform so that, in some years, Roncalli often provides a day-by-day diary, but in other periods, he skips days, weeks, months, and even years—material that the commission has determined to present elsewhere. It will be consulted, if not read in its entirety, by those planning to plunge into the remaining nine volumes and those delving into the pontificate of John XXIII and the contemporary Church and papacy. In this regard, the index of names provided in Melloni’s volume and the other nine volumes will prove eminently useful for those seeking to assess John’s reaction to a particular person. It would have been even more useful if the editors had differentiated whether the citation of a name was within the diary or the editor’s commentary. On the other hand, the failure to include an index of topics in any of the volumes hinders rather than helps the scholar who must examine thousands of comments, some of little interest to the researcher and often admittedly mundane.

¹¹Alberto Melloni, *Papa Giovanni. Un cristiano e il suo concilio* (Turin, 2009), p. 50.

¹²Only the introductions and editor’s notes in the two volumes of Roncalli’s stay in France (*France: Anni di Francia, 1945–1948* and *Anni di Francia, 1949–1953*) are in French.

¹³*Il Giornale dell’Anima*, ed. and annot. Melloni, p. xi.

Vol. 2—*Nelle mani di Dio a servizio dell'uomo*

The second volume in Roncalli's diaries is *Nelle mani di Dio a servizio dell'uomo* (*In the Hands of God for the Service of Humanity*) and focuses on the two decades following Roncalli's ordination in 1904. Like Melloni, editor Lucia Butturini provides a useful introduction (pp. vii-xxxvi), which notes that during the first of these decades, he served as secretary to the liberal-minded bishop of Bergamo, Giacomo Radini Tedeschi (1905-14), who was clearly admired by Roncalli—as is revealed in this and subsequent diaries. The entries reveal that Radini had a profound influence on Roncalli. The young priest particularly appreciated the pastoral approach of the bishop and resented the charges of modernism launched against him by envious enemies (pp. xi-xii). Following the death of Radini in 1914 and Italy's entry into World War I in 1915, Roncalli was called to military service. After war's end, Monsignor Luigi Maria Marelli, Radini's successor, selected Roncalli in 1919 to serve as spiritual director of the seminary until he was called to Rome in 1920 to preside over the Society for the Propagation of the Faith. He remained in Rome for the next five years until February 1925, when Pius XI (1922-39) appointed him apostolic visitor to Bulgaria. As a result, Roncalli would be embroiled in Vatican diplomacy for the greater part of the next three decades.

Roncalli's notations and other writings during his years in Bergamo and Rome reveal both his commitment to traditionalism and his call for a degree of reformism, sharing Radini's aim of bringing about a re-Christianization of state and society (p. 5). He was also impressed with and influenced by the bishop's call for social justice (p. 239). Indeed, in much of his daily commentary he depicts Radini as the ideal priest and bishop (pp. 9-10). Roncalli therefore resented the unwarranted aspersions of modernism against his bishop, whom he judged eminently faithful to the Church and the papacy (pp. 74-80). In September-October 1906 Roncalli traveled with Radini to the Holy Land, which represented for him the first experience with the Orient, initial contact with the Muslim world, and interaction with non-Catholic Christians (p. 138). It also contributed to his love of travel, which would endure until the end of his life. At this stage, he tended to reflect traditionalist sentiments and felt sorry for these Christians who remained outside the Church (p. 140).

Despite the persistence of the Roman Question and the ongoing conflict between church and state during and after World War I, Roncalli, like the greater part of the Italian hierarchy and clergy, remained faithful to the Italian cause. Indeed, Roncalli was convinced that God favored and blessed the Allied camp, which championed liberty and justice (pp. 220-21, 375). The complete Allied victory for him seemed a dream come true (p. 377). Love of country clearly influenced Roncalli's assessment, which he hoped would ensure the triumph of the Church, Christ, and the pope (p. 401). In his written statements Roncalli later assumed a more balanced position vis à vis Mussolini's "March on Rome" and the triumph of the Duce. Readily acknowl-

edging the chaotic condition in the peninsula, he questioned whether the Duce alone had the solution to the Italian problem. Subsequently acknowledging Mussolini's efforts and contributions, he believed that, although some of his ends were good, his means were iniquitous. For this and other reasons, he wrote in 1924 that he could not in good conscience vote for the fascists (p. 539). Nonetheless, when he heard that Mussolini had been forced to resign, Roncalli wrote in 1943 that the good things he did for Italy would remain.¹⁴

Vol. 3—*Tener da conto. Agendine di Bulgaria, 1925-1934*

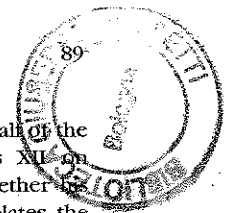
The third volume in the series, *Tener da conto. Agendine di Bulgaria, 1925-1934* (*To Keep into Account: The Diaries from Bulgaria, 1925-1934*), deal with Roncalli's decade-long and unexpected appointment as apostolic delegate in that country. Roncalli was both surprised and somewhat disappointed when Cardinal Pietro Gasparri, the secretary of state, informed him of his impending consecration as titular bishop and nomination as apostolic visitor to Bulgaria, which appeared to be a secondary appointment that would take him away from fatherland and family. However, he submitted to Pius XI's "request" and preserved his loyalty to the papacy. He acquiesced not only out of loyalty to the pope but also because he could maintain contact with his sisters and continue to provide them with financial assistance (p. 11). In fact, the aid he provided to his family, salaries of his employees, charities he funded, and household expenses both capital and petty are all duly noted in his Bulgarian "diary." Somewhat surprisingly, his notations here focus neither on political nor religious matters but on financial issues—when, what, and to whom he gave funds. In this third volume editor Massimo Faggioli reveals in meticulous detail what Roncalli includes in his catalogues of expenses while in Bulgaria, but tells us far less about Roncalli's rationale for doing so.

Vol. 4—*La mia vita in Oriente. Agende del delegato apostolico, 1935-1939*

The scope and pagination of Roncalli's next "diary," *La mia vita in Oriente. Agende del delegato apostolico, 1935-1939* (*My Life in the Orient: Memoranda of the Apostolic Delegate, 1935-39*), is broader while the time frame is shorter. This volume gathers the notes of Roncalli as apostolic delegate in Turkey and Greece, following his appointment at the end of 1934. It is a massive volume of almost 800 pages; the editor has a doctorate in social and religious studies and a special interest in Eastern Christianity. Roncalli would spend twenty years in the Orient, with only brief interruptions, returning permanently to Europe only in 1944. During his first five years in Greece and Turkey, Roncalli jotted down his thoughts practically every day, even if only

¹⁴Notation of July 26, 1943, in vol. 4.2, *La mia vita in Oriente. Agende del delegato apostolico, 1940-1944*, p. 594.





to note that he spent the day working at home (p. 37). In these notes he often reported on personal developments such as his reaction to the death of his father at the end of July 1935 (p. 69). Although Roncalli's notations were relatively brief, they become more detailed, varied, and less chronological beginning in 1936. Some of his notes refer to little-known individuals and events. This shortcoming is overcome by the copious and meticulous editorial commentary of Valeria Martana, which places Roncalli's topics in some perspective.

During the course of his tenure in the Orient, Roncalli confronted difficulties there as well as issues at home. Among the latter were the death of Pius XI on February 10, 1939 (pp. 634-42); the election of Eugenio Pacelli as Pius XII, whose thought and program paralleled his own (p. 645); the new pope's abortive peace efforts (p. 667); the impending threat of war (pp. 720-21); and the Nazi invasion of Poland. Apparently accepting Pius XII's recourse to impartiality, Roncalli nonetheless wrote on September 29, 1939, "My duty to remain outside the realm of politics cannot stop me from crying over Poland which is slain and martyred. It is a great Catholic nation which once again is subjected to slavery" (pp. 732-33). In fact, Roncalli would subsequently take steps against Nazi iniquities, which can be seen from a reading of the second massive volume of his diaries from the East, *La mia vita in Oriente. Agende del delegato apostolico: 1940-1944* (*My Life in the Orient: Memoranda of the Apostolic Delegate, 1940-1944*).

Vol. 5—*La mia vita in Oriente. Agende del delegato apostolico: 1940-1944*

Although the second half of Roncalli's stay in the Orient was dominated by World War II (p. vii), he was able to move freely from neutral Turkey to occupied Greece and occasionally return to Rome, Milan, and his family home in Sotto il Monte. However, he was acutely aware of the hardships faced by the civilian populations of Europe and the flood of refugees seeking to escape persecution, especially as the Nazis implemented their final solution.¹⁵ In Turkey he met with Jews almost on a daily basis and sympathized with their plight. While he adhered to the papal policy of impartiality and would not publicly take sides in the conflict, internally he classified the villains and the victims but carefully watched what he wrote in his diary (pp. vii-ix). He followed Pius XI's defense of the Semitic and oriental origins of Christianity, and joined him in the condemnation of antisemitism (p. xvi), but did so quietly. However, always in the name of the Holy Father, he took steps to aid the Jews and, among other actions, intervened to stop the removal of some 20,000 Jews from Slovakia (p. xvii).

¹⁵During the author's studies under Hans Rosenberg at Brooklyn College in the 1950s, Rosenberg never referred to the Holocaust but made reference to the "Final Solution."

Reports very likely reached the Vatican of Roncalli's steps on behalf of the Jews, for, during Roncalli's forty-five-minute audience with Pius XII on October 10, 1941, the pope raised the Jewish issue. He asked whether the silence on Nazi behavior was judged adversely. Roncalli neither relates the context in which Pius XII brought forward the topic of silence nor how he responded (pp. 290-91). Whatever was said and done by Roncalli apparently did not disappoint Pius XII, who in December 1944 named him nuncio to Paris (p. 667). He did so despite the opposition of some in the Secretariat of State who questioned his credentials for this most important post.¹⁶

Vol. 6—*Anni di Francia: Agende del nunzio, 1945-1948*

Vol. 7—*Anni di Francia: Agende del nunzio, 1949-1953*

Roncalli would spend the greater part of the next decade in Paris, and his diaries from this period are catalogued in two volumes: *Anni di Francia: Agende del nunzio, 1945-1948* (*Years in France: Notes of the Nuncio, 1945-1948*) and *Anni di Francia: Agende del nunzio, 1949-1953* (*Years in France: Notes of the Nuncio, 1949-1953*). In his introduction to the first volume (pp. vii-xxviii), Étienne Fouilloux, a specialist in the history of Christianity in the twentieth century, catalogues the problems confronted by the nuncio in a France that had faced occupation, division, and something resembling a civil war. To complicate matters, there was criticism of the French hierarchy many of whose members had displayed an anti-Republic bias leading to the postwar call for the resignation and withdrawal of most of its members. Furthermore, the new nuncio's understanding of spoken French was not good (p. xiii), and some questioned Pius XII's appointment. In fact, Roncalli's prudence and amiability allowed the Vatican to replace a small number and retain most of the French hierarchy, vindicating the trust that the pope had placed in him.

Despite his success, considerable opposition to Roncalli persisted among the Vatican diplomatic bureaucrats who still questioned his "diplomacy of love and amiability," manifest in his social and cultural activities alongside his religious obligations. His social activity was indeed broad and described in some detail in his diaries, while political matters were downplayed for prudential reasons. Some in Rome challenged the nuncio's approach and doubted his diplomatic competence. Word of this discontent was noted in his diary entry of April 2, 1946 (pp. 166-67), in the first volume of his entries in France, but once again the intervention of Pius XII secured Roncalli's position (p. 127). Nonetheless, in an audience of September 27, 1946, Pius listed the three major complaints launched against his nunciature: (1) that he sent too few reports to Rome, (2) that he was something of a gossip, and (3) that he was too often out of Paris for feasts and other social gatherings (p. 232).

¹⁶See Roncalli's notes of December 28 and 29 in *Anni di Francia, 1945-1948*, pp. 5-7.

Despite these complaints, Pius kept Roncalli in France even though the nuncio did not substantially change his behavior. He faced problems in Paris as well as in Rome, as the French government refused to accept the Vatican's list of episcopal promotions and, in doing so, bypassed the nuncio (p. 271). These problems persisted into 1948, although neither the French government nor Pius XII called for his withdrawal from Paris.

In fact, Roncalli would remain in Paris another four years. During this time, as in the earlier period, he managed to stay clear of such controversies as the worker-priest movement, cooperation with the Communists, the "new theology" condemned by Pius XII, and the Vatican's suspicion of historicism in the interpretation of Scripture. This discretion was displayed in his diaries from 1949 to 1953, which appear more tranquil and positive than his previous ones. He maintained a wide circle of friends and acquaintances, dined with various ecclesiastical and governmental figures, and continued to travel widely and take vacations. On September 16, 1949, he had an audience with Pius XII at Castel Gandolfo, and, although the pope was friendly, he asked some pointed questions about French developments (p. 107). Pius XII continued to nourish concerns about events in Paris; and although he remained amiable to his nuncio in France, Pius, by September 1952, had decided to replace him. He knew that after some thirty years associated with Vatican diplomacy, Roncalli was interested in a purely pastoral ministry. In the interim, in June 1952 Pius named him permanent observer of the Holy See to UNESCO. At the end of November 1952 he made Roncalli a cardinal and in January 1953 named him to succeed Carlo Agostini as patriarch of Venice—a position he would hold for some five years (pp. 478-79).

Vol. 8—*Pace e Vangelo. Agende del patriarca 1: 1953-1955*

The notations and diary of Roncalli's first years in Venice are collected in *Pace e Vangelo. Agende del patriarca 1: 1953-1955 (Peace and the Gospel: Notes of the Patriarch)*. On March 15, 1953, when Roncalli entered Venice, he addressed the clergy in Latin and the population in Italian. His pronouncement was a humble one that noted that his abilities and accomplishments had been exaggerated; instead, he presented himself as a simple man who followed the gospel and loved humanity (pp. vii, 24-25). His honesty, openness, and outreach to the various parties (including the socialists) won the hearts of a good part of the population. He retained this good will as a result of his pastoral activities and social concerns on behalf of the population, but he alarmed conservatives in the Vatican. In the months that followed, he met with all sorts of groups, moved within a wide circle of lay and ecclesiastical friends, and entertained a host of visitors from Rome.¹⁷

¹⁷In *Pace e Vangelo. Agende del patriarca 1: 1953-1955*, see notation of June 19, 1953, pp. 84-86.

As early as fall 1949, Roncalli believed the pope's health was declining.¹⁸ During the early 1950s Roncalli continued to worry about the pope's poor health, expressing his concerns in early March 1954 to his family (p. 252). His worries flowed from reports he received from Rome; he also might have heard from Dr. Antonio Gasbarrini (1882-1963) who treated the pope and was later consulted by Roncalli.¹⁹ He made his concerns public on December 3, 1954, when he invoked prayers on behalf of Pius XII. On December 4, he repeated the call, fearing that Pius XII was at death's door (p. 397). Roncalli believed the prayers were effective, for, by 1955, he had learned that pope's health had improved and was confident the pope would retain him as patriarch of Venice. He would indeed remain in Venice some three more years.

Vol. 9—*Pace e Vangelo. Agende del patriarca 2: 1956-1958*

Roncalli's diaries during the following years in Venice would be catalogued in *Pace e Vangelo. Agende del patriarca 2: 1956-1958 (Peace and the Gospel: Notes of the Patriarch 2: 1956-1958)* also edited by Enrico Galavotti. After 1955 he accentuated his pastoral program, borrowing from Radini Tedeschi (p. x) as well as the Holy Father. In his entry of March 2, 1956, he noted his appreciation for the efforts of Pius XII, whose birthday he recognized and celebrated (p. 56). In 1957, Roncalli convoked the diocesan synod of Venice and first addressed the need of the Church and clergy for *aggiornamento* to fulfill their mission in contemporary society (p. 287). He believed this was bound to please the pope as well as his pastoral letters and invitation to visit Lourdes.²⁰ However, starting at the end of 1957, the health of Pius began to deteriorate, and he died on October 9, 1958. Roncalli unexpectedly responded rationally rather than emotionally to his death and almost immediately opened discussions on a possible successor (p. xxii). On October 12 he left Venice for the conclave in Rome, continuing to discuss who would succeed. This was decided on October 28 when Roncalli was elected and took the name of John. The new pope called for *apertura*, *aggiornamento*, and reconciliation.

Vol. 10—*Pater amabilis. Agende del pontifice, 1958-1963*

The new Pope John XXIII continued to keep a diary of events, which is found in *Pater amabilis. Agende del pontifice, 1958-1963 (Most Amiable Father: Notes of the Pontiff, 1958-1963)*. Editor Mauro Velati, professor of religious history in the University of Bologna, notes, and this is confirmed

¹⁸Notation of September 16, 1949, in *Anni di Francia: Agende del nunzio, 1949-1953*, p. 107.

¹⁹This physician of special medical pathology was affiliated with the faculty of medicine at the University of Bologna.

²⁰Entry of October 31, 1957, in vol. 6.2, *Pace e Vangelo: Agende del patriarca, 1956-1958*.

by the volume, that once John became pope, he continued his entries but did so on a less regular basis. The editor believes that such was the case because he had to adapt to new tasks and a new routine. As time passed and John felt more secure in his new post, his entries became both more detailed and regular. Near the end of January 1959 the new pope alerted only the cardinals of the Church to his threefold program: (1) the creation of a diocesan synod for Rome, (2) an Ecumenical Council for the Universal Church, and (3) the revision of the code of canon law (p. 26). It was an ambitious program whose intricacies could not be revealed in the short papal entries of this volume. However, his journal entries do shed light on his religious and political motivation.

Together with the other nine volumes, they clarify much about this pope and his pontificate for the specialist. Most likely, the general reader will find the first and final volumes of this collection of greatest interest.



REPORT FROM THE EXECUTIVE SECRETARY AND
TREASURER, ACHA
SPECIAL FUNDS (RESTRICTED ASSETS) FOR 2009

In volume 96, no. 4 (October 1010) of *The Catholic Historical Review* I presented the financial statement of the American Catholic Historical Association for 2009. Monsignor Robert Trisco, the former executive secretary-treasurer, noted that I had not published a separate report on the restricted funds that are a part of our endowment. For the purposes of financial transparency I will do that now.

As regards to our net assets as of 12/31/09, we have \$940,907.52 in total assets. This divides between \$812,360.99 (unrestricted assets) and \$128,546.53 (restricted net assets). Our restricted assets break down by both fund and investment.

PAUL ROBICHAUD, C.S.P.
Executive Secretary and Treasurer

Restricted Net Assets as of 12/31/09:

Howard R. Marraro Prize: (T Rowe Price GNMA)	
Balance 12/31/2009:	18,124.23
Anne M. Wolf Fund: (T Rowe Price GNMA)	
Balance 12/31/2009:	5,831.39
<i>The Catholic Historical Review</i> Fund:	
Balance 12/31/2009:	3,191.11
Endowment Fund: (Vanguard GNMA)	
Balance 12/31/2009:	4,642.50
John Tracy Ellis Memorial Fund: (Vanguard GNMA)	
Balance 12/31/2009:	26,183.03
Harry C. Koenig Fund: (PIMCO GNMA)	
Balance 12/31/2009:	60,574.27