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CONTENTS FOR FEBRUARY, 1962

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In God's Hands Are We

Richard Cardinal Cushing

When a Jesuit is ordained a priest he has usually completed three decades or more of his life. His ordination comes not at the beginning but almost in the middle and often towards the end of his religious vocation. It is exceptional, therefore, for a member of the Society of Jesus to commemorate the fiftieth anniversary of his ordination to the priesthood. As a rule he counts the jubilee years from the date of his entrance into the novitiate. On August 15, 1946, Father Kilroy celebrated his golden jubilee and ten years later he marked his diamond jubilee as a Jesuit.

Today he ascends the altar of St. Ignatius Church on the feast day of that soldier saint and great molder of men, to commemorate fifty years of priestly service in the society that Ignatius founded. Father Kilroy joined the sons of Ignatius before the present century dawned. Archbishop Williams was then completing the long years of his episcopate during which the Church of Boston grew from a handful of the faithful to a prominent part of the community. His priesthood began when Cardinal O'Connell was starting his long and eventful struggle to identify the Church with a rapidly evolving society of which the city of Boston had become the center. The religious and priestly life of Father Kilroy thus spans the years during which the modern prosperity of the Archdiocese of Boston was being prepared by sacrifice enriched by a spirit of indomitable faith.

Dreams Become Real

As a young Jesuit scholastic he could foresee the future opportunities for the educational works of the Jesuits. He could sense the frustration of his community as they compared their poverty with the unlimited resources of well endowed secular institutions of learning. He could recognize the

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Sermon by Richard Cardinal Cushing, Archbishop of Boston on the occasion of the golden jubilee of priesthood of Reverend James Kilroy, S.J., St. Ignatius Church, Chestnut Hill, July 31, 1961.

abandonment by the latter of the religious traditions upon which they were founded. He could dream about the bright future of Catholic education and the daring and courageous efforts required to make this dream come true. Ere long he became one of the architects of the pioneer plans from which the present Jesuit system of education in this area has been built. God has blessed him with length of years to see dreams and plans become a glorious reality.

Today, at eighty-five, erect in stature, vigorous in health, young in spirit, Father Kilroy is the living bond between the New England Province of the Jesuits and the old Maryland Province which originated some three hundred years ago. His priesthood began on July 30, 1911, when he was ordained by James Cardinal Gibbons, in the Sacred Heart Chapel at Woodstock College, Maryland. Fifty years have passed and today we are privileged to offer with him a Mass of thanksgiving to God for the many priestly duties and assignments he has performed as a priest for fifty years in the Society of Jesus.

Following his ordination he served at Georgetown University for one year as prefect of discipline. His tertianship, the final year of Jesuit theological and ascetical training, followed. Then came five years as prefect of studies at the new Regis High School in New York and a like period as rector of Regis and Loyola Schools and pastor of the Church of St. Ignatius on Park Avenue. In this threefold office he served in his quiet and efficient way. But as the zealous pastor of St. Ignatius Church he was noted for his interest in the liturgy and his advocacy of the frequent reception of the sacraments, the channels of grace instituted by our Divine Lord. As a good shepherd, he encouraged among his parishioners the educational and charitable works of the Church, and in every Archdiocesan appeal in behalf of the expansion program of the church in New York, St. Ignatius Parish, under his pastorate, surpassed all others.

First Provincial

When the New England Province of the Society of Jesus was founded Father Kilroy served as Vice-Provincial from 1924 to 1926. Then he became its first Provincial. During his six years in that new office he completed Weston College and

its beautiful Chapel of the Holy Spirit. Since he had developed in double-quick time a well-equipped faculty, the Holy See accredited the institution with a pontifical status and Father Kilroy was appointed rector. To Boston College he returned in 1937 as Spiritual Father to what is now the largest collegiate community of Jesuits in the world. As a tribute of their affection his fellow Jesuits of the New England Province honored him in 1946 by naming him as their representative at the twenty-ninth General Congregation of the Society of Jesus, held in Rome, when the present Father General of the Society, Very Rev. John Baptist Janssens, was elected.

These are a few predominant assignments our Jubilarian has filled during the five decades of his priesthood in the Society of Jesus. They are indicative of his high place in the Society and the measure of his extraordinary characteristics.

As we offer with him his Golden Jubilee Mass, we pay a tribute to his accomplishments during his long and fruitful life as a Jesuit. But we honor him especially for the many positions of leadership that he has so admirably occupied throughout five decades as a priest according to the pattern of Christ and the strenuous Exercises of St. Ignatius. To me Father Kilroy has been a symbol of priestly dignity and perfection, always serene and down-to-the earth, regulating his personal life and throwing aside personal preferences for the good of souls and the common good of the Society of Jesus. Only a Jesuit totally dedicated to, and completely identified with, the Society could have so completely divested himself of self. Seldom in the public eye, his invisible presence pervades the very atmosphere of Boston College with the refreshing breeze of patience, confidence and optimism, born of detachment from mundane things.

Meanlingless Satisfaction

Whenever the Society turned to him for assistance, he was ready to respond with all he had. When others could serve better, he cheerfully, graciously stepped aside, happy as a subordinate in the ranks after he had carried the responsibility of leadership. Without ever refusing the burdens of administration, he has never sought the meaningless satisfaction of exercising authority over others. The success of the Society

in the front ranks of the Church militant has been his only joy; the obstacles in the way of the Society's divine mission have been his only source of concern.

To his confreres he has always been a tower of strength and a trusted advisor in times of difficulty and decisions. He has followed the careers of younger Jesuits with deep personal interest and sympathy, rejoicing in their achievements, comforting them in their sorrows and encouraging them along the arduous road of self conquest and study.

In a crucial period in the history of the Jesuits in this part of the country he was called to be Provincial of the newly erected province of New England. Over and above the ordinary personal qualifications required in one who must exercise authority, a leader was needed in the new province who combined prudence, daring and vision; who was interested in new fields of activity and familiar with the traditions and the policies by which the true spirit of the Society would be perpetuated. Father Kilroy was the man. He laid the foundations of what is now one of the most flourishing provinces of the Society of Jesus. Never one who would capture the imagination of others by brilliant personal impact, Father Kilroy's special talent was his ability to work with them and to resolve their conflicting points of view.

Kind as well as Firm

Only one who has had responsibility over his associates can understand the problems that arise in the assignment of their duties and the resolving of their problems. To be kind as well as firm, to be a father to all and an intimate of none, to organize diversified talents into a smoothly working team, to select capable men for the important positions and avoid looking over their shoulders—these are the requirements of a successful leader. Those who knew Father Kilroy during his term as Provincial were never in doubt about his singleness of purpose, his complete detachment from personal interests and his determination to pass judgment on the basis of objective evidence. As we look back upon his career, these qualities shine forth in all the details of a daily life crowded with the work of policy-making and administration.

We all know that the spiritual life of a Jesuit follows well

established patterns which have developed over centuries of struggle in defense of the ideals of the religious life. The discipline of Christian asceticism, rigidly imposed and faithfully submitted to, makes the Jesuit receptive to the graces by which he is prepared for union with God towards which his religious life is directed. As Father Kilroy celebrates his Jubilee Mass this morning he has come a long way over the road which leads to eternity. Only God knows how much more time is left to him here below. But we who rejoice with him today cannot conceive of the Boston College community without his presence.

Almost Brutally

No longer must he bear the burden and the heat of the day. In the evening of life he stands as an exemplar of all that is good and worthy of emulation in a religious and a priest. His peace and seclusion afford him the opportunity to present to his fellow Jesuits the example and the counsels of a priestly and religious life hidden with Christ in God. His very presence in the Boston College community suggests the practical lesson that the life of a Jesuit is successful only to the extent that it imitates the self-immolation of Christ our Lord. How dramatically the rule of the Society insists upon the emptiness of the present life! How rigidly, almost brutally, the regime of Jesuit life suppresses those human longings which among men of the world are the natural incentives of successful achivement!

Yet how deep and lasting is the peace which comes in old age to those who have offered themselves as victims in the sacrifice which makes religious life a foretaste of heaven. In earlier years the temptation is strong to question the reasonableness of obedience which strikes at the very foundations of personal autonomy. The laws of religious profession, human in their immediate origin, often present themselves as restraints to be circumvented rather than as divine invitations to reciprocate God's love for man. Only with the passing of the years do these lessons become clear, as those who follow in the ways of the world gradually experience the disappointment of following in their own ways, when conformity is painful and obedience rocks the foundations of the natural man. The life

of a Jesuit must always be one of self-immolation. His every experience here below must be interpreted in terms of the greater glory of God. Earthly life must be a living death, so that eternal life, in the presence of God, may not be imperiled.

After fifty years as a priest, and sixty-five years as a Jesuit, Father Kilroy has learned these lessons of Christian perfection. Having learned them, he is continuing to teach them to others. A Jesuit priest of constant cheerfulness, energy, approachability and profound common sense is he. His erect, quasi-military carriage, his firm step and changeless personality reflect that self-discipline which Ignatius bequeathed to his sons.

We pray with Father Kilroy today that he may continue to personify the ideals of Christian perfection which the Society of Jesus constantly waves before the eyes of its members, and thus demonstrate for our emulation the inspired words of the author of the Book of Wisdom: "In God's Hands are we, our words, and the wisdom, the knowledge and the skill of our works."

Distortions and Misrepresentations

Senator Thomas J. Dodd

We in America are entering a period in which some fundamental decisions will be made about the role which religion should play in our national life. For many years the voice of religion has been increasingly drowned out by clashing, competing voices from all sides; voices of materialism, sensualism, pleasure, comfort; voices of freedom from responsibility and freedom from restraint; voices of philosophies that have been constructed to bolster up the various pleas of self-interest.

The churches of America have made a mighty effort to make the voice of God heard above the din of the world. They have organized their resources as never before. They have plunged themselves deep into debt in order to construct facili-

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Lecture given at Woodstock, April 20, 1961, by the United States Senator from Connecticut.

ties of all kinds. They have established programs and activities for every phase of life to offer wholesome alternatives to what St. Augustine called "the City of the World."

Whether or not these heroic efforts can successfully combat what appears to be a disintegration of moral and ethical standards is yet to be determined. The outcome will depend upon the kind of climate, the prevailing atmosphere, that religion lives in. If this climate is favorable, the Church will grow in vigor and effectiveness, will flourish and will perhaps make the contribution to our society which will save this nation from demoralization and decline. But if the climate is hostile, if religion is excluded by law and by custom from virtually every place but the church and the home, it will probably fail, as perhaps it *must* fail under such circumstances.

Public Help Needed

For the Church to grow as it should grow, for it to continue to provide hospitals, orphanages, homes for delinquent children, schools, universities; for it to spread its saving influence into all these areas of public service, it must have public cooperation and public help. It has had various forms of public assistance in the past and, as needs and circumstances change, so must the form and nature of public assistance.

If, as the years pass, those of us who believe in cooperation between church and state are given an opportunity to present our case, if we present it effectively, if we are resourceful in making those accommodations which separate the predominantly public aspects of our religious activities from the essentially religious aspects, if we come forth with sensible formulas by which taxpayers can assist church-sponsored activities without giving any undue preferential advantage to the religious faith involved, then I believe that our people and our elected representatives will respond to the justice of this case, as they have in the past.

The great danger before us now is that there are many who would prevent us from having this chance to work out the problem. They maintain that the matter is a closed issue and has been closed since the adoption of the Constitution. The hazard is that this view will be enforced, not through the tra-

ditional process of accommodation and evolution under the American political procedures, not through the ballot box and the deliberations of state legislatures and Congress; but rather through a judicial usurpation which chokes off the controversy before reason gained from experience can overcome ignorance and prejudice.

Attacks on Religious Observance

In recent years we have witnessed the development of a concentrated effort, not just to deny the churches any public help for the performance of their public functions, but to drive every particle and shred of religious observance, even the acknowledgment of a Divine Being, out of the public sphere. Those who lead this drive maintain that prayers must not be said in schools, that there should be no public observances of Christmas or Easter, that all public buildings should be closed to religious activities of any kind; that tax exemptions on church property should be denied; that the Crucifix should be taken down from the walls of any hospital that has received federal aid; that government cannot cooperate with or assist in any activity connected with a religious institution.

Some have made of this movement a sort of religion of irreligion, which has taken on the dimensions of a crusade. The motto of this crusade is "complete separation of church and state." Day in and day out we are told that complete separation of church and state is an authentic American tradition, a basic Constitutional principle, and even a religious tenet of at least one great branch of Christianity.

In my judgment, all of these contentions are demonstrably false. The American people may decide in the future that they want to adopt the policy of complete separation of church and state; but the notion that America has historically pursued this course or that it is enjoined upon us by the Constitution can be easily proven false. My purpose tonight is to point out briefly a few of those distortions and misrepresentations which are passing as fact in American thought today, and which if not successfully combatted, will rivet upon us, under false pretenses, a solution which rigidly excludes religion from almost every sector of American life.

Never a Tradition

Complete separation of church and state has never been an American tradition, never. At the time of the adoption of the Constitution, there was an established church in nine of the thirteen original states. In all of the original states, for some time after the Constitution was adopted, religion was publicly supported in one form or another and was vigorously advanced by the various agencies of the state.

The Constitution drafters faced no demand that established churches in the various states be disestablished. They faced the problem that different churches were established in different states. None of these churches had any thought of surrendering its pretentions in its own state or its hopes of becoming established in other states. But these religions did not want the Federal Government intervening to decide the matter in favor of one church or another. Various state governments petitioned the First Congress, which was drafting the Bill of Rights, to make sure that no one religion was set up as religion of the country. But nothing could have been further from the minds of the religious leaders of that day, or of the founding fathers, or of the American people, than the idea that there should be a complete dividing line between government and religion.

During the early years of our Republic and for a long time thereafter, state governments intervened actively and effectively in behalf of the prevailing religion. Public school education in America was very heavily oriented toward Protestantism, and schools were expected to carry out extensive religious indoctrination. There are numerous cases in which Catholic children, for instance, were flogged or otherwise punished for refusing to take part in religious observances. It was alarm over this sort of thing that caused the Catholic Church, then very small and very poor, to embark upon the formidable task of setting up its own school system.

I believe that preferential treatment for any one religion in American public schools is unconstitutional and wrong; I point to the errors of the past only to demonstrate that Americans living in the early decades of our Republic, far from believing in an impenetrable wall of separation between church and state, believed in and practiced religious indoctrination

through the public schools, and woe unto those who resisted it.

As the decades passed, preferential treatment for various religions by state governments was slowly done away with, although various aspects of it continued until fairly recent times.

No Official Religion

The true tradition that has emerged in America regarding church and state, as I understand it, is this: No religion can be set up as the authorized official religion of the country. No religion can be the recipient of government assistance that is not available to other religions. No government funds are available to finance purely religious activities. And no one can be compelled to subscribe to or reject *any* religion. To this extent, we do have a form of separation of church and state; but the American tradition has not precluded various forms of assistance to religious institutions so long as all religious groups are treated equitably, as I shall point out later.

So much for the myth that complete separation of church and state was an American tradition dating back to the founding fathers and the first generation of Americans.

It is equally a myth that separation of church and state is an historic religious principle, traditionally embraced by Protestants and opposed by Catholics. The fact is that the peculiar church-state relationship existing in America is a political phenomenon, not a religious one. Protestantism, Catholicism and Judaism, outside of America, all believe in an established church and insist upon it wherever they are able to do so. The situation in the United States is almost unique. Our concept of no established, privileged religion is accepted heartily by Americans of all faiths; but it is not accepted by their co-religionists in almost every other country in the world. So there is no question of theological tradition here.

The Constitution

The third and most dangerous myth is that the Constitution enjoins complete separation of church and state. The current phase of the question turns upon the proposal to provide federal aid for parochial schools. My belief is that the Constitution does not prohibit federal aid to parochial schools;

that it can be construed to do so only by a highly speculative and erroneous process of interpretation; and that those who glibly and dogmatically assert that such aid is unconstitutional, misconstrue or ignore the Constitution, the history which produced it, and the writings of those who drafted it.

The fact is that the Constitution does not *explicitly* ban government aid to religion or to religious schools. The fact is that the Supreme Court has never ruled directly as to whether the Constitution *implicitly* bans such aid. The fact is that in the entire 174 years that we have operated under the Constitution, the Court has ruled only three times on cases really bearing on the subject, and its decision in the third of these cases, the Zorach case, marks such a sharp retreat from its two previous decisions as to leave the question wide open at the present time.

Constitutional theory on this point is in its infancy. And if, as I suspect, the question of the government's relationship with religion proves as complicated as the government's relationship with economics, with labor questions, with welfare programs, with civil rights, we may realistically expect many a year to pass, and many a court decision to reverse previous decisions, before the question of whether and to what degree government can aid religion is definitively settled.

Let us then begin with the Constitution. The pertinent part of the first amendment from which have arisen sweeping claims about the "impenetrable wall" separating church and state, reads as follows:

> Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

If we were to strictly limit the Constitution to what it says, our interpretation would depend on what is meant by "an establishment of religion." To the founding fathers and to legal scholars and statesmen over the centuries, the phrase "an establishment of religion" meant an exclusive position of favor granted by the government to one religion. It meant the kind of established church that our forefathers were familiar with in England, Scotland, France and other countries. It meant the kind of established church which had been set up in nine of the American colonies, the last of which was not disestablished until 1833.

First Congress

The recent theory of some Supreme Court members that the ban on "an establishment of religion" means a ban on all government aid to and cooperation with religion is cast into grave doubt by the actions of the First Congress during its deliberation on the Bill of Rights. The First Congress rejected a proposal by Pinckney to forbid "any law on the subject of religion." It also rejected Livermore's proposal that "Congress shall make no law touching religion." The fact that such language was rejected in favor of a ban against an established church and against the abridgment of religious freedom is a clear indication that the founding fathers did not wish to write into the Constitution an indiscriminate ban on all legislation concerning religion.

The Supreme Court relies heavily upon the supposed intentions of Jefferson and Madison, the principal authors of the Bill of Rights, as a basis for its sweeping interpretation of the First Amendment. But the exhaustive research of J. M. O'Neill into the writings of Jefferson and Madison, published after the Everson and McCollum decisions, gives scant comfort to those who rely upon Jefferson and Madison as exponents of a total divorce between government and religion.

Jefferson advocated the use of public funds in Virginia for a school of theology. He recommended that a room at the University of Virginia be used for religious worship. The four key provisions of Jefferson's statute for religious freedom in Virginia were directed against an *established* state religion. As President, Jefferson used public funds for chaplains in the Army and Navy and signed an Indian Treaty requiring payment of public funds for the salary of a Catholic missionary priest.

Madison's original draft of the section of the First Amendment dealing with religion reads as follows:

> "Nor shall any national religion be established."

Madison was a member of the Congressional Joint Committee that instituted the chaplain system in Congress and during his administration as President, public funds were used for religious purposes on Indian reservations.

Since the First Congress, subsequent Congresses have re-

fused twenty times to adopt proposed Constitutional amendments explicitly prohibiting aid to religious education. If the First Amendment did ban all government assistance to religions or religious institutions, the American people have carried on their affairs in ignorance of this fact from the beginning.

Aid to Religious Institutions

In the absence of any prohibition to the contrary, many forms of governmental assistance to religious institutions have been enacted on the local, state and national level. These include public support of religious orphanages, public support of instruction of Indian children by religious groups; federal grants for the construction of hospitals which are owned and run by religious orders; federal loans to parochial schools under the National Defense Education Act; federal loans for the construction of college housing on parochial college campuses; veterans' educational benefits involving direct and indirect payments to parochial secondary schools and colleges; and a variety of programs on the local and federal level involving such matters as school lunches, medical care and transportation to and from parochial schools.

I have demonstrated that the Constitution does not expressly forbid all aid to religious institutions; that the principal authors of the Bill of Rights, Jefferson and Madison, favored various forms of government aid to and cooperation with religious institutions; that the First Congress rejected proposals to ban all legislation respecting religion; that during the lifetime of the founding fathers and for many decades thereafter, religion was taught in the public schools; and that local, state and federal governments have enacted a large number of public programs which give tax dollars to religious groups and institutions.

It is against this background that we should view the three Supreme Court decisions which bear on this question, the Everson case (1947); the McCollum case (1948), and the Zorach case (1952). And against this background the position taken by Justice Black in his dicta on the Everson case seems extreme and unwarranted.

The majority decision affirmed the Constitutional validity

of a New Jersey law providing bus transportation to and from parochial schools at public expense. Thus the decision *upheld* one form of assistance to parochial schools. But Justice Black in writing the majority decision strayed from the specific question before him in a dictum in which he interpreted the First Amendment in the following words:

> No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.

This phrase of Justice Black is used by many as though it were a part of the Constitution itself and it is important to understand that it is merely a dictum, that is, it is a statement that is not germane to the specific question before the court. It is not part of the court's decision, and has no standing as a precedent for future decisions.

The McCollum Decision

A year later, 1948, came the McCollum decision which is the high water mark of Supreme Court opposition to government aid or cooperation with respect to religious institutions. This is the one decision in the history of the Supreme Court which holds that the First Amendment prohibits aid to religion. It struck down the released time program in effect in Champaign, Illinois under which classes were conducted in religious education for public school children in public school classrooms on a voluntary basis upon the written consent of parents. The Supreme Court banned this program on the ground that it

> "affords sectarian groups invaluable aid in that it helps provide pupils for the religious classes through the state's compulsory school machinery. This is not separation of church and state."

The majority decision went on to affirm that neither state nor federal government can pass laws which "aid one religion, aid all religions, or prefer one religion over another" and that the First Amendment was intended to erect "a wall of separation between church and state."

If this decision stands the test of time, federal aid to parochial schools will be a forlorn cause indeed. But the McCollum decision touched off a barrage of criticism by lead-

ing scholars in Constitutional law, by the American Bar Association Journal, and by both Protestant and Catholic spokesmen. Its first test came four years later with the Zorach case.

In the Zorach decision the Supreme Court retreated from the McCollum decision in important particulars. It approved the released time system in effect in some New York public schools which differed from the Illinois program only in the fact that public school classrooms were not involved. It is important to note that the *use of school buildings* was not mentioned in the McCollum decision as a reason for the unconstitutionality of the program so that this difference is not an essential one. The New York program, like the proscribed system in Champaign, Illinois, made use of the state's compulsory school machinery to provide pupils for religious classes. Therefore, in affirming the constitutionality of the New York program, the Supreme Court undermined the McCollum decision which, along with the dicta of Justice Black in the Everson case, constitute the principal legal armament of those who claim federal loans to parochial schools run afoul of the First Amendment. This is the latest word of the Supreme Court.

At the Beginning

We are only at the beginning of the development of Constitutional law on this matter. The ultimate decision may hinge on many unforeseen factors and those of us who believe that some forms of federal aid to religious institutions are constitutional and necessary have the right and indeed the duty to press for our point of view, through argument and through legislation until the issue is finally and irrevocably resolved.

I do not believe that the American people have ever wanted, or want today, a government policy that is hostile and uncooperative to the varied works of religious institutions. This country was founded upon immutable laws of God from which we derive what we call inalienable rights. The early decades of our national life were permeated with a strong and deep religious instinct. Our greatest national heroes have consistently sought to found public policy on deeply held religious beliefs about the nature of man and the nature of society.

I do not think the American people want to change this. I

do not believe they will tolerate the attempts of a few "advanced thinkers" to rewrite the Constitution, to distort American history, and to misrepresent the intentions of our founding fathers. I believe that the American people want a society which encourages religious activities, which cooperates with them; not a society which merely tolerates religion and excludes it wherever it can. In time, I am confident that the false assumptions which temporarily delude some of the highest and most responsible officials in the nation, will be exploded.

The truth is on our side and it is up to us to bring it to light. If we argue our case with clarity, with restraint, with scholarship, with respect for the sensibilities of others, the American people in their plain and honest wisdom will come to our side; and our legislatures, our governors, our Congress, our President and our Judiciary will respond to the truth.

Ignatian Spirituality and Devotion to the Sacred Heart

Karl Rahner, S.J.

Pattern of Ignatian Spirituality

First Characteristic of Ignatian Spirituality: Indifference.

Indifference here is not restricted to the leading principle that a man must be ready to do the will of God and so must be prepared to tear his heart away from a thing that would hinder him because of a divine command or divinely appointed circumstances. Indifference here means more, or else it is not at all characteristic of Ignatian spirituality. Here indifference is a sharpened sensitivity to the relativity of all that is

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Translation of a conference given by Father Karl Rahner to the theologians at Innsbruck on the Feast of the Sacred Heart in 1955. A French translation has appeared. The present translation from the original German text is the work of three missionaries in India who endeavored to remain as faithful as possible to the German text. They beg the indulgence of the reader who may find the translation rather clumsy.

not God: to the changeableness, limitation, imperfection and ambiguity of everything different from him, including things religious—for these last no less than others are different from him. It is true that the basic act of total surrender to God must find expression in special practices and methods, in devotions, usages, experiences, attitudes; otherwise the surrender would vanish into a mist of unreality. Yet all these expressions come under the rigorous law that all which is not God is subject to recall and replacement. For all things are subject to the free disposition of God, which cannot unequivocally be known from the thing itself or even its permanent structure, but which can be today one thing and tomorrow another. Ignatian indifference can never identify God with any particular way to him or experience of him. Always he is greater than what we know of him, greater too than what he has willed into existence. Always his holy will as the absolute criterion remains the reference point, and it is ever truly distinct from what He has willed. Thus the thing which man embraces as the thing willed by God for him is always embraced with the implicit reservation—exclusive of nothing within it—: "If, while, and as long as it is pleasing to God."

Such indifference is cold, calculating and, if you will, voluntaristic. This is the source of what has often been blamed as a pragmatic rationalism, as a shallow straining of the will, as a misjudging of the deeper reaches of human nature and of its imaginative and spontaneous powers. Undoubtedly in small-souled people, this can include Jesuits, such all too human mistakes and shortcomings can masquerade as the Ignatian spirit. But where the spirit is genuine, the things that people find hard and menacing in Jesuits spring from a deep root: the root of indifference. This spirit stems from an enormous and definitely dangerous experience of how terribly relative everything is that is not God, who alone is unclassifiable, unutterable, completely beyond our tiny experience; before whom absolutely all is small and relative. So much so that it is only in a very abstract sense (important as that is) that any absolute and immutable hierarchy holds among things; in the concrete, everything changes. A little example is to the point here. Francis of Assisi refused to shelter himself from the divine gift of tears in order to save his eyes:

"Why should I," he said, "when they are nothing more than what a fly has?" Ignatius valued such mystic tears most highly, yet checked himself by what might appear to be cold calculation and decision that really was an anguished perplexity as to God's most profound will in this matter. For it might be thought that with the smaller gift of human sight that seemed alternative to the tears, one could perhaps serve God better than by tears. He wanted to find God in all things. At any rate, it is clear Ignatius knew the vast difference between God and even the choicest of religious gifts. To give another example: his love of the Cross—for it is that—in the Exercises is permeated with this same icy fire of indifference. One might call Ignatius the man of transcendent as opposed to world-immanent spirituality.

Second Characteristic of the Ignatian Spiritual Approach. Let us designate it by the controversial term "existentialist." The indifferent man is not individualistic in the same way as the Renaissance man, who jealously guarded the highly unique treasure of his own personality and esteemed it as of tremendous, if not of the highest, worth. Ignatius really had little to do with the Renaissance as such, much as some have tried to read him in its light. He had his own understanding of the world, based on a mystical death which can see worth in all things, because nothing really has much worth; quite the opposite of the Renaissance man, who in his new love for the world tended to divinize it. Ignatius was an individualist because for him the two aspects regarding men and the good things of this world—i.e., the common and the particular aspects, their isolation and their relatedness—are equally remote from God. While willing both, he identifies himself with neither and can be fully found in neither. Ignatius is thus not the individualist of the personality but of the person: and when circumstances demand it of the poor person rather than the rich, of the matter-of-fact man who knows his place, the man who recognizes himself to be at the direct beck of the will of that God who as he chooses and sees best disposes this or that, revealing only a part of the way at a time, and desiring that man hold himself open to Him who can reveal Himself in emptiness as well as in fullness, in death as in life, in external

and internal riches for the cultural and religious man quite as fully as in the most dire poverty. This Ignatian attitude is the source of the sceptical, the prosaic, the reserved, the calculating, the apparently deceptive, the adaptation and imitation and planning of alternatives which in prosperity or misfortune mark out the Jesuit. On the one side is this quietly sceptical, disabused attitude, with an instinct for the provisional and temporary, ready to press into service anything but the divine itself. On the other is the preparedness for the unique and novel situation with its ever new challenge, together with the uncommon fact that this attitude is not aimed at profit but at service, and is accepted as a responsibility before which one can neither take refuge in generalities nor pervert the creatures in question to the enhancement of one's own personality. All of this we have chosen to term the "existential" in Ignatian spirituality. It seems so typical of Ignatius that Ignatian spirituality may be said to be even ahead of our time, and it will come into its own in the new epoch which is now announcing itself. Those who consider themselves historically the disciples of Ignatius will have to prove themselves worthy representatives of this spirit in the future.

Third Characteristic of Ignatian Spirituality: Church-Consciousness. In every age men have loved the Church and lived by her. But for Ignatius the Church was ever at the center of his attention: the Church militant to be served despite its obvious flaws, the Church of the Popes, in short the tangible, palpable Church. No one will contest that this is essential to Ignatian spirituality; it is too obvious. One might speculate as to whether it is a quality as fundamental as the two previously mentioned or only a complement of them; perhaps on ultimate analysis it will be the one as well as the other. For the man who really has experienced God's absolute transcendence—not merely his sublime infinity—will humbly accept his own divinely willed limitation. He equally will accept in simplicity and humility the finite creatures and their relative variations that thereafter become for him, in a certain sense, absolute. From this arises Ignatius' unreserved love for the humanity of Christ and of his earthly career with all its limitations, of the Church, the hierarchy, the Pope, and

of "The Rules for Thinking with the Church." Not as though all these things were by a utopian enthusiasm somehow identified with God. Ignatius, who could confess that every fibre of his body quaked at the election of Paul IV, was far from that. His Church-consciousness is that of the man who deifies neither himself nor his personal mystical contacts, and thus is prepared to accept the limitation which marks God's self-representation among his creatures. It is this quiet love of humility, service, and objective self-evaluation, from which grows the Ignatian Church-consciousness that is at once the result of a healthy, and the antidote for an unhealthy, existential indifference.[1]

An Intrinsic Compensating Factor

So far we have tried to mark out the originality of Ignatian spirituality. Before proceeding, we should recall to our minds that this spirituality identifies itself with other spiritualities in most respects, including the most essential; it differs from them only in a few elements of less importance. In order to bring out its originality, we have to stress the aspects by which Ignatian spirituality diverges from others, leaving aside the elements common to all. We must continually keep in mind that the particularities of which we treat are neither the whole of this spirituality nor its most important elements. The tendency to ignore this fact in practice makes these particularities appear most dangerous. Biology shows us how some characteristics can grow and become bizarre, finally destroying the structure itself. It is the same in the realm of the spiritual. The prophylactic against such spiritual self-destruction is humility; by it man keeps himself open to outside influences while ever remaining within the limits in which alone the limited spiritual being can indefinitely be perfected. With humility a sound, orthodox and sober spirituality is possible; one that keeps consciously to its proper bounds and builds up with little effort a new protective force, protective (oddly enough) against itself; so balancing its internal forces that the particular within it builds up and does not destroy.

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[1] For our own edification we may add as a note to these three characteristics that they are worthless if they are left as mere considerations: they must be adapted to life and death or they come to nothing.

In reflecting on the three characteristics already noted as belonging to Ignatian spirituality, it is not necessary to dwell at length on a positive exposition of the likelihood of such an individualistic menace. When not consciously restrained in the manner just remarked, they can make for an attitude that is rationalistic, cold, calculating and sceptical. Exaggerating the relativity of all that is not God, they may lead to an interior unconcern about things, and so once more lose sight of the true nature of earthly and even religious realties. Such an indifference degenerates into a deadening pragmatism that will try its hand at anything because nothing is beyond its competence and so accomplishes nothing. God becomes a hazy idea, a mere word; the force behind that word unconsciously comes to be vested in creatures themselves: in the organization, the authority of the Church, the system, the numbers of the faithful, etc. The existential ascetic becomes a man who has so much control over himself that he possesses everything except a heart that knows how to give itself over to the free dispositions of the divine Will; a heart that would have enabled him to laugh and to cry according to the varying experiences of life and not just according to the dictates of his own will. (Indeed he will want to laugh and cry, since he is no stoic.) Finally, the risks of emphasizing Church-consciousness are familiar. The Church may be considered autonomous instead of a divine instrument; it may be identified with a certain ruling clique, school, or discipline. And so only those who agree with one's private opinion will be considered loyal to the Church.

Our point now is to show how the devotion to the Sacred Heart is an inherent and necessary preventive for Ignatian spirituality against its own dangers.[2] It will be doubly profitable to reflect on this fact, since its consideration will show us something more of the meaning of the devotion itself. We may prefix our development with the remark that the connection between Ignatian spirituality and the devotion was first shown by the simple fact that the Jesuits—more exactly, some Jesuits—were among the first of its promoters. No Catholic would dare to say that the development of this devotion within

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[2] Such dangers grow with progress in spiritual life; tepid souls are, to their own disadvantage, immune to them.

the Church is a matter of mere chance. Nor would it be valid to offer as an explanation of the extent of Jesuit involvement in it a mere coincidence: St. Margaret Mary had a Jesuit confessor, and visionaries have a predilection for designating their confessors and their confessors' Orders as the instruments of their missions!

Indifference and the Heart of Jesus

Indifference implies a transformation that in many respects must be likened to death. Man has to die to the world; not only to the evil world with its malice. Indifference means a death that prevents man from loving inordinately the world, from falling in love with it, from putting it in the place of God. Such a death in which all things lose their splendour—like nature in winter—and fall back into insignificance, may turn out to be different from the death intended by God. It can be a chilling of the heart, a spiritless leveling-down that no longer takes account of the differences God has put into creatures and which he wants taken note of. The death involved in indifference is only a life-giving death when it is motivated by love and dies into love. Indifference must never kill the heart. It must be the death only of the secret self-seeking that knots itself, refusing to share in God's unending freedom. Indifference *must* be love. Where there is a stoical apathy; where this is a fundamental cowardice that gives up because it doubts of victory; where there is stinginess of heart which does not perceive the grandeur of the world, there is no real indifference. The theoretical truth of this is clear. In practice, however, even the man who fights to gain true indifference is in danger of accepting these false appearances, since they are more easily and less painfully come by than the true. For this reason indifference must include a veritable cult of love—a burning, enthusiastic, bold love. So if at all possible, the devotee must be continually reminded that the center of the world and of truth is a Heart: a burning Heart, a Heart that offered itself to all the ups and downs of fortune and endured them to the end without any fainthearted pretense that they were not real; a Heart quite unlike the stoic's predeceased heart to which no more inspiring challenges can ever come. Indifference must be a readiness of heart to love all to the full

extent of its power; not only this one or that, but all. A complete lack of concern about things created has nothing to do with true indifference. Real indifference is a quality of the heart that is "pierced" and yet alive and itself a fountain of life. Indifference means that the perfect heart is ultimately, a heart "pierced through," giving its last drop of blood; a heart that, if it finds no response to its love, will not in self-concern step back from the risks of love.

It is this quality of true love which should specify the death that is indifference. If such a love did not specify, it would be better to love at least one thing than to have an ashen heart cynically reducing all things to a common worthlessness, and then call that state indifference. Indifference is a great gift, but it acts otherwise than as a lethal poison only when it belongs to someone who is in love with love. Such a one knows what a heart is for. So it may happen that without ever having heard the words "Sacred Heart of Jesus," he loves that Heart, the symbol of limitless love.

Defense against Dangers

We have described this existentialism as the individuality of the person conscious of that uniqueness. This results in his entertaining no inordinate concern to advance himself or expand his potentialities. He allows himself to be consumed in service, since he does not think himself more than the limited creature he is: he bows to the law of indifference. The danger of such an attitude is that it exposes its possessor to a fatal lack of love, to a harshness and a—though perhaps hidden—cynicism: a kind of secret contempt for men which, being "aware of what is in man," loves neither self nor others, but at best manages to maintain a studied patience with man and his foibles. Such an existentialist is in danger of being isolated in a deadly sense; of becoming as it were shrivelled and expressionless, and in any case worn and burnt out in his heart, too knowing to be able to love. He feels in himself something of that total incapacity of enthusiastic love; like melancholic bachelors who imagine such an unconcern to be celibate virtue and are irritated when someone else is weak enough to love. Such an existentialism tends to esteem not losing oneself as solid virtue; whereas virtue is actually salvation by grace of

what is continually exposed to danger. Such an existentialism, lonely and on its way to becoming cold, only becomes sound and good when joined in its humility by a heart that loves, and that loves a Heart. Only he who has love can stand himself and others for any length of time without coming to despise both himself and others. Only he who loves can humbly accept himself and others at their true value, without being stopped short by the limitations he finds. "It is very difficult," says Bernanos, "not to hate oneself." It is impossible, unless one loves, unless one loves that unique Heart which is the Heart of Christ.

He who knows self and is pressed down beneath the heavy burden of that knowledge, must—if he wants to escape self—forget self. Yet plunged in his own being, as he is, how can he? To forget self he must get out of self, and that is impossible unless he loves. In other words, how can he be liberated from his own emptiness and instability by something that is outside self, unless this something be an object of his love? Otherwise, instead of attracting, this object would only intensify the torment felt by this existentialist at the sight of his own limitation and relativity. Now, that love[3] can be directed only there where infinite love has lovingly taken a conditioned thing to himself and identified it with himself absolutely. He has done just that by taking the limitation of the humanity of Christ as his own; by taking—through the hypostatic union—the limitation of a human reality so really, absolutely and unconditionally to himself that it has become his own forever. Without ceasing to be in itself limited, it actually participates in an unimaginable way in the divine absolute. And if a man should desire lovelessly to relegate to the relative this exalted reality, he would relegate the absolute as such to the relative! This means also that every genuine love of a limited thing that has regard for the aspect of illimitation within that thing, is in the present order a love directed to the Heart of Christ. For such love has an incarnational character in so far as it connotes faith in the Incarnation. Such love is, therefore, a form of devotion to the Sacred Heart of Jesus.

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[3] Such love must somehow be "delimitized"—if such a hard-seeming paradox of loving something limited unlimitedly can really exist.

A man who has sounded the depths of his own being is not likely to love so naively and unguardedly as another. He feels the need of a love reaching the unlimited: the limited by itself is for him a disillusionment, unbearable in its insignificance. But if such a love is not to be perverted into a proud delight at the immensity of its own insatiable demand for an "all or nothing," then it must be a love of that concrete immensity which sets love free to soar into the illimited. Simultaneously it gives place and rank to other limited creatures as being worthy of love. That immensity is and can only be the concrete Heart of the infinite God, the Heart of the God-Man. Take a man who is not content to remain naively at the level of generalities, and who really perceives what his existence is. Such a person will not stand aghast at the thought of death since he knows by firm faith and hope that he is loved by Someone whose love cannot be reduced to a childish and passing illusion. For it is the love of God, the love of his Heart.

Church-Consciousness

It is scarcely necessary to stress the fact that fundamental Church-consciousness is only befitting and healthy when it is found in a heart motivated by love, in a heart that is *lovingly* Church-conscious. When the servant of the Church is devoid of love, his "Church" becomes a collective egoism which talks of the honor of God and the salvation of souls, but means more precisely the power and glory of the Church and of himself as a member. This service can never be justified except in lovers, who justify it by serving lovingly. In this context truth is luminous only when it glows with the fire of love. Men come to the Sacraments only when they see that the Sacraments have worked in the minister that which is their single purpose, "the charity of God is poured forth in hearts." (Rom. 5, 5). Only lovers can really serve the Church; only they can make of her what she is meant to be, the humbly-serving means of salvation for all. When we see the life of the Church primarily from the point of view of one or another party or tradition, when we join up with others like ourselves in fruitless justification of favorite usages and customs that suit and flatter our pride and opinions, when we no longer dare earnestly to ask ourselves whether we are really ready

to be all to all and to go zealously to others rather than sit back complacently till they come to us—when we are like this, then should we not ask ourselves whether we have prayed enough for the grace that will make us humble and selflessly loving, sacrificing personal privileges in order to bring privileges to others.

How can man pray better for such grace, where better learn the humility needed for love[4] than from the Heart of the Lord who was not ashamed to love? Only those who are modest enough to discern their own limitations, not only those of others, will be able to avoid the danger of degrading, even though unconsciously, the Rules for Thinking with the Church into rules of a petty, narrow-minded fanaticism. Only men who really love will love the Church. While making her pilgrimage through time in poverty and fatigue, while ardently awaiting the marriage of the Lamb, this spouse of the Lord longs for love,—for a love which cannot be given by one who identifies himself with her as a fanatic with his party. In the last analysis the fanatic does not love, he hates.

Love is a quality all true spiritualities hold in common. The originality of any spirituality must be looked for in other gifts. But always it must be remembered: "if I do not have charity, I am nothing" (I Cor. 13, 2). This is as true of Ignatian as of any other spirituality. The very fountain of love, however, is the Heart of the Lord. Thus Ignatian spirituality is only holy when it loves this Heart and loves together with it. Without love, the other qualities become the more deadly the more exalted they are.

Genuine Development

So far we have tried to study the characteristics of Ignatian spirituality. We have asked ourselves why the devotion to the Sacred Heart is a protection against the dangers naturally accompanying such a spirituality, just as they accompany any other human creation. All such characteristics are limited, and the removal of the limits from the limited is a drastic step. The intrinsic union of the devotion to the Sacred Heart with

[4] Love is humiliating and it inevitably seems foolish and unmanly to the aloof non-lover.

the spirituality of St. Ignatius, their inner relationship, is precisely what makes the former a protection. There is no question of a foreign influence neutralizing a menace from within. We must not and cannot see the effect of the devotion to the Sacred Heart on Ignatian spirituality in such a light: as though one were the saving element and the other of its nature a real danger. Rather, the characteristics of this spirituality truly spring whole and entire from that devotion and draw from that origin the protective influence in question. The opposition between them reveals itself on deeper analysis as an inner unity. This unity differentiates itself into the duality we have dealt with so far. We may now ask why and how the divine-human love, adoringly honored under the appropriate symbol of the Heart of Jesus, produces of itself the characteristics of Ignatian spirituality and preserves them.

Divine Love and Indifference. Love is primarily a going out of self, always a miracle of transcending one's own narrowness. St. Thomas has explained the profound truth that knowledge is in a sense a transcendence that draws all to itself and is aware of being enriched with the whole of reality. In the drama of life, however, the second act of the spiritual, personal being, is the greater wonder of the bestowal of self on someone else. What this signifies first and necessarily is a triumphant renunciation of self, an indifference to self, a trustful going-out-of-self. This act rules out the existential fear of finite being, ever anxious to preserve, and mortally afraid to lose, itself.

In this generous opening-outward[5] that is identical with the spiritual being's love, the true lover is really concerned with all even though he seems to devote himself to one alone. He is free, he loves all. He loves not only a collection of individuals but also the source of individuality—God. This insatiable love that tends to embrace all in God makes the lover indifferent not only to self but also to other individuals as such. We say "as such," for it is not as though he did not truly love those other individuals. Rather, he loves them as

[5] This is much more than a mere temporary leaving of self in order to arrange a federation with others, which would be a kind of collective egoism rather than love.

included within that limitless movement in which everything is loved, praised and esteemed. This other and primary All permeates and surrounds the created all. In this way man can really love only to the extent that, explicitly or otherwise, he loves God who is within and yet ever beyond whatever creature or creatures are loved.

Indifference seen in this way is nothing else than the individual keeping himself open to the All that is God, in order to be able to love others truly. He thus avoids the death which both the lover and the object of his love would have to suffer due to their essential limitation, were they not open to the limitless Fullness, who has lovingly willed himself to limited creatures to be *their* fullness and limitlessness. Hence indifference is the loving, positive reference to (and by) God of all that is limited and individual. It does not unmask the finite to lay bare its pettiness; it does not see through it as if it were empty nothingness. It notes its limitations in order to recognize its relation to the Illimited and the position of security granted it by and in the love of that Illimited. Indifference 'pierces' the heart of the lover and breaks open the rigid closing-in-upon-themselves of the objects loved. Indifference is so strong that it does not shrink from the death prerequisite to this opening-up. Rather it realizes that this is the only way it can liberate the finite, that it becomes unlimited only by being loved in the limitless love of the Unlimited. When someone is loved in the manner just noted, and when the love of God for the person in question is the communication of God himself to that limited being in grace and glory, then that being is loved by the indifferent man as one rendered unlimited by grace, because the person is loved within that same communicated love of God. Man can love in the true sense of the word only in God in as much as there alone each and every being has a common meeting ground and can bestow itself on others. In this manner and for this reason anything can be loved as if it were, at the same time, the only thing and everything that exists. And this is exactly what love desires. Love itself thus becomes indifference. Indifference is nothing else than the phase of upsurging love which is still in time and history with the world on the way to God, "who is all in all;" in whom finally there will be only love and nothing else.

It must also be remembered in this regard that in the present (after the Fall) order, the creature's closing in upon itself to the exclusion of all others, its anxiety to affirm itself, is sin or stems from sin. Indifference, therefore, as the opening of the creature to the all-unifying Love has a special bleeding character which it shares with the pierced Heart of Jesus. I leave this, however, to your personal meditation.

Love and the Existential. There never was love which did not consider itself quite unique, and this conviction is not foolish imagination. On the contrary, it is actually so, whenever love is real: love frees the lover for the expression of his truly personal uniqueness. When one lives in the universal and all-embracing love, then and then alone there is no other who could take his place and duplicate his giving. What he is constitutes precisely an uniqueness which embraces all. This center from which all is acknowledged and embraced exists only once. Love is the birth of the true and completely determined individuality. Such an individuality is not cramped loneliness but an image of the unique individualities in God, each of whom possess in his own way the whole of the Divine Nature by affirming and loving the other as he is.

Love and love alone is existential in yet another sense: it reveals one's own unique, personal vocation, task and mission. For man will not achieve his true self in mere static being nor in conceptual objectivity, but in action. This is so to a much greater extent for man than for angels, or even for God; because man progresses from being a mere member of a species to the personality of unique individuality by his free decisions. This unique line of action, which means much more than conforming to universal laws or fulfillment of the common nature of man, can miss the mark. Man can discover his personality in the uniqueness of his personal guilt. But if he is determined to avoid this failure, where does man hear the call that beyond all general norms will tell him what exactly he has to be? Where will he find his vocation, his mission, liberating him from deadly solitude and boredom? Will he discover it in the depths of his own being? Although man does find it in self, the discovery is not of self but of a gift. Yet being a gift from God, it is for this very reason that it

constitutes ultimately his own personality. So man can find what is most personal only by contemplating the image of self as seen by God. God, so to say, holds this image before our inner eyes. The contemplation of this image humiliates us in our imperfections, but at the same time fills us with joy since we know simultaneously ourselves and God. In this image we are constantly making new discoveries, though never here below will it be completely unveiled to us. Pilgrims that we are, we know as in a mirror not only God but also ourselves: only hereafter shall we know ourselves as we are known. Nevertheless we already sense something of our uniqueness which is rooted in God's grace in that God bestows on each one this very personal quality rendering us worthy of eternal existence.

How are we to discover this vocation, this image, which comes from God? Although the answer may appear to be too simple, it is the correct one: in the union of love with God. In love alone do we understand God; in Him alone do we comprehend what He expects of us. In love of God are we alone disposed to accept ourselves as conceived by Him in His love of us. Outside this love all would ultimately lead to despair and revolt. This would be the consequence even with regard to our own self: finding our individuality we would face the strange abyss of our nothingness. Not by accident do the Spiritual Exercises, if well understood, consist in finding the love for the ever greater God, in Jesus Christ, and in that same discovery, finding our own individual image, our vocation. This discovery comes from inspiration, from above, and not from a technique of purely rational planning, from below. Divine inspiration—whose manifestations may be quite ordinary—is only discerned by a person moved by love. Only as a lover can a human being enter into a dialogue with God, in whom alone the uniqueness of one's existence can be discovered. This process excludes all self-seeking pleasure and implies dedicated selfless service in an identification with the object.

With regard to the love for Christ we must say still more. We must remember that our own individual existence is meant to be a veritable participation in the life of Christ, a following of the Lord and his fortunes in the sense that we really pro-

long his life, and not merely copy it for the thousandth time. For this reason our Christian vocation and individuality can only be found in love for Christ. For precisely and solely by that love do we come to share, as if by loan, in the existence his love for us bestows.

Genuine love of the Church springs from the devotion to the Sacred Heart. Little need be added about this point. The Church herself is born of this Heart. "From a pierced Heart, the Church, the Spouse of Christ is born" is not merely a pretty saying. The Spirit without whom the Church would be no more than an organization, a synagogue, springs from the pierced Heart of Christ; and it is the Spirit of lavish love. This further implies that a correct understanding of the essence of the Church must be the result of viewing her in relation to her origin. Then only can we truly love the Church as she ought to be loved; then only can we escape the danger of having in our mind quite a different reality when striving to discover and love the Church. If we see her as coming from the Heart of Christ, if, helped by grace, we love her by sharing and imitating the love that brought her into being, we imitate the love of Christ for His Spouse the Church as it is described by St. Paul and as the Fathers of the Church understood it. Out of His love for sinful, lost humanity, He constitutes the Church as his Bride by freeing and cleansing it. Out of love He takes mankind, in spite of its adulterous infidelity to God, and makes it His Bride. Out of love He first makes it holy and worthy of love. Christ's love oscillates, so to say, between sinful mankind—which, by the way, has its representatives within the empirical Church—and the really holy Church. If our love for the Church, then, is to be like Christ's, it means we must love men: sinful, lost, groping men and love them truly. We must love a Church which needs to be continually renewed by these very men. We must be able to love a Church that is by no means straightway made into a pure and holy Bride of Christ without spot or wrinkle (Eph. 5,27) ; but one who is to become what she ought to be only through this same patient, long-suffering, forbearing love. In fact it is with this same patience and humility that we must love even ourselves, who are so sinful and imperfect and ever contributing our

part to the aspect of slave-girl and sinner in the Church (Gal. 4,22).

In a word, we must love a Church which will only be perfect when all that is ordained by God for salvation will have "come home" to her. There we will not merely share in the splendor of the Church; we will also bring along all that the home-comers have of spirit, grace, life, individual character, unique experience. Then only will the Church be in a full sense 'home' when all her children will have thus returned home. Love for the Church from the Heart of Christ is daring and keen-sighted, not a jealously defensive attitude but a furtherance of the Church's imitation of Christ by service. "For He came not to be served but to serve and to give His life as a ransom for the many" (Mark 10,45). Such a love does not seek the honor of the Church as a party, but the salvation and honor of those who must find the Church. Further, it seeks the reason why so few do find her; seeking first not among outsiders but among ourselves. This is missionary love, not an Old Guard, defensive love. This love knows that the Church will ever be renewed precisely at that moment when "someone" with a pierced heart seems to fail utterly. It will not despair but rather will recognize this hellish situation as the hour of his love, of his love for men and for the Father.

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In all the above considerations we have taken as a tacit basis a devotion to the Sacred Heart of Jesus that need not insist in every case on its being a devotion expressly and definitely limited by the word "Heart." Otherwise, we should not have been able to connect this devotion so closely and absolutely with the fundamental matters of Christianity and the Ignatian spirituality. However, the explicit devotion to the Sacred Heart will achieve very little in the end unless the spirit of love of which we have spoken, flowing from the pierced Heart of Christ, does come into our own hearts in the ways we have discussed. When the grace is offered us to name explicitly that unnamed essential component of Christianity, it is a new responsibility we cannot ignore and is the promise of a blessing to fall on all alike. When it is bestowed, we shall

understand how we die in indifference in order to live, how we come to our own individualities in order to find others and serve them in love, and how we love the Church in order to love all.

Father Francis P. LeBuffe

Francis K. Drolet, S.J.

Seven years have passed since the death of Father Francis P. LeBuffe. With the passing of these years, the figure of this truly remarkable Jesuit has lost none of its distinctive qualities. Visitors to the Jesuit Novitiate of St. Andrew-on-Hudson often walk over to the cemetery for a few moments of meditation and prayer. There the eye searches the headstones for the names of old friends who have gone to God. The grave of Father LeBuffe rests beyond the chapel, and as the visitor stands there, memories of the unusual deeds of this unusual priest come quickly to mind. Author, theologian, jurist, business manager, spiritual guide of priests and laity, founder of religious and scientific groups, promoter of the Sodality movement, he achieved much for the glory of God and the service of the Church,—and this in spite of lifelong eye trouble and a heart condition.

Specialized labors and ill health marked out for Father LeBuffe a path of individualism and of loneliness. Though he was known by many for his writings and his lectures, he was not intimately known except by a few. Possibly this was what enabled him to accomplish so much.

Boyhood and Youth

Francis Peter LeBuffe was a Southerner and there was something in his character that spoke of his Southern origin. He was born on August 21, 1885 in Charleston, South Carolina, the son of Adolph Francis LeBuffe and Marie Catherine Guillemin. He had one brother Leon, and two sisters who later entered the Notre Dame de Namur Community and were known in religion as Sister Clotilda and Sister Agnes Francis.

His younger sister recalls the memory of Frank's birth as told to her by her grandmother. "When Frank was just a few hours old the old Negro mammy was brought in to see the baby. She leaned over the bed, inspected the tiny bundle in front of her and said to the mother, 'Oh, Miss Marie, your boy's got a nose like a bishop." On this observation of the old mammy, his sister adds: "It was almost a prophecy, but thank God, not a bishopric but a good S. J. awaited him."

One diocesan priest of Charleston, South Carolina, remained in a special way the lifelong dear friend of Frank LeBuffe. He was Father Patrick I. Duffy, the pastor of St. Joseph's Church and an official of the diocesan chancery. This beloved man had introduced the young boy to the sanctuary and fostered the priestly vocation of this, his most promising altar boy.

Father Duffy had one weakness—watermelon. The story is told that at his rectory his curates and visitors were always expected to return home at an early hour in the evening. When Frank LeBuffe came as a young Jesuit to visit the city on the occasion of his grandmother's illness, he stayed at the rectory. One evening he was unavoidably delayed, but he knew that no excuse would be necessary if he came with a watermelon to delight the waiting pastor. Years later, at the end of his philosophy studies at Woodstock, young LeBuffe defended the whole of philosophy in the Grand Act, and Father Duffy attended as one of the questioners.

During his grade school days, Frank's family moved to Washington, D.C., and settled in St. Joseph's parish in northeast Washington. While there was a school connected with the church, Mrs. LeBuffe found that her boys were too advanced to register in it. There was nothing to do but to send them to a public school in the vicinity. While the parents were distressed, we are told that the lads took good care of themselves.

After attending this school for several months, Frank discovered an announcement of a scholarship examination to be held at Gonzaga College High School. His parents made inquiries and Frank was sent for the examination. Much to the delight of the family he won a four-year scholarship to Gonzaga and with it the providential manner God had for bring-

ing him into contact with the Society of Jesus. At that time Gonzaga had a collegiate department and Frank went as far as completing his freshman year when he applied for entrance into the Society. On August 14, 1901 young LeBuffe, not quite sixteen years of age, entered old St. Stanislaus Novitiate at Frederick, Maryland. Here under the tutelage of Father John O'Rourke, his novice master, Frank LeBuffe began his fifty-three years of life as a Jesuit.

The Young Jesuit

Father LeBuffe, with family roots in the South and steeped in the traditions of the Maryland Jesuits, was among those who went North to spend almost his entire Jesuit life working out of New York City. Before his novitiate was completed, indeed, the entire Jesuit community of Frederick was moved to St. Andrew-on-Hudson.

The impact of Father John O'Rourke on young LeBuffe was deep. Father O'Rourke impressed a personal love of Christ and loyalty to his person on the mind and heart of Frank LeBuffe, the author of so many volumes of *My Changeless Friend.* Our Lord exercised so great a fascination over Frank that he was able to communicate this to many souls through his writings. His master of novices has been called a great "molder of men." Certainly in Frank LeBuffe there was planted the secret of what he later on described in one of his pamphlets as "hardheaded holiness."

On the feast of the Assumption in 1903 young LeBuffe pronounced his first vows as a Jesuit. Thereafter followed three years of Juniorate and then the usual course of philosophy at Woodstock College between 1906 and 1909. His success in philosophy was brilliant, and he was invited to stay at Woodstock for another year to prepare for a public disputation *De Universa Philosophia.*

This disputation included two sessions: one in the morning in theology and another in the afternoon in philosophy. For each defense, distinguished objectors were invited in from other seminaries, four for theology and for philosophy. For Frank LeBuffe these objectors included Rev. Francis P. Siegfried, professor of philosophy at St. Charles Seminary, Overbrook, Pennsylvania, Rev. C. M. Sauvage of Holy Cross Col-

lege at Catholic University in Washington, and Rev. Charles A. Dubray, S.M., of the Marist College in Washington, as well as Rev. Patrick I. Duffy. The disputation attracted distinguished guests also. In attendance that afternoon were Cardinal Gibbons and Very Reverend Father Provincial. At the close both commended the young defendant for "an outstanding performance."

Young Jesuits of those days normally interrupted their studies at this time for a period of five years teaching. Mr. LeBuffe, however, spent only two years as teacher at Brooklyn Prep, 1910 to 1912, and then returned to Woodstock College for his theology. During his course of studies he had manifested an unusual linguistic talent. Upon the completion of his regular course of studies everything pointed toward his pursuing special studies in oriental languages preparatory to a doctorate in Holy Scripture.

Holy Priesthood

During theology Frank's strength failed, yet he was ordained to the priesthood by Cardinal Gibbons at Woodstock June, 1915. From that time on he had considerable trouble with his eyes and with his heart. To regain his health, his superiors sent him to a sanitarium in Pennsylvania. While Father LeBuffe was resigned to his illnesses, he regarded them as the greatest sacrifice he had to accept. Even during his last months he still felt the frustration and referred to it with some disappointment; for he had hoped to go on to a doctorate in Scripture. A rescript from the Apostolic Delegate granted the young priest faculties to celebrate the Votive Mass of Our Lady or the Votive Mass of Requiem.

Father LeBuffe's great strength of will explains why he accomplished so much despite his state of health. People were amazed to discover what his regime was for many years. As a result of his weakened eyesight he was excused from reading the Breviary and in its place recited four rosaries each day. These he would recite, sometimes in bed, or on the bus or plane. Reading hurt his eyes if done in artificial light, so he read an hour or two in the morning and worked as much as he could in the normal daylight. Father LeBuffe used to say that it was good for a man to discover that he had a heart

condition early in life. With this knowledge he would be able to regulate his life and accomplish a great deal without strain. True to this idea, he spent twelve hours out of every twenty-four in bed. He never climbed stairs and avoided subways. When he was making his many trips during his thirty-nine years of priesthood, he knew well in advance where the elevators were in train stations or in the buildings to which he was going.

Throughout his life the routine of his priestly labors was quite different from that of the men with whom he lived. His assigned work often drew him from the community with the result that only a few of his fellow Jesuits really knew his character. None became his intimate companions. He was unable to follow common life and his illnesses called for exceptional treatment and unusual privileges. Somehow he never seemed to be fully part of the community and yet those who knew him were well aware of his great love for the Society. While his exemptions never drew unkind criticism, there was a feeling that he was not a member of the family but rather, a guest. Although this was not his own making, it was a cross and one which he generously bore.

Father LeBuffe was well enough to make his tertianship at Poughkeepsie from 1918 to 1919. When this was completed, he found himself sufficiently recovered to take his final examination in theology which he would normally have taken as a fourth year Father. He pronounced his final vows on March 25, 1920 at Fordham University. During the next three decades at Fordham, Campion House, Xavier and 84th Street, Father LeBuffe undertook a wide diversity of projects which have made his name known throughout the country.

The Jurist

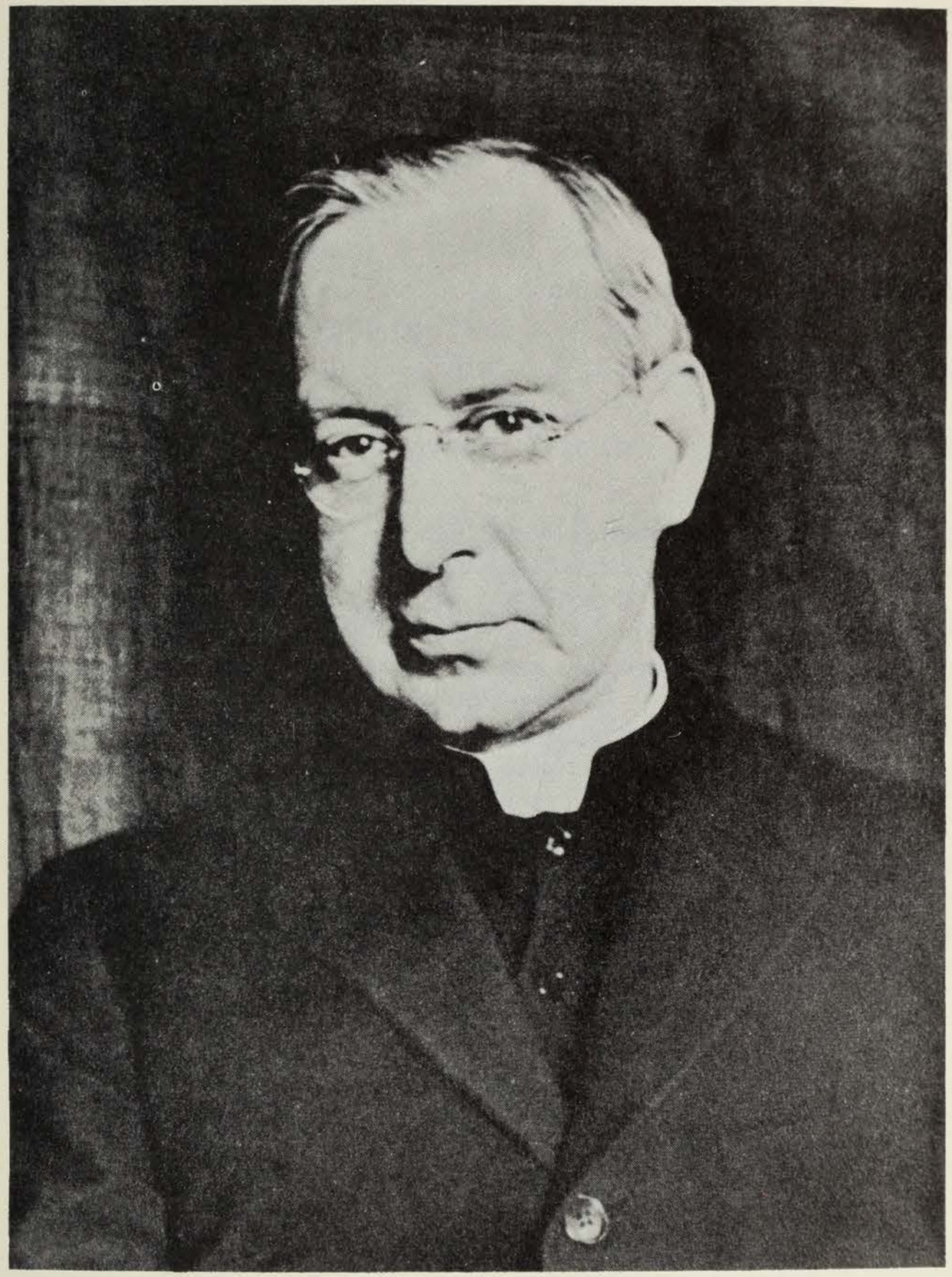
For one whose intellectual pursuits were more in the line of languages and scripture, it is interesting to note that Father LeBuffe was assigned to Fordham during the years 1920-1922 as Regent of the Law School. In addition to being the administrator, he taught legal ethics. Someone has said that LeBuffe was among the last of the "generalists." He himself had called specialization a necessary evil. He was a product of the school of Father O'Rourke which taught that, with the

Jesuit course of studies behind him, no man should fear to undertake any work, discussion or writing whatsoever. True to this principle, his personality was somewhat that of the *omne scibile* type. His first labors in the law school quite naturally saw him begin writing his book *Jurisprudence.* It consisted of thirteen chapters written in thirteen weeks. The first edition, published in 1924, received scathing reviews in law journals for its defense of the natural law but it has gone through five revisions. The last edition entitled *The American Philosophy of Law,* partly the work of James V. Hayes, a lawyer friend, was published by the Jesuit Educational Association in 1953, just a year before his death. As the years passed it was viewed in a more favorable light with the return of greater respect for the natural law after the period of legal relativism and positivism of Supreme Court Justice Holmes. His years of collaboration with Jim Hayes witnessed their attack on those philosophies of law as alien to the American legal tradition, which has its roots in solidly Christian English Common Law.

This legal bent in his character characterized even his asceticism. One of his booklets, entitled *Hardheaded Holiness,* has his much repeated definition of holiness; "I do what I ought to do when I ought to do it, the way I ought to do it, why I ought to do it." This sense of duty, rightly motivated, was characteristic of his dealings with God. His long concern with jurisprudence likewise made him a man who so stressed the virtue of prudence, that in his later years he tended to dampen the enthusiasm of younger people. In addition to his work at the Fordham Law School, LeBuffe later on spent three years as Dean of the School of Social Service.

The Apostle of Prayer

The writer first came into contact with Father LeBuffe at his lectures on mental prayer during one of the sessions of the Summer School of Catholic Action in New York City. It is safe to say that those who knew and loved Father LeBuffe best knew him as the apostle of mental prayer for the laity. One can go further and call him an apostle of mental prayer for religious and clergy also. In many religious communities he brought about the change from meditation in common to



Father Francis P. LeBuffe

freedom being granted the individual religious to make their own meditations.

If Father LeBuffe still speaks to us through any of his printed works, it is surely through the pages of his many volumes, entitled *My Changeless Friend.* This title reveals the man. For forty-one years, beginning as a theologian at Woodstock College before his ordination, he penned in long-hand each month his own reflections on his changeless friend. And in doing so he brought thousands to closer friendship with Christ. Beginning with 1915, when the first of these little books was issued, a volume was published yearly until a total of twenty-seven had been reached. Over a million copies were sold. And in 1949 the best of these meditations, arranged for daily meditation according to the cycle of the liturgical year, were published in two volumes by the *Messenger of the Sacred Heart.* In the introduction to these two volumes Father LeBuffe wrote:

> These articles and all that have appeared in the *Messenger* and elsewhere have come straight out of human lives, my own and others. They would never have been written if we had not received *the sacrament* of pain. Personally, as a young Jesuit my one desire was to teach Sacred Scripture and the Oriental Languages for which I was preparing. But the fulfillment of my desire was not in the designs of God, for a complete physical break-up came in 1916 shortly after ordination, the effects of which, some severe, some slight, have continued ever since. Thus the price of these years of writing was pain and the loss of all dreams of scholarship and study. But the price was small indeed. And it was because many a cross-bearer came to me and told me of their trials and sorrows and heartbreaks that ever new inspiration was given me to write. In full truth these articles have been written straight out of bleeding hearts and mangled lives.

Such was the shaping of one of the great apostolates of Frank LeBuffe during four decades of his life. In the lecture halls of the Summer Schools of Catholic Action across the country, at Sodality conventions, he taught mental prayer. On his trips up and down the land or in his room in New York, his pen brought forth these short reflections and meditations month after month. His own definition of mental prayer fits almost every one of them. He described it as follows: "I think on the things of God, in the presence of God, and apply them to myself."

To one who pages through *My Changeless Friend,* they reveal a great deal of the man who wrote them. Frank LeBuffe appears as one who never quit. These little meditations flowed constantly from his pen. They were circulated year in and year out all over the world. At the time of his death, forty magazines and periodicals carried them each month. Prior to going into the hospital before his death, he submitted the last meditation to the *Messenger of the Sacred Heart.* It was on death, and it was entitled "Change of Address."

His meditations reveal another biographical fact. He was a man dedicated to the Sacred Scripture. During his years of philosophy, in addition to his studies at Woodstock, Frank LeBuffe spent one hour each day on the study of Hebrew, in preparation for his dream of doing scholarly work on the Scriptures. While he never attained this, in another way he he achieved it perhaps even more fully. His room at 84th St. contained a fine biblical library and he prided himself on his ability to delve deeply behind the meaning of Scriptural texts. In writing his booklets on mental prayer his procedure was almost always the same. There would be a title, then a text from Scripture, an anecdote to illustrate the text and the title, then reflections of his own and always a prayer at the end which was normally addressed to "Dear Lord Jesus." One has but to look at the index table of Biblical references of the two-volume edition of *My Changeless Friend* in order to see the variety of texts from the books of the Old and New Testaments. He had a special love for those of the Old Testament and for St. Paul. Could it be that his inability to achieve the scholarly pursuit of Scripture, was the providential factor which brought his love of Scripture to devoted souls, who with Mary, "pondered over all these things in their hearts?"

Sodalists of Our Lady are required by their rule to spend fifteen minutes a day in the practice of mental prayer. This has been a distinguishing characteristic of Sodalists. And it was this which Father LeBuffe made the touchstone of Sodality interior living for so many people. In one of his meditations he wrote this anecdote:

> "But I can't pray," came the impatient answer. "What's the use of telling me to pray, Father? I can't." Once more God's priest heard one of God's own children say she could not talk to her Father.

"Can't you talk to me? Haven't you been talking with me?" "But praying is different, Father." "Yes, it's different only because you do not see God. But did you ever talk over the phone to an unseen friend? And did you ever talk through the aid of a pen to an unseen friend? Just talk that way with God, simply, frankly, artlessly. Isn't the prayer Our Lord taught the apostles a very simple thing? Can you get anything simpler, more everyday-like than the Our Father?"

This and other passages reveal the method by which Father LeBuffe taught prayer for so many years. It is to be noted that he always used the first person and he identified himself with his reading or praying audience. At the Summer Schools of Catholic Action, when one heard Father in a crowded lecture room still the whole group, have them sit there quietly with their eyes closed and speak in their name, always in the first person, one could easily recognize the wisdom of this approach to prayer on the part of this extraordinary teacher of prayer. For the most part he adhered to the *Spiritual Exercises* of Saint Ignatius in bringing the laity to the practice of the second method of prayer. This amounted to a word-by-word reflection on some text of Scripture or on some of the various prayers dear to Catholics.

One of his meditations on St. Paul was entitled "He Shook the World From a Prison." Paul was dear to Father LeBuffe, and it was under the patronage of St. Paul that he performed his long years of work with the Catholic Evidence Guild. A great deal of his writing was done at his desk or on an old writing board in his room at St. Ignatius, high above the street at the corner of 83rd and Park. This room was not exactly a prison like that of St. Paul's, whence that great missionary's writings came; but there are two little bits of writing that reveal his Pauline associations. The first is a little poem that lay on his desk:

When the Great Judge cleans out His desk
In some dark pigeon hole
Cob-webbed and grimy may He find
Your negligible soul.

And the other quotation is taken from the writing on St. Paul, just mentioned:

Now if ever a world traveller, world defier, world shaker saw himself completely hobbled and restrained, it was St. Paul. Christ

from out of the blinding light on the road to Damascus called him to be an apostle of the Gentiles. Paul heard that call, hearkened to it and started his great apostolic journeys north, east, south and west. "The love of Christ drives me on," was his great cry, and it did. Then suddenly he is pulled up short, taken off the road and thrown into prison. Just the one place in all of God's world where such a "world beater" ought not to be. But did St. Paul quit? We all know the answer: his prison became the greatest pulpit of all ages; and the greatest publishing house of all times, for from it went forth those great letters which have molded and will mold Christian lives until the end of time. Suppose St. Paul had quit. But he didn't. He literally shook the world from his prison. Into my life there will certainly come times when I shall feel "cabined, cribbed, confined." Real talents that I have will seem to have no usefulness then. Every least effort will seem no more worthwhile than striking at the air. It is so easy to quit then, so easy to throw the blame of my inactivity on others or even on God, then to proceed to lapse into the called for inactivity. Maybe God does want me to forego the use of some of my talents for a time even in His cause. Maybe He does want my appointed field of influence to be manifestly narrowed. But there is one thing He does not want and that is for me to quit.

Quit was one thing Father LeBuffe never did. When his first series of mental prayer books on *My Changeless Friend* had to be replaced, he went on to produce others. One three volume series, entitled *As It Is Written,* sold 109,000 copies. Another five volume series, entitled *Let Us Pray* sold 102,000. Other books of his were entitled *Meditations on the Prayers of the Mass* and *Thinking With God.* Probably the one he loved most personally was his booklet, entitled *Prayers for the Dying,* which was no more than his own reflections on the liturgical prayers recited at the departure of the dying Christian soul. It was written because he himself often thought of death. He received Extreme Unction many times and his meditations on death appear constantly. No one will deny that there is great spiritual wisdom in the meditation books of Father LeBuffe. He may not have shaken the world from prison as St. Paul did, but he was a man who learned to talk to the Lord in a simple way and then taught millions of others to do so. He was a man who pondered over the word of God, and communicated his thoughts to countless souls, simply because he found through years of priestly experience that these truths were verified in their lives.

The Business Manager turned Amateur Scientist

LeBuffe, the writer of spiritual books, the administrator of university schools of law and of social service, now found himself, as Jesuits occasionally do, in a totally new field, that of business manager of the *America* Press. His name first appeared on the masthead of *America*, on August 7, 1926 and continued as such for twelve years. The forty-one year old priest, fresh from the lecture halls of Fordham, needed a lecture platform of some sort. This took on several aspects. He was a pioneer in the founding of Fordham University's publication, *Thought*, and acted as its managing editor. He became one of the directors of the Catholic Press Association. But it is in the pages of the bound volumes of *America* that we can now best trace his development.

The first phase of this development of LeBuffe's work coincided with the first volume of *America* bearing his name as business manager. It carried two articles on the development of the outdoor preaching by David Goldstein in Boston and by the Paulists in Canada. Both articles expressed the hope that something similar to the British Catholic Evidence Guild would develop here in America. Not long afterwards, it was Father LeBuffe who formed the first unit of the New York Catholic Evidence Guild. His work in this field will be considered later on.

The second phase of his development came two years later. The September 22, 1928 issue of *America* carried an article by Father Daniel A. Lord, S.J., entitled "The Students Convene." Here Father Lord wrote on the first Students' Spiritual Leadership Convention held under the auspices of the Sodalities of Our Lady, August 17-19 at St. Louis University. It was the forerunner of the Summer Schools of Catholic Action and Father Lord stated that "It was splendid history and prophetic in hope." Thirteen hundred and ten students from colleges and universities from coast to coast came to this first convention. What was this prophecy of Father Lord? "The prophecy is, we hope, that there will be an ever widening enthusiasm in our schools for their religious organizations and trainings and a broader sense of leadership among the potential leaders now in training." It was not long before Father Lord discovered that men of the calibre of Father Le-

Buffe could be a strong spiritual influence at the annual conventions sponsored by his National Sodality Office. During the decade and a half that followed, Father LeBuffe made his greatest contribution in the field of mental prayer at the Summer Schools of Catholic Action.

It was, however, quite another matter that attracted his attention. From 1928 until 1932 the field which characterized practically all of Father LeBuffe's writings in the pages of *America* and the pamphlets published by the *Catholic Mind,* was that of evolution. Father LeBuffe was not a specialist in the field of the natural sciences nor was he an anthropologist. And yet the business manager, who charged into the battle against the materialistic evolution of his day, felt himself equipped for the task. Perhaps it was his facility in writing plus a self-confidence built on his knowledge of Scripture, ethics and sociology that gave him courage against the evolutionists. To add fire to his pen, one must remember that those were the days when many scientists were making claims far beyond their competency, and when Al Smith, the Catholic candidate for the presidency, had felt the fundamentalist impact of anti-Catholicism. Perhaps the mood of Father LeBuffe's writings against the scientists of evolution was nothing more than the mood of his times.

Against the Evolutionists

Beginning in 1928 some of the titles which came from his pen against the evolutionists make an interesting list: *Can Animals Be Moral?, Neanderthal, a Slippery Ancestor, Those Horrible Primitives, So Heidelberg, Too, Is Human.* The former professor of ethics fought the materialists and cautioned his Catholic readers against the excessive claims of the anthropologists. He warned that "The primitives ought not to be libeled much longer." His glee was great when the Heidelberg man appeared lost to the evolutionists. At the end of the year 1928 he wrote, "So too, for poor old Heidelberg! He has lost his teeth, he has lost his chinlessness, he has lost his synphysis, he has lost his ramus and mandibular notch, and there is nothing now for the poor old chap but to be a regular fellow."

The following spring saw him enter the field again. "Evolution shifts again. Those of us who are not professedly scien-

tists are so used to being called to task, that we are apt to feel a certain relief when an honest to goodness ranking scientist shakes an arresting finger at his confreres." The armchair anthropologist had begun to find a balanced center among the ranks of the evolutionists.

Wisely, however, Father LeBuffe distinguished between the fundamentalists and the anti-evolutionists. In the spring of 1929 he wrote in the pages of *America*, "Some Catholics are anti-evolutionists along all lines. All Catholics must be anti-evolutionists along some lines, e.g. the *evolution of the whole man*. But Catholics are not fundamentalists and no Catholic needs misinterpret one single finding of science. Such justification as there may be for the public's distrust of science is due chiefly to the misrepresentation of scientists by some of its uneducated devotees."

During these years he had founded and was first secretary of the Jesuit Anthropological Association. He was also attending the national anthropological meetings at Catholic University in Washington. In his articles, he continued to bear down on the evolutionists. One was entitled *Our Face from Fish to Man;* another, *An Unscientific Scientist*; and still another, *Exit the Missing Links*. He would warn evolutionists, like Dr. W. K. Gregory, to stick to the facts. The books of Genesis and the constant Judeo-Christian tradition of creation was under attack. The business manager of *America* could write, "When will scientists learn that competency in their own specialty gives them rights in no least way to dogmatize on all lines?" In 1931, whether any of this dogmatism had been attributed to him or not, he took time out to pen this warning of prudence to Catholic writers, "It is safe to say that every unwise remark made by a theologian anent scientific matters could well be countered by an equally unwise remark made by a scientist anent religious truths."

Those were the years of the great depression from 1928 to 1932. Perhaps the more immediate problems of the hour tempered the battle over primitive man. Whatever the cause, it is noted that from this time on, until his death, Father LeBuffe's writings turned once more almost exclusively to the spiritual. There is no doubt that in this field he had more authority. It is quite a contrast to see in the 1932

pages of *America,* an article from his hand entitled, *Can Boys Learn Mental Prayer?* What had happened to the scientists? By now he had founded the Catholic Round Table of Science and was attempting to achieve at its meetings an entente cordiale between science and religion. The armchair was at the round table and the battle was over. Had harm been done, or had good been accomplished? Opinions vary. Perhaps this is what the times called for. It is not too wise to judge the past by the present.

Father LeBuffe and the Secular Media of Communication

During these and succeeding years when the battle with the evolutionists and *America's* business management gave him free moments, LeBuffe found another field for his writing—this time in the secular press. It was the era when the Sunday supplements reached as many as thirty million individuals. Realizing their influence for good and for evil, he determined that he would try to use it as an influence for good. So he approached the Hearst Papers' *American Weekly Magazine* and agreed to write some articles for this syndicate. These included accounts of the canonization of Mother Cabrini, the excavations under Saint Peter's and other religious topics. Yet the magazine was too full of sensational and suggestive materials for one of Father LeBuffe's position to be identified with it as a regular contributor. The editors were not adhering to his conditions. Once more the fighting spirit in LeBuffe challenged the Hearst Papers. He was being highly paid by them, and they feared his attack would affect their Catholic readers. He made demands and they made promises. When he threatened to quit, they offered him the highest rate of fifty cents per word, greater than that given to their best contributors. For a while they attempted to clean up the magazine and he continued with them. This bit of trading actually helped him make some substantial gifts to the Philippines. Ultimately, however, the clean up was only partial and temporary. So LeBuffe broke with them.

Father LeBuffe constantly exercised his fighting spirit with definite watchdog tactics over the media of communications: the press, radio and screen. One letter to the editor of the *Daily News* charged that much of its sensational journalism

was the work of the devil. This brought a sharp retort from the editor who quoted from a letter of another correspondent who charged that the paper was an agent of the Vatican since it pictured priests giving the Last Sacraments to victims of accidents. Later on in his position as Regional Sodality Director, LeBuffe knew he could hurt the purse of producers of off-color shows. Letters of protest or the threat thereof from Sodalists were a weapon to brandish in the face of recalcitrant sponsors. On occasion he used this powerful force as a check on programs. It became evident that this managing editor knew how to influence public opinion.

The fighting spirit of Frank LeBuffe had another angle. A dear friend of his, Father Neil P. Hurley, S.J., wrote, "Father LeBuffe allowed everyone the large liberty of the children of God in choosing freely those devotions which attracted the individual soul. He clung to his own views tenaciously but rarely tried to impose them on others in free matters. Possibly this frankness in dogmatism in his own views endeared him to those lay people with whom he came in contact, while on the other hand it irked on occasion fellow Jesuits who mistook his carefully thought-out views for dogmatism. Some felt he pontificated. Those who were his equals perhaps resented it, but those whom he taught and directed thrived on it."

The Lonely Man

It seems paradoxical that men who lecture to thousands and whose writings enter the minds of millions should be lonely and isolated men. Yet this seems quite true of Father Lord and others who were well known and loved through the Sodality movement. Father LeBuffe had several circles of friends who looked to him as teacher and guide, yet he was a lonely man. Perhaps this explains his special devotion to Our Lord, his changeless friend.

It was hard to enter the friendship of Father LeBuffe. His health required much rest, and the few hours he had to work during the day were given entirely to work. Visits with him were brief and scattered. It is not strange, therefore, that his writings took up the question of friendship. In one of his meditations these words are found:

> A friend is a sacred thing to us, one to be honored and respected. Freedom there is in our intercourse and an utter lack of all that is stilted, distant or reserved. But with all that, there is an unmistakable reverence, a complete absence of undue familiarity that even a casual observer will always note. The more bountiful nature and grace have been in enriching my friend, the more dominant will be this air of gracious deference and consideration. A true friend is always one to whom I look up, and this inevitably brings with it payment of due homage. None otherwise is it with those who are truly friends of Christ. We need but to stand at the door of Christ's home and watch them as they enter the shadows within. Their prayerful mien and other-worldly composures tell of their kingly friend with whom they have come to chat. Whether they kneel as best befits an adoration, or whether because of nature's weariness they sit and hold sweet converse with their Friend, there is a delicate decorum in their ways that bespeaks the high esteem in which they hold this Friend.

Living as he did during the last years of his life in the Jesuit community at St. Ignatius, yet often withdrawing from it because of his specialized work and also because of his illness, LeBuffe might well have been writing of himself. He was often seen in the domestic chapel of Loyola School alone in the sanctuary darkness. When did Frank LeBuffe first meet his Friend, the Master? We go to his writings, in another meditation entitled "When We First Met Christ," we find him writing,

> Few of us, like St. John, can go back to the time we first met Christ. That was at sainted mother's knee when our lisping lips were taught the sweetest of all sweet names. "Dear Jesus" grew into our lives as we grew up and He was as real to us as little chums we played with. Yet even though because of God's early grace we lose our Friend in the blended memories of infant days, we can go back to other times when we have met Him. It may be as we look over the years we find Him by our side, when sorrow in its darkest form comes into our lives. And when we hear again the words of love that nerved our hearts anew, it may be it was a time of fullest joy, when we hurried into His Sacramental presence and poured forth our hearts in rapid thanksgivings and waited lovingly for His own good words of approbation. Or again it may be that as we travel back though the long spent years we find that blessed morn, when we knelt before our gracious King and swore his liegeman's triple oath, and chose His livery and His service until death stay our warrior hearts.

There was something about Father LeBuffe that made men fear him. Perhaps it was his loneliness, for none shared inti-

mately his fighting, priestly heart, and few were intimately associated with him in work. Though he loved his fellow members of the Society of Jesus dearly and encouraged them in different ways when they had done some particular work, he remained at a distance none the less. One custom was his, to encourage others especially in the field of writing. He would write a note to a fellow Jesuit or acquaintance whose book or article he had read or noticed in the press. These short words of encouragement were a sign of friendship. Perhaps it was because he was so close in friendship to Our Lord that he was able to write these lines in another one of his meditations:

> Sometimes the isolation of the human soul comes home to us and carries with it a realization that hurries terror into our inmost heart. Between my soul and the souls around me there is a gulf so broad and so deep that all the powers of human expression cannot span it, when most I need uplifting sympathy and bouyant encouragement. I have indeed my friends, in the brightness of whose smiles my weary careworn heart is fed with strength and courage, but still it is fearfully true that my soul's deepest life is single and unshared. I live by myself alone; alone yet with an indomitable craving for One with whom to share all that lies nearest and dearest to me; alone yet lashed on always by a vast fundamental yearning to pour out my heart and its most secret thoughts and fears and hopes to Someone who will completely understand me. Friends we have whose love for us is as strong as our love for them, but friends they are with only a human power to help, so we are alone. Yes, alone, alone and isolated with a bleak blank road to death ahead of us unless we know the blessed comradeship of Christ our Lord.

The Theologian of the People

The priest, who could write so beautifully of his changeless friend and who could bring Him in intimate prayer to the ordinary faithful, is also well known and loved as the founder of the Catholic Evidence Guild of New York. It was here that the brilliant theologian of Woodstock days brought theology to a band of lay apostles and they, in turn, to the street corners of New York City. The following lines were written by Father Neil T. Hurley, who was closely associated with Father LeBuffe in the Catholic Evidence Guild work. Here in part are his observations from a paper entitled "A Case Study In Lay Theology."

> For twenty-five years now a group has been fulfilling the duties that lie incumbent upon the Christian lay apostle by virtue of

his baptism and confirmation. The Catholic Evidence Guild of New York has been exercising its participation in Our Lord's unique priesthood by its active apostolate of preaching and spreading the knowledge of the Faith. Because of the success the Guild has had transmitting the life of grace to its members through its lay theology course, the psychology of its approach deserves attention. The Guild's moderator, Father Francis P. LeBuffe, S.J., has taught lay theology to the members ever since the Guild's inception in 1928.

Originally the Catholic Evidence Guild began as a select group of zealous Fordham boys. In March 1928, after a retreat at Manresa, Staten Island, of the St. Thomas Aquinas Sodality of the Fordham Law School, three young lawyers approached their former jurisprudence professor, Father LeBuffe, with the idea of forming an Evidence Guild. Such work had been going on in the United States for some twelve years, ever since two converts from socialism, Martha Moore Avery and David Goldstein, toured the country explaining Catholic doctrines. In England, evidence work became famous through the Westminster Guild whose distinguished speakers Maisie Ward, Frank Sheed and Father Vincent McNabb, O.P., held forth at London's well-known Hyde Park. Father LeBuffe welcomed the proposal to form such a guild in New York City. He had long entertained a plan to instruct a group of laymen in a deeper love and intelligence of dogma and revelation so that they might exert a more Christian influence on their environment.

Consequently, the three young lawyers interested others in their vision. They unanimously accepted Father LeBuffe's plan to develop and train on a broad slow basis lay theologians well-versed in the more important phases of speculative theology. Father promised his newly-formed group that if they gave him one night a week (two hours a night) for ten years, he would do something with them. A truly heroic ambition. Three years of such training followed before the late Patrick Cardinal J. Hayes allowed the group to hold radio broadcasts in the archdiocese of New York. As a result some seven hundred talks over a seven year period were presented. In 1936 the Catholic Evidence Guild made its debut on Columbus Circle in New York City, an acknowledged hotbed of radicals and reactionaries. Soon however, the Guild, due to its politeness, its seriousness, its intelligent presentation of Church teachings, established a reputation as a sane group with an important message. A short while later women were admitted into the Guild. And then seminarians from St. Joseph's seminary in Yonkers. Today the Guild has affiliated groups on the campuses of Fordham University and Albertus Magnus College in Connecticut. For the past twenty-five years the Guild has expounded Catholic truths over the radio, in labor schools, before Catholic and non-Catholic audiences, at its different "pitches" (i.e. outdoor meeting places) throughout the metropolitan area of New York. . . .

The personal magnetism of Father LeBuffe has been undoubtedly

one of the chief reasons for the Guild's steady growth through the years. Any Guild member will attest to the growing power of Father LeBuffe's radiant personality, his informality, his lively interest in the things of God and the Church, his zeal for souls. His talks on lay theology reveal the rich manifold of his experience. Together with logical preciseness and accuracy and doctrinal depth, Father LeBuffe combined an engaging controversial style replete with light illustrations and anecdotes. Because of his genuine love of philosophy and theology and because of his rapier-like answers to the questions the Guild asked, Father LeBuffe has kept abreast of both subjects over the years. For a period of time one of Father LeBuffe's best-known booklets *Let's Look at Sanctifying Grace,* which he wrote for *The Queen's Work,* was the textbook of the group. But the Guild was permitted to ask questions at random and he allowed its members "the large liberty of the children of God" with no strict curriculum. He treated the economy of God's plan, true, but he did so by following the subjective order of interest and discovery which are revealed by the Guild's questions.

Over the years bonds of friendship formed between the members of the Catholic Evidence Guild and their moderator. He was proud of their work on the street corners of New York. When their questions in theology or his own constant searches for theological truth did not find ready answers, he would save up these ticklish questions for his next visit to Woodstock College. There he would engage in debate with the best minds among the faculty of theology on matters for which he wanted further knowledge. The man who had ambitioned to teach theology in the lecture halls of Woodstock heard his voice through others in the street-corner preaching of his Evidence Guild and came only to Woodstock that that voice might be further clarified.

One of the members of the Guild, Mother Mary Angela, who later entered the Helpers of the Holy Souls, wrote as follows:

> Looking back over the years and the many hours of exhilarating intellectual and spiritual sessions in which he gave of his vast knowledge, fine intellect and eminent culture, we are amazed to recall how 'his conversation was in heaven.' How often he lingered on the great homecoming. Sometimes he warned jokingly that if any of us got to heaven not to bother him as he was going to get some of these knotty questions arranged with St. Paul and he wouldn't want it known that he had anything to do with such heretics. He certainly approached heaven by the many shores of knowledge—theology, scripture, law, science, philosophy, and half a dozen incidental ones."

The Regional Sodality Secretary

From 1938 to 1954 Father LeBuffe did his best remembered work as Eastern Regional Sodality Secretary. Two years of this work were at Xavier and the last fourteen years at St. Ignatius Loyola, in New York City. The National Sodality Office had been established in St. Louis and was flourishing under the dynamic direction of Father Lord. That office, *The Queen's Work*, rendered heroic service to the Sodality movement in this country and Canada. But because of the vastness of the project it became evident that regional offices would ultimately have to be created. Father LeBuffe's position as Eastern Regional Sodality Secretary took care of most of the East. A similar office in Chicago was directed by Father Martin Carraboine. As eastern representative of the Sodality movement, Father LeBuffe worked with the men at the National Office, not only with Father Lord, but with Father George McDonald, Father Aloysius Heeg, Father J. Roger Lyons, Father Edward Dowling and Father Richard Rooney. They were the backbone of the staff members of the Summer Schools of Catholic Action, that unique traveling school which combined the qualities of a retreat, an education, and a vacation all "In six days you'll never forget." During an ordinary summer this team toured as many as ten cities, making the Sodality movement more and more identified with Catholic Action at its best and especially among the youth of the country. At all of these conventions Father LeBuffe's classes on mental prayer were among the best attended and most appreciated.

The system he created as Eastern Regional Sodality Secretary has now been copied in all the provinces of the American Assistancy. And, more or less, the work of the province promoter follows the pattern which he set. Foremost on his list were his dealings with the bishops of the dioceses. During a consultation with the local bishop he tried to bring about the creation of a diocesan director of Sodalities. Then he would place himself at the service of the diocese through this official in spreading the Sodality movement through the parishes and schools. In this way he developed warm relationships with the hierarchy and with the diocesan clergy. While he had success elsewhere, in New York City his relationship with the diocesan

director was not too cordial. And yet they worked out a compromise between the Sodality rule and the rules of the Children of Mary, as the official guide for Sodalities of the New York Archdiocese.

During his sixteen years in the office LeBuffe appeared on countless lecture platforms, and at Sodality rallies and institutes for the training of nuns and priests and brothers in Sodality work. There were constant consultations in the various cities of the East with diocesan directors, sometimes in groups and at other times individually.

Year after year he made it his point to visit casually with his fellow Jesuits in various cities where they were running Sodalities. He was not particularly desirous of formal visits to their Sodalities, but rather when he came to a city where there was one of our colleges or schools, he would usually meet with the men at a dinner and discuss the situation of their Sodalities with them in a rather informal way. Normally each year he would have a general gathering of Jesuits in the metropolitan area and sometimes especially after the appearance of the new Apostolic Constitution *Bis Saeculari,* even monthly he would meet with them to discuss the implementation of this papal directive. One of the best remembered of these meetings came at the time when Father Louis Paulussen, the International Sodality Promoter, paid his first visit to the country in 1953.

There were two documents of his office which Father LeBuffe always carried in his coat pocket. One was a well-annotated copy of the Sodality Rules and the other was an appointment book which he always had on hand to note his assignments. His traveling for the Sodality was considerable. And his bad health forced him to travel light. He sent his laundry case on in advance of any trip, so that he would not have to carry a valise. When he left the house he had only a briefcase with his papers in it. The best of his trips was his trip to Rome in 1951 on the occasion of international meeting of Jesuit Sodality Promoters at the Curia. This was but three years before his death. The experience gave him a new lease on life and stimulated him intellectually in a wonderful manner. On his trip he was doing some writing for the Hearst papers and it was at that time that he discovered the publicity

value of the excavations under St. Peter's. One of the highlights of his trip to Rome was his audience with Pope Pius XII and the resulting autographed letter from His Holiness acknowledging the receipt of the new edition of *My Changeless Friend*. The letter of the Holy Father reads as follows:

> It was a happy thought, beloved son, that prompted the new edition and new arrangement of your brief meditations which over many years have lifted the souls of so many readers above the heart-wearying vicissitudes of earth to find in the truths of God's revelation the balm for the wound, the spur for the lagging spirit, the peace and joy that come only from the heart of Jesus to those, who in love, try to follow Him. Mental prayer is a need of prime importance for clerics and the laity; and We express the hope that these two volumes which We accept with gratitude, will be an effective means to make its practice easier and more common.

This papal praise of his labors to promote the practice of mental prayer and also the papal approval of a little prayer in honor of St. Paul for his Catholic Evidence Guild were among the most highly cherished approbations which could have come to Father LeBuffe.

In his work for the Sodality movement in this country, Father LeBuffe will always be remembered for the encouragement he gave to others to undertake this work, so characteristically a Jesuit apostolate. Especially of note is the suggestion he gave to Father James Risk to do his doctorate dissertation at the Gregorian University on *De Congregationis Exemptione*. He knew that a canon lawyer was needed to clarify the legal issues connected with Jesuit and diocesan jurisdiction over Sodalities. The writer himself received encouragement to undertake the specialized work of Sodalities, first during his scholastic days at Loyola in Baltimore and later on as a young priest Father LeBuffe urged him to go to Europe to study the Sodality movement especially in Spain and Italy. When the writer returned to New York it was a period of transition in the Sodality movement, a year after the issuance of the new Apostolic Constitution *Bis Saeculari* by Pius XII which marked the beginning of the revitalization of the whole Sodality movement. Father LeBuffe had labored to build the Sodality movement on another foundation. And yet considering his age and *Bis Saeculari's* stricter ideals, it was good to observe his sincere efforts at this conformity. This was espe-

cially noticeable in the encouragement he gave to support the new Le Moyne College Sodality.

While he encouraged his assistant to follow in his chosen path, he placed great stress on caution and prudence. In this area his associates found him difficult at times. Father LeBuffe was a man of experience and many of the ideas of *Bis Saeculari* had not been tried out in America. Yet many of these ideas were of an older and more glorious tradition from the pre-Suppression days of the Society itself. He not only showed a lack of approval but even opposed many of the older ideals, such as the development of professional sodalities. He claimed they would be crossing parish lines and skimming the cream off the crop of the parish elite. And yet later on when professional sodalities were formed, almost universally they became a stimulus in the revitalization of the existing parish and school Sodality units. He opposed also any mixed Sodalities of men and women such as Cana Sodalities or adult groups of both sexes. He claimed that the psychology of men and women varied so much that they could not receive the same spiritual and apostolic development, according to an authentic Sodality pattern. It did not occur to him to look at his own Catholic Evidence Guild, a group of men and women, which he never considered capable of being developed into a Sodality.

Father LeBuffe, as Eastern Regional Sodality Secretary, in company with the men of his day at *The Queen's Work,* did pioneer labor to build a Sodality structure along the best lines they knew. While he may have differed to some degree with his associates, none will ever deny that the present development of the Sodality movement was made possible only by the stature and labors of the men like himself who first labored in the field. The years before 1948 saw the labors of the founders of the American Sodality movement. Now a new generation of Sodality promoters has risen. The annual January meetings at *The Queen's Work* now see the faces of younger Jesuits.

The list of works performed by this priest of only limited physical ability is impressive indeed. In addition to the ones already mentioned, he was founder of the Eastern Jesuit Philosophical Association, founder and secretary of the Jesuit

Anthropological Association, honorary deputy chief of the fire department of the city of New York, moderator of the New York Circle of the International Federation of Catholic Alumni and a director of the Catholic Press Association.

The last, and perhaps one of the most characteristic labors of Father LeBuffe, might almost entitle him to be called the American apostle for evening Masses. He was far ahead of his time in seeing the need for the laity of assisting at Mass in the evening. He knew the social changes of our country from firsthand observation. He understood the greatly varying needs of the people and felt that morning Mass alone was insufficient in our modern transitional society. While he did not live to see the changes in the Eucharistic fast and the granting of permission for evening Masses, it was in a measure due to him that the American bishops were acquainted with the project. As far back as 1941 he approached Archbishop Joseph Schrembs of Cleveland with his plan. The Archbishop had LeBuffe draw up a letter which he sent out under his own name to all the members of the United States hierarchy. Archbishop Schrembs was able to write to the individual bishops in his capacity of president of the National Eucharistic Congresses and protector of the Priests' Eucharistic League. He asked them to consider the petition to the Holy See, which was enclosed, for week-day late afternoon Masses wtih a three-or-four-hour Eucharistic fast for the celebrant and communicants. Following the form submitted to him by Father LeBuffe, he explained that Mass offered in the late afternoon would mean that many thousands would avail themselves of the privileges of attending such a Mass and receiving Holy Communion. Moreover, the world crisis of World War II seemed an opportune time to present such a petition to the Holy Father. If the petition met with approval of the bishops, the Archbishop requested them to have their pastors and curates sign the petition and also to ask their parishioners to do likewise.

Again in 1941 Father LeBuffe conferred with Archbishop Murray of St. Paul, who promised him to assign a session at the National Eucharistic Congress to be held that year in St. Paul to the discussion of afternoon Mass. Father LeBuffe was pleased with this. His good friend Archbishop Schrembs of

Cleveland entrusted to his auxiliary, Bishop McFadden, the task of going to the Eucharistic Congress and speaking on the matter of afternoon Masses. However, much to the regret of the Archbishop and of Father LeBuffe, Bishop McFadden was informed that the matter was not to be brought up.

Despite this failure of his plans, Father LeBuffe continued in pursuit of his goal to bring afternoon Mass to the laity. He gathered data from various parts of the world. Then in July 1947, he approached Archbishop (later Cardinal) Cushing of Boston. He brought the prelate up to date on his attempts in this matter with the other members of the hierarchy. He wrote, "I am more than happy that your Excellency thinks so well of the project. It may interest you to know that Cardinal De Gouveia, Archbishop of Lourenço Marques, Portuguese East Africa, has permitted afternoon Masses in his archdiocese. A notice to this effect appeared in the *Denver Register* for April 21, 1946. This would seem to indicate some precedent. Although the news release did not state whether Communion was allowed at the afternoon Mass, that of course, would be quite important."

One of the objectives Father LeBuffe had in mind during his trip to Rome in May and June of 1950 was to bring this matter to the attention of the Vatican officials. And for this he conferred with Cardinal Marchetti-Selvaggiani in Rome, May 1950. He was very graciously received and the account of his efforts was listened to. But once more he received little encouragement, except the words, "Father LeBuffe, any Bishop can take this matter up directly with the Holy See."

Such, in short, were the efforts of one priest to bring evening Mass to the laity. He worked on the premise that he needed petitions from all or many of the hierarchy of the country,—which seemed most unlikely. If he could only have gotten one bishop to appeal directly to Rome, a precedent would have been set. However, this is all part of past history now because Rome itself has spoken, and the evening Mass, within limitations, belongs to the people of the country and the world.

Final Sickness and Death

All of this brings us naturally to the evening of the life of this devoted laborer in the vineyard of the Lord. It was

the winter of 1953-54. He had passed his 69th birthday. Among his meditative writings there is one passage entitled *Just Tired,* which certainly revealed the heart of this priest who had always seemed old, but now was really old. He wrote:

> When I was quite young Our Lord placed a cross on my shoulders. I tried so hard to carry it bravely and did manage to do so for many years. But of late it is weighing me down. Right now I am just tired and it is an effort for me to say "Dear Lord, help me"—"Just tired," how familiar that cry to anyone who has dealt with souls. Time and time again in the lives of each of us we just "get all played out." We do not want to quit but it seems quite too much to drag our leaden steps one inch further.

The heart of this aging priest was indeed tired. Countless times he had thought that death had approached and many times over he had received the sacraments of the dying. In March 1953, he had a heart attack. The doctor arrived just in time for an injection to check edema. As a result he was hospitalized and released after two months. From then on until his death fourteen months later, he was confined to the house at St. Ignatius. There were minor attacks and setbacks with increasing frequency. During this time he said Mass only rarely. There was no doubt in his mind that his days were numbered, despite the doctor's insistence that he had five years of limited activity ahead of him. He continued to write regularly for the *Messenger of the Sacred Heart* and remained active in his room. There was the regular flow of mail and articles. He was working with Jim Hayes on the publicity for the fifth edition of *The American Philosophy of Law.* He also considered that his apostolate of those days was to offer everything for the good of the Society. During the winter he experienced heart attacks, one on the occasion of a fire in the rectory. There were periodic trips to the hospital.

During April and May of 1954 the attacks and setbacks were more frequent. His days and nights became more difficult. Now a new worry came to him: he feared he was becoming a burden and a bother to his fellow Jesuits in the community. While he was deeply appreciative of the attention he received, it came to him as a real blow that he needed the help of others. All his life he had managed to care for himself. In April and May he began to blame himself for what he called an attitude of self-sufficiency. There were times when he applied it to his

own relations with God. "I thought I could take it," he would say to a fellow Jesuit who was close to him at that time. To him Father LeBuffe often spoke of "the nameless dread;" and when pushed on the subject he could not explain it.

He had been hopeful of dying at home, not in a hospital. But finally he realized that the end was to be delayed. Hospital care was needed and he concurred in the move to the French Hospital. He entered the hospital on May 14 and remained until the day of his death, Ascension Thursday, May 27. During this time his mind remained clear. He was glad to see his friends. Often during his life he had written on the subject of death. His pamphlet on the prayers for the dying had consoled many people. One of the books he brought with him was this little booklet. He had a fellow Jesuit read the liturgical prayers to him and he would often have them reread very slowly so that they might be in his mind. Twenty-two years previously he had written in the pages of *America*, "The Church Prays at Our Dying." It contained these lines:

> If I really love God and really try to serve Him, even though I do not serve Him as best I may, I know His love and His call is sweet,—to come back *home*.

Death was a home-going for Father LeBuffe. Above all, he loved the manner in which the prayers of the Church spoke of Christ coming to the dying soul, "May Jesus Christ appear to thee with a gentle and happy countenance." And he loved to linger on the word 'happy' in its Latin form *'festivus'*, a holiday or a festive countenance. He wrote of Our Lord wearing such a look, "that of one to whom the day is one of rejoicing and merry-making and Mother Church who knows her Spouse, God, Who loveth souls, prays that the joy of this holiday, when another weary pilgrim comes home, may show itself in the very face of Christ when He comes to give His welcome."

The writer is indebted to Father Lawrence E. Stanley, S.J., for some account of the last hours of Father LeBuffe:

> One very noticeable thing all through his last days was his anxiety not to be any trouble to anyone, his reluctance to ask for anything that would bring comfort to ease his pain. As the nurses and Sisters and doctors tried to make him comfortable, he would repeat, "Christ didn't have this on the cross." Another thing that told its own story was the roster of his visitors. Many of Ours

stopped in and gave him, at his request, their blessing and absolution. There were two other special visitors, the colored chef from 84th Street and the man who cared for Father's room there. The chef looked at the silent suffering priest, picked up the crucifix, held it to Father's lips and then hurried from the room, his eyes filled with tears.

All through his last illness Father was eager to avoid doing his own will. At 7:15 a.m. on the 27th, he opened his eyes, slowly folded his hands and said, "Come, Jesus, come!" and then even in this, not wanting to do his own will but God's, he added, "Dear Jesus, dear God, *Your* Will as *You* will it, when *You* will it."

To the end he would cause no one trouble. The night before I had been asked by the superior if I would say the 7:30 Mass on Ascension Thursday for the doctors and nurses coming off night duty. At that time, when I agreed, Father seemed fairly strong. Later as he noticeably failed I began to wonder how I would be able to keep my promise to be with him to the end and say the Mass. But at 7:20 he went home to God leaving me time to phone Father Gannon, his rector, and then to go down to the hospital chapel to offer Mass at 7:30, for the soul of God's servant. In the spirit of the Church I have prayed for Father and will continue to do so, though I feel he went straight home to the heart of his changeless friend.

Father LeBuffe sleeps in the novitiate cemetery at St. Andrew. Close by this non-professional scientist who fought battles with the materialistic anthropologists in the twenties and thirties, is the grave of the distinguished Catholic anthropologist, Père Teilhard de Chardin. One last excerpt from LeBuffe's writings, entitled *Keepsakes for Heaven,* describes the Jesuit cemetery at Woodstock College; and yet it also tells of the Jesuit cemetery where he himself is buried.

A quiet spot it is, tucked away by the roadside just beyond the gate. A miniature chapel stands amid the serried ranks of the simple tombstones which mark the spots where black-robed warriors lie. And over the door of that sentinel house of God we read,

The Society of Jesus
Here tenderly cherishes
As keepsakes for heaven
The dear ashes
Of those she brought forth.

There they sleep, these stalwart men who once with Ignatian energy hurled themselves against God's enemies. Their common Mother loved them well and nurtured them to holiness and bravest deeds and schooled their hearts to cry, as Xavier did, for added souls to conquer for their Captain Christ.

Father William A. Riordan

Augustine W. Meagher, S.J.

Father William A. Riordan was born in the Yorkville section of Manhattan on September 13, 1902 of William and Elizabeth Murphy Riordan. In 1905 the family moved to Washington, D.C., and lived in the parish of St. Aloysius Gonzaga. They remained there until Mr. Riordan died on June 26, 1913. Before his death, Mr. Riordan asked his wife to do two things for him: to move back to New York where her family and friends lived; to make sure that the boys went to a Jesuit school. Both Father Riordan and his brother, Gerry, graduated from Regis High School. Gerry was later to become a great Greek teacher at Regis. He predeceased his brother.

In August of 1921, William Riordan began his Novitiate at St. Andrew-on-Hudson. After the Juniorate he taught first year English at Fordham Prep due to ill health. From 1926 to 1929 he pursued his philosophical studies at Weston. His regency was at Canisius High School where he taught third year Latin, Greek and Spanish. He was moderator of the *Arena*. In 1933 he went to Woodstock for his theology. On the 21st of June, 1936, he was ordained to the priesthood by Bishop John M. McNamara, Auxiliary of Baltimore. Tertianship was made under Father Peter Lutz from 1937 to 1938.

In 1938 Father Riordan returned to teach at Canisius High School. For three years he taught third year Latin and religion. In 1941 he underwent a serious abdominal operation. He was in the hospital over six months and was anointed twice.

In the year 1942 he came to St. Peter's Prep. It was here that he was to remain in the service of God for the next eighteen years. It was here too that his soul and his body were to be put to the severest test. When he first came to the Prep, he taught fourth year Latin, Greek and religion. This he did for eleven years. From 1953 to 1960 he taught one period of fourth year Latin. In the summer of 1958 he underwent his thirteenth surgical operation.

He was able, nevertheless, to start school that fall. In 1959 there was a noticeable decline in his health. After teaching

the period of Latin, he would return to his room perspiring profusely and quite exhausted. It would take him close to an hour to regain some semblance of strength. Even saying Mass left him in a weakened condition but unless the physician forbade it, he said Mass daily. This extreme lassitude was due to the nature of the disease which afflicted him—polycthemia, a superfluity of red corpuscles.

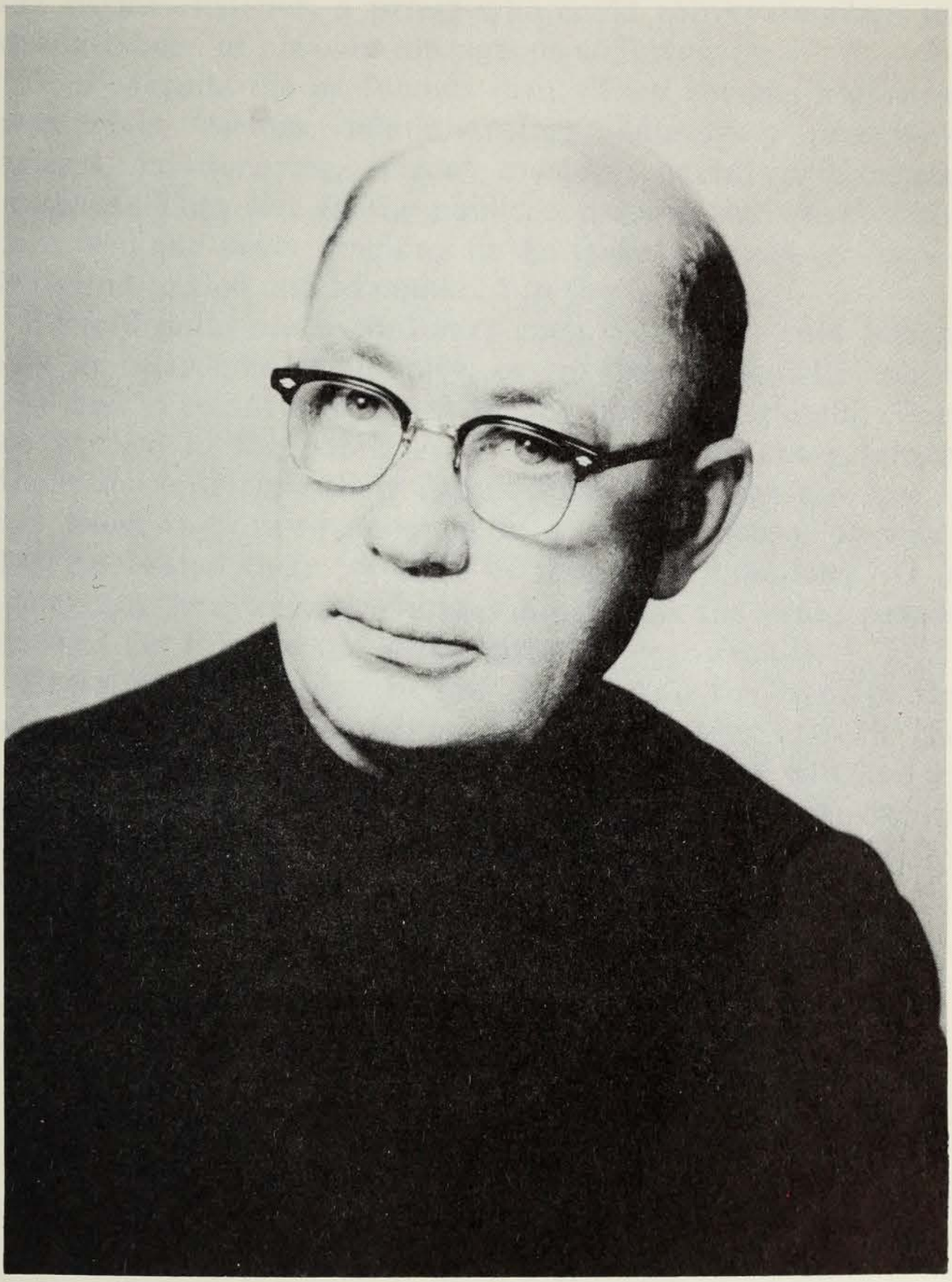
He finished the school year in June of 1960. At the hospital, the physician told him that he had driven himself to the point of exhaustion. In fact he wondered how he had even been able to complete the year. Father Riordan returned home at the beginning of August. About four days later he was back in the hospital suffering from pneumonia. He was not able to return to class.

On December 16, 1960 Father Riordan died on the operating table at St. Clare's Hospital, New York. He was a man of great soul, whose zeal carried him through terrible tortures. He knew thoroughly and was devoted to the *Ratio Studiorum*. He was a man skilled in Latin and Greek, in Ancient and Modern History. He could easily have taught in one of our colleges or universities. He had a facile pen and he could have been a great preacher. Much was denied him because of health. But Father Riordan knew that it is not what you could have been that counts but what you make of situations and circumstances. And so he became one of the best teachers in our secondary schools.

To any complainer about minor ailments he would say, with a twinkle in his eye, "Shall I tell you about my operations?" He, himself, never complained about ill health. His faith, patience and obedience during his many illnesses was a source of admiration and inspiration to all.

Spiritually he was, at times, tormented by the fact that he could not perform the ordinary duties of the priesthood, such as hearing confessions, giving out Communion, and preaching. At times he considered himself a burden to the Society. But he would always add that he trusted completely in Divine Providence and in the Mercy of God.

For such a sick man his charity was remarkable. The door of his room was always open to those who sought his fatherly and prudent advice. For the sick of the Community his charity



Father William A. Riordan

was boundless. It was as if his whole desire for performing the ordinary duties of a zealous priest was poured into this special care he had for them. In him they found a willing and patient listener, a priest who could convey to them the strength born of his own courageous suffering.

Some Jesuits die as famous men. They become known as provincials, rectors, administrators, educators, preachers, writers, missionaries, retreat masters, parish priests and brothers. They live in the public eye doing the work of the Lord well and never flinching in the tasks assigned to them—dedicated to God and to mankind in the Society.

Some Jesuits die as ordinary men, i.e., they were known only in their own community, or by the people with whom they had personal contact, or by the boys they taught. They too worked in the public eye but only on the outer fringe. About the only time their names appeared in the newspaper was when they were assigned to a certain house, or when they celebrated their jubilees—if they lived that long. It is astounding how anonymous they became as the years passed by. And yet this did not make them any less Jesuits.

Every Jesuit lives on in the Masses said for him, in the daily and yearly remembrances at the altar, and in the memory of those who knew him. Father Riordan will live on in the fond memory of those who knew him for, in the words of one of our lay faculty, "He was a fine gentleman." May he rest in peace.

Brother William I. Ferrill

Edward L. Burke, S.J.

People who believe in omens would say that Bill Ferrill was destined to become a Jesuit by the very fact that he was born on the feast of St. Ignatius of Loyola, July 31, 1925. Be that as it may, when his parents, John H. Ferrill and Frances C. Ferrill, brought the baby to the baptismal font of St. Agnes' Church in San Francisco, they gave him Ignatius as his middle name.

St. Ignatius was to have a further influence on Bill's life in that he grew up in the shadow of St. Ignatius Church in San

Francisco. While still a boy in grammar school, first at Andrew Jackson and later at Star of the Sea, Bill and his older brother John, became members of a group of Mass servers known as the St. Stanislaus Sanctuary Society. He was proud to serve also in the tiny chapel of the Carmelite Monastery of Cristo Rey, just around the corner from his home. So small was he when he first started to serve there that someone used to have to lift him up so that he could light the candles on the altar. This early predilection for serving Mass and the devotion toward the Blessed Sacrament which was its fruit marked the rest of Bill's life. Even in his last illness he continued to serve Mass as long as he could—longer than he should have—and then only gave it up reluctantly because he thought that his occasional fits of coughing might bother the priest.

After graduating from Star of the Sea Grammar School, Bill went to Bellarmine College Preparatory in San José as a boarder. He enjoyed all sports, especially football and basketball and he played halfback on the Bellarmine varsity. Bill was a quiet boy and soft-spoken, but strong and well built and fiercely independent. He was more than just strong; he was *tough*. Reminiscing later on his years at Bellarmine, he recalled that he "never walked away from a fight," but he added with a wry smile, "sometimes I wish I had."

Marine Corps

This courage and toughness was soon to have an outlet other than that of the playing field. Shortly after completing his high school studies, in June 1943, Bill Ferrill enlisted in the United States Marine Corps. Life in the Marines has never been an easy nor a safe employment; in June 1943 it was doubly difficult and dangerous. Bill saw service in the Pacific area: at Pearl Harbor, in the Marshall Islands, and in particular on Guam, where he did patrol duty against the Japanese who, after the surrender of the island, still hid out in the jungle. Bill remained in the Marine Corps until May 1946, when he received his discharge with the rank of corporal.

The next few years were decisive ones in his life. He was now 21 years old, and like many a young man returning from the wars, he was uncertain about his future. The idea of dedi-

cating his life to God's service had certainly suggested itself to him, but what precise form this dedication would take was not clear, and many points remained doubtful in his mind.

In any case, Bill had decided that he needed some higher education, and in 1947 he enrolled as a student at the University of San Francisco. His years at U.S.F. were eventful ones for the University. In 1949 its "cinderella team" won its first national championship at the National Invitation Tournament in Madison Square Garden. In 1951 U.S.F. had its last and its greatest football team, certain members of which became nationally prominent in professional football. But for Bill personally these years were relatively uneventful, at least exteriorly. Interiorly he kept praying and seeking God's will in his regard. Often, his mother later discovered, when Bill said he was just going out for the evening, it meant that he was spending the night in adoration of the Blessed Sacrament in St. Boniface's Church. Gradually his vocation was taking form. He had no great love of study. Besides this, he felt (perhaps wrongly) that he possessed no great talent for counseling other people. "But," as he said later, "I always felt: if you want a piano moved, I'm your man." He was proud of his strength, and not without reason; few of his classmates were as strong or in as good condition as he.

Was the priesthood the only way of consecrating your life to God? Bill knew that it wasn't. From the time he had been a server in grammar school, he had seen the Jesuit Brothers on the Hilltop, as sacristans, as carpenters, as buyers, and as maintenance men. He appreciated the worth of their lives, spent in carrying out the less spectacular, but not for that reason the less necessary, jobs. He was particularly impressed by the late Brother Bernard Bradley, S.J.

Postulant

And thus, shortly after graduating from U.S.F. in June 1951 with a degree in Political Science, Bill entered the Sacred Heart Novitiate at Los Gatos as a Coadjutor Postulant Brother. The number of different occupations which he had, both as a novice brother at Los Gatos and later as a vow brother at the Provincial's Curia in San Francisco, at Alma College, and at U.S.F. is typical of the variety in the brothers' life. He

worked in the laundry, in the winery, and in the boiler room. He was buyer, electrician and, occasionally, cook. When it was decided to make a film portraying the Jesuit Brother's life, it was not surprising that Brother Ferrill was chosen as the main character. No more representative choice could have been made.

At U.S.F., where he arrived in June of 1957, Brother fulfilled the office of sacristan for a while and then was put in charge of the maintenance of the recently-constructed student dormitory, Phelan Hall. It was tribute to his organizational ability that he kept such a complicated "machine" running so smoothly. An even greater tribute to him, as a man, was the respect and even the affection which the men who worked under him conceived for him. He ran "a tight ship," quietly, efficiently, methodically, always giving an impression of power and strength directed by a temper that was almost always, but not quite always, under control.

In January of 1958, after he had been at U.S.F. scarcely six months, a malignant tumor was discovered high on the inner side of Brother's right leg. An operation was undertaken for its removal. The operation was highly successful in the sense that it left Brother without the limp which might ordinarily have been expected as a result. But the operation left unanswered one crucial question: Would the malignancy metastasize, or in non-medical language, would it reappear somewhere else in his system? Only time would tell. After the operation Brother Bill was lighter than he had been before, but he was still strong, still capable of hard work.

It was in August 1959, during his annual retreat at Santa Clara, that Brother first became aware that all was not well. He experienced some very sharp pains on the left side of his chest. Shortly after his return to San Francisco he entered St. Mary's Hospital for observation. Brother found being in the hospital something of a trial. Not that he wasn't treated well, on the contrary, his trouble was that they treated him too well. His deep-seated spirit of independence made it difficult for him to allow other people to do things for him.

The observation at the hospital indicated the presence of cancer cells and a tumor, but their location and distribution

throughout his system made surgery impractical. They would have to be fought by other means.

In New York

With this end in view, Brother Ferrill was sent back to a special clinic in New York City, to undergo a new type of treatment for cancer, by injections. While in New York he became the object of a devoted fraternal charity on the part of the Jesuits at the nearby St. Francis Xavier Rectory, and particularly on the part of the Brothers there. In this contact it is hard to say who was more impressed, he by their great charity, or they by the example of his smiling patience.

In mid-November Brother returned to San Francisco to continue the treatments at home. They were hard on him physically, and as time went on, it gradually became clear that the disease was getting the upper hand. Brother, of course, was not inclined to admit that he was losing ground. He continued to rise at 5 a.m. and to serve early Mass. He insisted on periodic strolls down to Phelan Hall, to make sure that everything there was "shipshape." But these efforts were costing him more and more in terms of fatigue, he was losing weight, and his breath was becoming shorter. No sadness, however, was ever manifest on his face. "It's all in the contract," he used to say when the going got tough. That was his habitual attitude now. If there was any sadness, it was rather in the hearts of his fellow Jesuits, who found themselves faced with the prospect of losing a Brother whose full worth they were only now beginning to appreciate.

Only one thing bothered him: the idea of being a burden to others, of having to have others do things for him. The one who attended him when he had his treatments had to be very careful, for if he tried to do too much for Brother, he would sometimes be met with a curt, "I can do it myself."

Finally in early January Brother returned to the hospital for further observation. His condition had worsened noticeably, and even he was becoming resigned to letting others do things for him. God's ways are strange; in purifying a soul, He seems to deprive it of what it most clings to, what it is proudest of. In Brother Bill Ferrill's case it was his physical strength.

At last the day came when the doctor told him that they were going to discontinue the treatments. There was no longer any hope of recovery. The news came as no surprise to Brother Ferrill. He had been expecting it for a long time. He was even happy to receive it and he counted it a great grace to be able to prepare thus for death. He had received the sacrament of Extreme Unction privately, at his own request, a few weeks previously, before going to the hospital.

Gratitude and Concern for Others

During the long weeks of his illness those who visited him in the hospital were impressed by his simplicity, cheerfulness, and resignation. Two things in particular were noticed. First, his gratitude. Whether the person in question had given him a pill or an injection, or had put him into an oxygen tent, or whether they had simply given him a drink of water, straightened a pillow or turned down a light, the reply was a deliberate and slow, "Many, many thanks," even when it was hard for him to speak. The second was his concern for others. It is easy for a person who is ill to become wrapped up in his illness. But in Brother's case all his solicitude was for others. "How's the shoulder?", "Take care of your toe, Father," "Watch out for that cold," "Be sure to get enough rest," and similar expressions were constantly on his lips during those last days.

On February 12, 1960 word was received from Rome that, by a decision of Father General, Brother Ferrill would pronounce his final vows of religious profession, normally not pronounced until a Jesuit Brother has been in the Order ten years. In terms of the obligations they entail, such vows add nothing to the perpetual poverty, chastity, and obedience which a Jesuit Brother vows at the end of his two years noviceship, but on the part of the Society they mean final approval, a welcoming of him to her ranks as a fully formed Jesuit.

The ceremony took place in the chapel of the hospital. It was touching both in its simplicity and its brevity. Seated in the sanctuary in the presence of the Blessed Sacrament, Brother Ferrill slowly recited the consecrated formula in a voice barely audible except to those standing at his side.

Present were Reverend Father Charles W. Dullea, S.J., Rector of the University, who received the vows in the name of Father General, and Father John F. X. Connolly, S.J., President of the University, and a few other Jesuit Fathers and Brothers. Present too were Brother Ferrill's mother and father and his brother John, and a small number of the Sisters and nurses of the hospital, who had gathered to witness the unusual event. No one came away from it unmoved. To Brother Bill himself it meant a great deal. He had offered himself completely to God once again. Now he had but to wait for the moment when God would call him home.

Apparent Improvement

The wait was longer than anyone had expected. After the crisis of mid-February there was a period of apparent improvement. Brother Ferrill was able to dispense with the oxygen tent and could spend several hours a day sitting up. The period lasted through the months of March and April. The improvement, however, was only temporary. Slowly the disease was advancing and undermining Brother's strength. This protracted period of illness became a beautiful object-lesson of the Mystical Body of Christ in action. The stream of visitors to Brother Ferrill's room was constant; so constant, in fact, that at times it alarmed the hospital staff, who thought that it put a strain on Brother's strengh. The visitors included not only his brother Jesuits and his family, but also students from the University of San Francisco and from Saint Ignatius High School, as well as other friends.

The conversation was always the same; they came to ask Brother to remember some intention close to their heart: a sick relative, an operation, an examination, or some problem of a spiritual or of a temporal nature. Brother, on his side, promised to keep their intention in his prayers, and asked them to keep him in theirs. Thus the vital flow of prayer within the Mystical Body was stimulated. Nor was this action restricted to the immediate surroundings of the hospital or of the city. Letters came from the Midwestern and Eastern United States, from France, from Austria, from Formosa, and from Japan, all promising prayers, and all asking for them in return.

And what was Brother Ferrill's prayer for himself? Surely

such a young and vigorous man must have been tempted to pray for a cure, for a return to health; if only to serve God longer. The thought certainly occurred to Brother, yet he told one close friend, "I've never asked God to spare me and I've never asked Him to take me. I've just told Him to do what He wants with me." It was an act of abandonment to God's Providence, and it found its expression in a brief formula which Brother Bill repeated often during those days, "He knows what He's doing. He knows what He's doing."

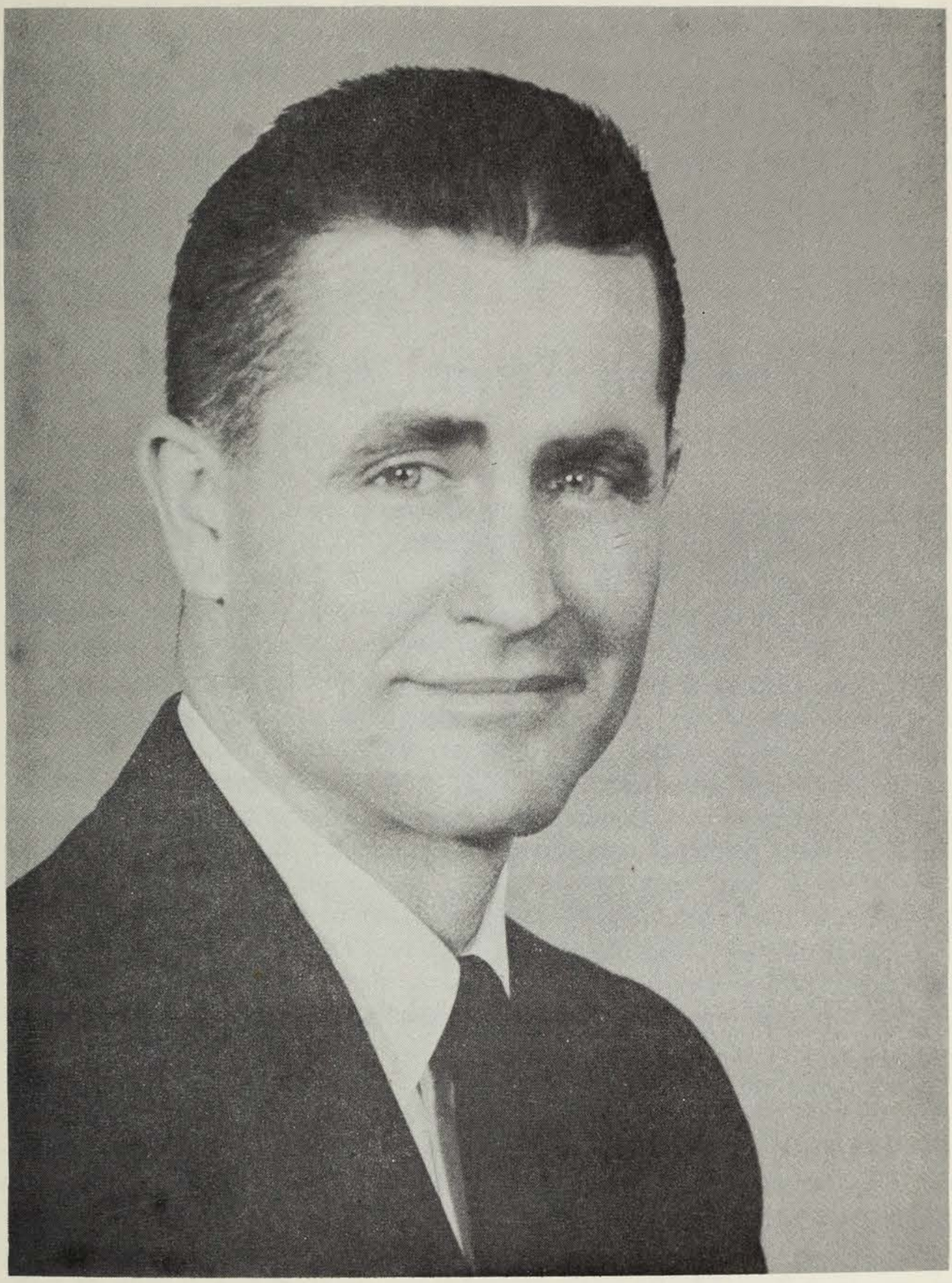
Last Days

In mid-May Brother took another turn for the worse. His weakness now was great and his breath short. The slightest exertion left him panting and exhausted. The added care which this entailed was another blow to his spirit. Still he would use his weak voice to thank those around him again for any service. To thank others for their kindness, to ask for their prayers and to promise his prayers in return, these three things were woven into the fabric of his daily life.

During the last week of May a group of students brought Brother Ferrill a copy of the 1960 Year Book from the University of San Francisco. It was dedicated to him, an alumnus, in acknowledgement of the goodness and generosity which he had shown toward the students during his stay on the Hilltop. Brother received the dedication with simplicity, with gratitude, and with a typical touch of humor. "I'll have to read this thing and find out what a great guy I am." In reality this tribute touched Brother deeply. He spoke of it for days, and those days were among his last.

The month of Our Lady ended and the month of Our Lord's Sacred Heart began. At times Brother was tempted to become impatient for death. "I want to die and be with Our Lord," he said, but just as often he would correct himself and say, "Not my will, but God's be done."

On the last day of his life, he possessed a great peace. He was very pale and weak and could hardly speak above a whisper. When asked how he was, he smiled and said, "Just waiting for Our Lord to come for me." That night a small group gathered around Brother's bed, his mother and father, the Sister of Mercy in charge of the floor and a priest. They



Brother William I. Ferrill

recited together the prayers for the dying. Brother could not answer the prayers vocally, but he indicated by gestures and motions that he was following them. Shortly thereafter he dropped off to sleep, but he would awaken periodically. At about half-past twelve midnight, after they had just moved him in bed, Father Rector asked him, "Is everything O.K., Bill?" "Yes," he said, "Everything is O.K." They were his last words. He lay back and breathed his last. It was June 10, 1960. A great Brother had gone home to God.

Books of Interest to Ours

AN OUTSTANDING WORK

Family Planning and Modern Problems: A Catholic Analysis. *By Stanislas de Lestapis, S.J.* Translated by Reginald F. Trevett. New York: Herder and Herder, 1961. Pp. xx-326. $6.50.

This is a translation of the second and revised edition of *La limitation des naissances*, published in 1960. The English version reads smoothly, and reproduces the author's thought with clarity and accuracy.

The problems here considered are not only those of the individual husband and wife who want to arrive at a responsible decision on family size and the spacing of children. Also presented are the larger issues of overpopulation in underdeveloped areas, the means that may be used on both national and international levels to alleviate the resultant distress, and the basic facts and principles that may help those in positions of public authority to reach a moral decision for the common good. The treatment is historical, statistical, sociological, demographic, and doctrinal. Father de Lestapis is objective in presenting the history of the opinions of others and the reasons on which they are founded; factual in the way he handles statistical data and honest in the conclusions he draws from them; courageous in facing the problems squarely, neither diminishing their often crucial import nor exaggerating their consequences; thoroughly spiritual in his evaluation of the pertinent religious principles; fearless in his adherence to the teaching of the Church; and convincing in his development of the reasons that justify the Church's position.

The author proceeds from the premise that human problems can be solved only by a comprehensive study of the whole man, taking into account his supernatural elevation and eternal destiny. He knows that a deep understanding of the high dignity of the vocation to married life and of its sacramental character is necessary for those who would arrive at a right decision about the legitimate means of family planning. His

long experience as a counsellor, lecturer, and writer on family problems has furnished him with many personal insights into human behavior and motivation.

The first section is a historical presentation of the positions taken by various national and religious groups, from Malthus to the present day, on the legitimacy of family planning and of the means that may be used for that purpose. Of special interest here is the brief but exact exposition of marital theology recently proposed by different Protestant schools to justify their formal and explicit approbation of contraceptive practices.

In the second section of the book there is an appraisal of the results and implications of a public policy of contraception in those countries where it has been officially adopted. In general, such a contraceptive civilization has not achieved the results that were expected of it, at least not in the manner nor to the extent predicted. It has not reduced the number of abortions as its sponsors claimed it would. It has resulted in efforts to enact legislation that would recognize as legal an ever larger number of reasons to justify abortion. In underdeveloped agrarian areas contraceptive programs have been difficult to introduce and, even where followed, have shown no immediate or effective alleviation of distress. The "happy voluntary motherhood" that was supposed to accompany the practice of contraception has degenerated into a cult of sterility in which motherhood itself gradually loses all esteem and is considered an unhappy burden.

In some countries in which contraception has been the publicly adopted policy there is a marked decrease in the birth rate. However, this has been accomplished mainly in those urban centers in which the people are more wealthy, cultured and intelligent, and where the economy was already highly organized and productive. But even in these, along with a reduction of population there has been noted a number of other distressing and unexpected results: the premature aging of a contraceptive people that loses its spirit and courage in the face of difficulties; the gradual disappearance of that portion of family groups that would freely choose to have a large number of children and thus act as a counterbalance to the one- and two-child family. Also, due to the complete separation of the procreative and educative purposes of marriage from its personalist values and purposes, there has been a general increase of sexual license: a deterioration of the unitive quality of married love, a degradation of the marital act to the level of a sterile erotic game, and a new concept of sex in which the distinction between the sexes tends to become obscured with decreased resistance to sexual perversions and an increased toleration of homosexuality. These are only some of the harmful results of a legally adopted contraceptive program listed by Father de Lestapis, most of which are confirmed by statistical charts both in the text and in the many appendices.

The facts presented in the second section may help us arrive at a proper decision in the solution of similar problems in this country. In various parts of the United States there is an organized movement for

legislation that would make ours a legally and publicly approved contraceptive civilization that would provide public funds for the dissemination of the knowledge and means required for the practice of contraception. There has also been question of the allocation of the resources of our Treasury to underdeveloped areas to help them introduce or sustain a public policy of contraceptive reduction of their population. Many have appealed to two factors only in seeking the answer to these problems: first, the evident fact that ours is a pluralistic society and, secondly, the admitted Catholic principle that the human legislator is not obliged to enact laws against all manner of sin. Surely, other factors must also be considered. The human legislator is obliged to promote the common good of his country. This common temporal good of a country is not promoted when only the economic progress is assured. Even the temporal good of a nation is not promoted when intellectual, cultural, natural religious and moral values are ignored or positively depreciated. In the light of the evidence presented by Father de Lestapis, would we be promoting the common good of our country if we allowed it to become an officially approved contraceptive civilization with all its attendant risks and evils?

The third section is the longest in the book (pp. 97-214), and presents the true meaning of the Catholic position on family planning. The basic human values to be safeguarded and the revealed supernatural truths to be acccepted and applied are developed in detail. When he rules out sterilization as a solution to the problem, the author says that on this point "the Church's teaching is categorical and cannot change" (p. 175). The Church's condemnation of contraceptive practices as a solution to the population problem (or to any other) is called "absolute, unqualified, unconditional, . . . written definitively into the very structure of the sexual function" (p. 177).

There follows the most detailed and most convincing presentation of the justification of the Church's position that I have ever read. It is not an argument that can be reduced to the facile form of a brief but often sterile syllogism. It is a thoughtful and evaluational consideration of all the elements involved in the practice of contraception: its direct contradiction not only of the primary end but also of the secondary purposes and values of marriage; its destruction of all the true meaning and symbolism of the marital act; its degradation in countless ways of the very nature of sexuality and of the dignity of human love. Of special importance is Chapter XII in which are contrasted birth control by contraception and birth regulation by periodic continence. The author shows the superiority of the latter method from a sociological point of view with character-forming advantages that are biological, psychological, and economic. He shows how periodic continence, unlike birth control, promotes to a high degree the values of unselfish married love and contributes to the natural and supernatural common good of the family and of humanity. Another chapter on the need and means of preparation for birth regulation through periodic continence anticipates the more detailed treatment of this subject in the recent book, *Love and Control:*

The Contemporary Problem, by Msgr. Leon-Joseph Suenens, auxiliary bishop of Malines.

The fourth section explains the prophetic mission of Catholics in the world to which they are to be a sign, although sometimes a sign of contradiction, as was Christ himself. The author reviews the benefits that have come to mankind in the past by reason of the intransigent position taken by the Church in other matters, and he hopes for good results from her unswerving devotion to principle in this problem also.

In his concluding section, the author recalls the demographic, social, and cultural objectives to be promoted in underdeveloped countries and the legitimate means of furthering them. He considers the practice of periodic continence legitimate if taken in conjunction with the use of economic and social means and especially of international cooperation on the part of the more favored nations. This is a direct contrast to the opinion proposed in the recent book, *Catholic Viewpoint on Overpopulation,* by Father Anthony V. Zimmerman, S.V.D., who maintains that the only social reasons that justify the practice of periodic continence are those that promote the good of the individual family. Zimmerman concludes that it would be immoral to practice periodic continence as a partial means of solving the problems connected with overpopulation in distressed and underdeveloped areas.

I am not competent to judge the economic and demographic elements involved in these two contrasting views, but I do believe that the practice of periodic continence would be morally justified if undertaken with the social purpose of promoting the common good in underdeveloped areas. Pope Pius XII and Pope John XXIII explicitly excluded only contraception when they considered the problems of overpopulation. Neither limited the concept of "social reasons" that justify the practice of periodic continence to the closed circle of the individual family. Moreover, it would be strange if the operation of the sexual faculty, which is primarily ordained to the common good of humanity, could not be regulated in marriage by considerations of the same common good. Yet I doubt if periodic continence can make any significant contribution to the solution of the problem. If the practice of contraception in underdeveloped countries has proved difficult to introduce and of small efficacy, how can we expect these same people to adopt the far more complex method of periodic continence with its demand for recurring weeks of virtuous self-control? This seems to be the opinion of Father de Lestapis also, for he writes: "Unfortunately this reasoning [that Family Planning is the very first method to be adopted] rests on the presupposition that there will be a rapid, almost instantaneous adoption of scientific Family Planning by the populations which are at present underdeveloped. And this is just not true" (p. 270).

Father de Lestapis said earlier that the sociological good of humanity is not on the same level as its supernatural good and that, if a crucial choice must be made, the decision may go in only one direction. Yet, although it should not be a surprise, it is encouraging to read in how many ways he has shown that the Church's doctrine is confirmed by con-

siderations of sound sociology. These thoughts may help those who, when questioned about the Church's position on birth control, immediately become apologetic, although not in the manner of Newman's *Apologia.*

JOSEPH S. DUHAMEL, S.J.

THEOLOGY AT ITS BEST

Theological Investigations, Vol. I. *By Karl Rahner, S.J.* Translated by Cornelius Ernst, O.P. Baltimore: Helicon Press, 1961. Pp. xxii-382. $10.95.

In the preface to the original German edition of this collection of theological essays Father Rahner expressed the conviction that the purpose he had in mind would be achieved "if they help just a little (before they are finally forgotten) to confirm young theologians in the conviction that Catholic theology has no reason to rest on its laurels, fine though those may be; that on the contrary it can and must advance, and in such a way that it remains true to its own laws and its tradition." There is every reason to believe that this English version will considerably promote the attainment of this objective in a field largely unreached by the original.

Eleven studies in all make up the volume, ranging in subject matter from an examination of the prospects for dogmatic theology, the development of dogma, through current problems in Christology, the Immaculate Conception and the Assumption of Our Lady, to questions concerned with grace, created and uncreated, and its relationship with nature, monogenism and the nature of concupiscence. The approach is always fresh and original, each essay is a challenge to rethink the question discussed, and indeed to ask new and occasionally startling questions on familiar theological subjects. The answers suggested, whether one is ready to accept them or not, are invariably based on a profound concern with man and the world as they are and as they could be were the Christian revelation ever taken seriously by Christians themselves. Father Rahner himself has said, in an article not reproduced in this collection, that it would be false "to regard theology as having reached a final stage concerned at most with questions which clearly will not be solved even in the future, because theologians have fought over them for centuries. It is indeed possible even today to devote oneself to theology as concerned with the very matter and the questions raised by it, and to study the history of theology not for its own sake but only in such measure as this is absolutely necessary to reach that very matter." This is a plea for a return to speculative theology in the best meaning of that word, and the plea is nowhere better answered than in Father Rahner's own work. The studies here presented in a splendid English translation constitute examples of this kind of theologizing at close to its very best.

Easy reading is not one of the virtues of this volume, but for one who can bring the interest and the leisure required for a careful study of the author's ideas, the effort will be most rewarding. The difficulty lies in part in Father Rahner's sometimes very live and intense concern

with the European background against which he writes. This is not the frame of reference within which the English speaking world must live and have its being, but the analogies are close and the basic methodology of the author is valid for modern man wherever he be.

A special word of congratulations is due to the translator, who has performed the close to impossible task of presenting in accurate and always intelligible English a series of studies which in the original German were very difficult reading indeed. One hopes that the obvious difficulty of the work will not prevent Father Ernst from completing the translation of the remaining three volumes of Rahner's collected writings.

JOHN F. SWEENEY, S.J.

JESUIT, SAINT AND SCHOLAR

Robert Bellarmine: Saint and Scholar. *By James Brodrick, S.J.* Westminster: Newman Press, 1961. Pp. x-430. $5.75.

The present book is a revision of the author's two volume work published in 1928. When the biography was first issued, Father Brodrick immediately became the recognized expert on the life of Bellarmine and in the interim he has remained the expert, for nothing of comparable worth has yet appeared.

The present format makes the book more readable and brings the saint himself more sharply into focus. St. Robert is still his loveable, charming self. Father Brodrick admits that over the years he has gotten a deeper insight into his hero's fallible scientific knowledge and consequently has entirely rewritten the chapter dealing with the Galileo controversy. He has also revised extensively the section concerning the controversy on grace, that intricate, bitter dispute which produced many involved Latin tomes and much plain vernacular invective.

The original footnotes have been eliminated or embodied into the text. Fortunately, Father Brodrick has succumbed to the temptation to add new ones. These lively small-print anecdotes at the bottom of a page make most sprightly reading.

GERARD F. GIBLIN, S.J.

THE KERYGMA IN THE WORLD OF TODAY

Teaching all Nations. *Edited by Johannes Hofinger, S.J.* Revised and partly translated by Clifford Howell, S.J. New York: Herder and Herder, 1961. Pp. xvi-421. $6.95.

Catholic is the word for the International Study Week on Mission Catechetics held at Eichstätt, Germany, July 2-28, 1960. As a milestone in the history of catechetics, it takes its place in the line of the International Catechetical Congress at Rome in 1950 and the International Conference of Religious Formation at Antwerp sponsored by Lumen Vitae in 1956. At Eichstätt more than 60 missionary bishops under the presiding Archbishop of Bombay, Cardinal Gracias, gathered and listened and exchanged views. Stimulus for discussion was provided by papers from acknowledged leaders in catechetical research and missionary adaptation. Better than 200 specially invited missioners and observers filled out the number of participants.

In his address Cardinal Gracias singled out the ubiquitous and indefatigable Father Johannes Hofinger, S.J. of the East Asian Pastoral Institute, Manila, for "the lion's share of our great gratitude." Father Hofinger organized the Study Week and also edited the papers for publication, just as he had done so successfully for the now celebrated Nijmegen conference on Liturgy and the Missions in 1959.

In the same address at the conclusion of the Study Week Cardinal Gracias goes on to applaud "the very positive attitude in catechetics," and he adds, "largely possible because of *the complete unanimity forged among the experts* . . ." (p. 376, italics from the printed address). The same affirmation is echoed in the foreword of Father Clifford Howell, S.J., the editor of the English edition, and by Father Hofinger himself in his introduction. Indeed, the unanimity of the experts stands out so conspicuously that a certain repetitiousness tends to cloy the reader's progress through the book.

A little prenote to the symposium has special relevance to our American scene: "The words catechesis and catechist as used in this book should be understood in their broadest sense; that is, they do not refer to the training of children only, but to any activity designed to impart knowledge and love for the faith to any persons of any age, by all who teach religion in any capacity . . ." (p. viii) In a country which all too widely still identifies catechesis with the penny-catechism this clarification is necessary.

Perhaps it was this broad understanding of the full scope of catechesis that prompted the sub-title, *A Symposium on Modern Catechetics*. The principles assembled at Eichstätt, as happily summarized in the appendix, do indeed furnish a theoretic framework for all catechetical apostolates. Teachers and pastors of souls in America, however, must not expect to find applications to each of their own catechetical areas. In this regard the sub-title and some of the book's advertising could be misleading. *Teaching all Nations* is professedly missionary, gearing by far the greater number of its studies to specifically missionary problems. Nevertheless, all religious educators can with profit dig down to the universal substratum of catechetical theory; they must look for fuller adaptations elsewhere.

All readers, missionary and non-missionary alike, would do well at the outset to study carefully the splendid paper of Father Domenico Grasso, S.J.—to this reviewer the most important contribution to the symposium. Father Grasso deftly distinguishes kerygma (i.e. missionary preaching) and didache (i.e. catechesis) according to the best of exegetical analysis. Without confusing, as so often happens, these two distinct genres of communication, he makes the capital point that "both should have an identical center," and then in a masterful synthesis sketches the main lines of the Pauline kerygma, the heart of the Christian Message, God's Christocentric Plan for man's salvation.

Father Klemens Tilmann's paper helps the reader's perspective; it should also be read early. He traces the rise and decline of kerygmatic catechesis prior to the renaissance of our own times. Kerygmatic

catechesis is no interloper in the Church's history, but is by far the more traditional of the Church's catechetical approaches, antedating by well over a 1000 years the post-Reformation catechetic which too often is held as traditional today. Father Tilmann sees the Spirit at work in the concomitance of the modern biblical and liturgical movements. His paper sheds a necessary light for evaluating the recent directions in catechetics whether at home or in the missions.

Bishop Leon Elchinger of Strasbourg, one of the great pioneers of the catechetical movement, extols the divine pedagogy evident in biblical history. God's dialogue with men took the form of act as well as word. Salvation-history, therefore, the great drama of God's meeting with man, provides the motivating approach to inspire the vital faith-commitment which is the objective of all catechetics.

Links between biblical catechesis and liturgy make up the substance of Bishop Josef Blomjou's paper. In six concise directives the missionary bishop from Tanganyika pleads for "this integral method of educating the Christian in union of cult and catechesis, making him understand more and more the mystery of Christ." (p. 233)

Dr. Josef Goldbrunner, a priest-psychologist from West Berlin University and well-known in American catechetical circles as well, plays up the necessity of catechetical method, but incisively shows its limitations, too. "Method alone is like a vessel calling out to be filled with a new content, kerygma." (p. 111) Method is "in the service of kerygma," with its whole reason for existence, following Cardinal Newman's distinction, to help the student reach "real knowledge" in contrast to merely "notional knowledge." (p. 116) Only real knowledge interiorized with conviction will lead to the vital faith "which takes possession of the whole man, gradually transforming him into a new man." (p. 111)

Applications to mission catechetics abound, many with deep insights born of long experience. Bishop Karl Weber of China makes an eloquent appeal for vernacular in Mass participation. He sees reciprocal benefits for both catechesis and liturgical worship. (pp. 244-250) Archbishop Hurley of South Africa counsels the bishops of the world with a forthrightness which might only be expected from a member of the hierarchy addressing his peers. His program for catechetical renewal is vigorous and ambitious, beginning at the very source of priestly formation, the seminary. (pp. 345-350) The Archbishop's suggestions for seminary training give strong support to Father Hofinger's own recommendations to balance a one-sided theology of scholastic exposition with a kerygma-orientated approach to the pastoral needs of the Church. (pp. 305-316)

The other papers run the gamut of catechetical problems encountered on different missions: textbooks, catechist-training, adaptation to the cultures of the peoples evangelized The theme running through all these papers is adaptation. From behind these efforts of seasoned missioners to reach the non-Christian masses in every corner of Christ's vineyard a

zealous dedication shines through. In reading *Teaching all Nations* one senses that the same dedication lights up each printed word.

VINCENT M. NOVAK, S.J.

FOR EVERY PRIEST AND EDUCATOR

Love and Control: The Contemporary Problems. *By Leon-Joseph Suenens.* Translated by George J. Robinson. Westminster, Md.: Newman Press, 1961. Pp. 200. $3.25.

Here is a book that merits a careful reading by every priest and Catholic educator. In a remarkably clear and concise discussion, Bishop Suenens offers a realistic and refreshingly positive analysis of the contemporary problems of conjugal chastity.

Part I of this translation of *Un problème crucial: Amour et Maîtrise de Soi* first sketches out the contemporary problems—e.g. neo-Malthusian propaganda and the changing role of women in society—which have produced a basic misunderstanding of marital love. Bishop Suenens then develops a sweeping and inspiring account of the true meaning of conjugal love, showing how control consists not in loving less, but in loving more profoundly. With firmness and understanding, he presses home the importance and relevance and ascetical demands of self-control in both partners of a marriage. Throughout this section, one finds in many forms the principle that "the only attitude worthy of a man and a Christian is the one that depends on reason and faith in performing the act which is a supreme collaboration with God."

Part II is concerned with the question, "What is to be done?" With an experienced hand, Bishop Suenens discusses a multitude of ways in which correct views of love and control can be disseminated among Catholic youths and married people. The author addresses, in successive chapters, priests, doctors, the faculty and students of universities, educators, and the leaders of Catholic organizations; in each case, there is a careful survey of the problems to be overcome and many useful suggestions regarding the ways in which each group can contribute to the work of sound Christian sex education. The role of parents, incidentally, receives heavy emphasis and is developed in detail within the chapter addressed to educators.

CARL J. HEMMER, S.J.

MARIAN STUDIES

Mariology, Volume III. *Edited by Juniper B. Carol, O.F.M.* Milwaukee: Bruce Publishing Co., 1961. Pp. viii-456. $9.50.

Two years ago a National Shrine to our Patroness, Mother and Queen was dedicated in the Capital on the grounds of the Catholic University of America. This year, another monument to Mary Immaculate, more lasting than bronze, has been completed with the publication of this third and last volume of *Mariology.*

It is a joy for Catholics in this country to know that as we now have a National Shrine, so too, thanks to the collaboration of these eminent and devoted scholars, we now have a first completed American study of our Blessed Lady in English, bringing to us a deeper knowledge of

the ineffable Mystery of God's Mother, and let us hope, a correspondingly deeper love and devotion to her.

One finds in this third volume a summary of present day Marian devotion. The authors have jointly given us in a little less than 500 well printed pages what amounts to an index on the external cultus of Mary, especially in this country. One who is in search of concise data on Our Lady's feasts, her months and special days, and a discussion of the liturgical prayers in her honor, need only to turn to this volume. Neat and authoritative sketches are likewise provided on her principal devotions, the Rosary, the Scapular, devotion to her Immaculate Heart, and the Holy Slavery of St. De Montfort. Analyses are given of Marian religious orders and institutes, Marian confraternities and societies, a world glimpse of modern Mariological societies, of Marian centers, libraries and publications, of Marian congresses, of Marian shrines and apparitions, of Our Lady in art, in music, and finally, devotion to Our Lady in respect to Protestants. All of these are studies by scholars and authorities of the first rank.

If asked to single out some studies among so many worthy of note, I would underline Father Charest's chapter on the Legion of Mary. The fire of the Legion in its conquest of the entire world for Christ through Mary Mediatrix gives a concrete answer to the objections of non-Catholic scholars likewise listed in this volume. Father Edward A. Ryan's historical study on devotion to Our Lady in the United States should bring consolation and encouragement to the Catholics of this young republic. In reading the section on Marian Orders and Congregations in the Church, one cannot miss the fact that Our Lady is the great Missionary, inspiring her sons and daughters down the ages and throughout the world to undertake great things for her Divine Son and the good souls and to carry His Holy Name to the ends of the earth.

The Consolata Fathers are listed as having Missions in Africa (p. 200) whereas they have missions in Argentina, Brazil and Colombia likewise. A question mark must be placed after November 26th as the Miraculous Medal Feast (p. 214); and an "*utinam*" after the statement that today the Rosary Confraternity "may be found erected in virtually every parish." (p. 226) Rev. Thomas A. Joyce, O.P., Director of the Rosary Society Headquarters in New York, estimates "that not more than 50% of the parishes in the United States have the Rosary Confraternity canonically erected." It would seem besides that #42 (Cordi-Marian Missionary Sisters) (p. 218) would be better listed under Section II. Heart of Mary, than under Section IV. Mary. The reviewer regrets that no mention was made of the outstanding Marian and American Home Mission Society of Glenmary of Glendale, Ohio, and that no reference is to be found to the National Children's Day in honor of Our Lady of Fatima which has been sponsored each October for the past 13 years by the Catholic Woman's League of Dallas, Texas with a world-wide response. Finally, the historian justly cites the amazing production of the Green Scapular as "an example of American mass production applied to an object of devotions." (p. 376) It is well, however, to bear in mind

that this unparalleled "mass production" (it is now up to a little more than 20,000 a week, rather than the 15,000 cited) is not due to advertizing, but to the mass demand for this Scapular because of the great favors obtained through it from the loving and all-powerful Heart of Mary Immaculate. A topical index should be had, especially in this final volume.

JOHN J. RYAN, S.J.

INSIGHT INTO HOPKINS

Metaphor in Hopkins. *By Robert Boyle, S.J.* Chapel Hill: University of North Carolina Press, 1961. Pp. 231. $6.00.

To use the oil driller's terminology which Father Boyle applies to his own work, the author has taken a "core" drilling of the imagery in Hopkins' poetry and has analyzed the findings. This is a valid operation since Hopkins' mature work has an organic unity based on a uniting theme for all his imagery; namely, the divine life in human beings, or grace. The proper mode of expression for this marvelous unity in Hopkins lay in metaphor. Father Boyle, disagreeing with the usual notion of metaphor as a fusion of two real beings, holds rather that there is only one real being to which another nature is fused. He then proceeds in separate chapters to apply his theory of metaphor to eight central images which have a vital influence in eight important poems. The underlying theme of all these images is the life-giving presence of Christ. Christ is seen operating in His individual members on earth, in the Holy Spirit, and in His Mother; then He is seen as revealed in the hearts of each of His followers, in His wrestling with souls to bring them life, in His apparent desertion of faithful souls, and finally in His relationship with nature.

In the course of his skillful and thorough investigations, Father Boyle ranges over most of Hopkins' significant poems, with generous references to his letters and journals, besides the Scriptures, the Fathers and all the poet's major critics. The author courteously but firmly takes issue with many of the mistakes and absurdities of the critics who have failed to grasp Hopkins' vision. The first source of many critical errors is word trouble, where critics miss the new meanings or shades of meaning an important word acquires in the individual circumstances of the poem. A far more important failure is attributed to what he calls the pagan critics, who bring to their work misconceptions of the Catholic view of reality and others who fail to understand the poet's attitude towards his vocation as a Jesuit. And finally, the failure to appreciate fully the use of rhythm as metaphor so basic to Hopkins, has marred otherwise fine criticism. For while it remains true that the meaning determines the rhythm, yet a vigorous and vital rhythm can help to reveal and elucidate the meaning. In the masterly final chapter of the book, Father Boyle draws all his material together and provides the reader with the one sure thread for the maze of Hopkins' imagery: the life-giving operations of the Incarnate Word of God.

Even in the fast growing field of Hopkins criticism, this book of Father Boyle's will stand out as a milestone. His insight and penetra-

tion has added significantly to our deeper understanding of Hopkins' vision and craft. The author has patiently gathered all the riches of past criticism, corrected it where necessary and has put it into proper focus. Only in the arguments presented on pages 100 ff. is the case overstated, when the present Office of the Sacred Heart is cited as the immediate source for the two final images in the "Windhover" and their juxtaposition. This could hardly have been possible since Hopkins would have been familiar only with the old office in which the word "jugum," the basis for one of the images, does not appear. There is little doubt that *Metaphor in Hopkins* will become one of the key works of Hopkins criticism. The value of the book is greatly enhanced by the prefacing to each chapter, of the poems and images to be discussed and by the excellent analytical charts for the more complex images.

HENRY J. BERTELS, S.J.

CHURCH AND STATE IN OLD SPAIN

King and Church: The Rise and Fall of the Patronato Real. *By W. Eugene Shiels, S.J.* Chicago: Loyola University Press, 1961. Pp. 399. $6.00.

This scholarly work of narrative history presents the documents on the Patronato Real. It is Father Shiels' purpose to tell the story of the high purpose, initial success and later perversion of the Royal Patronage first in Granada, then the Indies, and finally in the Spanish homeland itself. The book is more than a mere collection of documents. It belongs to the genre of institutional history and consequently follows the genetic method of development which answers the questions: why the institution arose; what it really was; how it worked; what it accomplished and why it failed to persevere.

The book is divided into two parts. The first part contains a narrative divided into fifteen chapters. The first two chapters deal with the origin and development of the Spanish Patronato Real and the general notion of patronage and presentation in the history of the Church. The remaining thirteen chapters of this part present translations of the most important documents relating to the Patronato. They begin with *Laudibus et honore* by which Pope Eugene IV gave to Juan II of Castile on August 9, 1436 personal patronage over churches recovered in the crusade against Granada and extend to Benedict XIV's Concordat with Ferdinand VI on February 20, 1753. Each of these forty-five documents is placed in its historical setting: Canonical, social, political and religious movements are traced in order that the document may come to life and the reader not be led astray by an abstract, aprioristic and anachronistic interpretation of these primary sources.

The second part of the volume is a critically edited printing of the text of the forty-five documents translated in the first part. The work that went into this second part of the volume can be adequately appreciated only by someone who has struggled with original sources in Hispanic American history. The book has an excellent bibliography and helpful index.

Father Shiels, chairman of the History Department at Xavier University, Cincinnati, is a recognized authority on Hispanic American history. As is to be expected, he has written a superb book. The style is clear and vigorous, his judgment informed and balanced. He handles his materials with sureness and deftness. The book is a piece of first-rate scholarship, yet, unlike many professedly scholarly books it is not so geared to the specialist that it is obscure and uninteresting to the student of general history or even the reader at large. Any Jesuit will find the book gripping reading. It casts much light on the intricate background of early Jesuit history and the chapter on the suppression of the Society by Charles III is expertly done. The translations of the documents are not only accurate but graceful and dignified in style.

For the student or teacher of Latin American history the book supplements but does not supplant the work of J. Lloyd Mecham on the Patronato which was published almost thirty years ago. But it is an important supplement, especially since Mecham's work does not contain the documentation of the present book.

Loyola University Press is to be congratulated on another beautifully printed addition to their Jesuit Studies series. There are, however, some minor imperfections which a second edition will no doubt eradicate. The print from the tenth to the twelfth lines of page 194 is broken. The first sentence of the second paragraph on page 185 seems to imply that Charles V died a heretic, which is obviously not the author's intention. The sentence is confused and confusing.

This book is a pleasure to read. It is the product of long and laborious research by a gifted and expert historian. It represents, in the very highest degree, Jesuit and Catholic scholarship.

HERBERT J. RYAN, S.J.

FOR CANA CONFERENCES AND THE LIKE

Together in Christ—A Preparation for Marriage. *Edited by Henry V. Sattler, C.SS.R.* Washington: National Catholic Welfare Conference, 1960. Pp. 304. $3.50.

This collection of eleven pamphlets, gathered into a loose-leaf binder, is a marriage preparation course intended primarily for group instruction but is readily adaptable for work with individual couples. Areas of emphasis are: courtship; marriage as vocation and sacrament; mixed marriage; conjugal love; adjustment to male and female personality differences; civil and ecclesiastical laws governing marriage; family economics; the physical realities of love, pregnancy and childbirth; marital chastity; parenthood; family apostolate.

Authors of individual booklets are not identified. However, the following names are listed as constituting the editorial board: Rev. John S. Banahan, Rev. Joseph F. Cantillon, S.J., Rt. Rev. Msgr. Irving A. DeBlanc, Very Rev. Msgr. John A. Goodwine, Mr. and Mrs. Emerson Hynes, Dr. William Lynch, Rev. Forrest Macken, C.P., Dr. and Mrs. Linus Maino, Rev. Gerald Murphy, S.J., Rev. Henry V. Sattler, C.SS.R.,

Rev. John L. Thomas, S.J. Father Sattler is general editor of this highly useful collection.

The most valuable booklet in the course is probably Pamphlet No. 5, "Man and Wife." Beginning with the principle that husband and wife are equal but different before God, the author discusses the "gifts" they hold in common and the "gifts" that make them different. The discussion of emotions in man and woman offers a valuable insight to those approaching marriage. It is essential that they understand a woman's characteristic tendency toward loneliness and a man's proneness to discouragement. "As in all spheres of unity, if each will be concerned about the other, each will find his own needs met. It is easy for a man to be affectionate to a woman who has a calm confidence in his abilities and who gives him constant encouragement. It is easy for a woman to encourage a husband who is warmly affectionate." (p. 17)

The weakest link in this collection is Pamphlet No. 1, on "Courtship." Helpful information is given on practical questions to be settled before the wedding, but much of the matter covered is fairly irrelevant to those for whom marriage is imminent. Perhaps a booklet devoted solely to the engagement would get the course off to a better start. Hopefully, the section on premarital chastity will come through future editions without the examples of "kidding" given on page 26 to illustrate the suggestion that a sense of humor can often save a dangerous situation. The suggestion should, of course, be retained; but it is likely to be followed with more confidence and success if the examples are forgotten.

The collection is well indexed. A general bibliography of paperbacks is included. Suggested pamphlet readings are given on the back cover of each booklet; unattractive front-cover drawings, however, give the collection an undeserved amateurish stamp.

Arrangements have been made with seminaries in St. Paul, Minnesota and Baltimore, Maryland to offer the course on a correspondence basis. Tests are included in each pamphlet. A teacher's manual and a test-scoring device are available from the Family Life Bureau, N.C.W.C.

WILLIAM J. BYRON, S.J.

THE WORD OF GOD

God's Living Word. *By Alexander Jones.* New York: Sheed and Ward, 1961. Pp. ix-214. $3.95.

Father Jones is professor of Hebrew and Scripture at Upholland College, Lancashire, England. The Catholic Biblical Association of Australia invited him to conduct its first Biblical Congress at Sydney in August of 1959. This book is in substance what he said there.

The range and variety of these twelve crisp essays can hardly be squeezed into the narrow description on the jacket which concludes that the book is "an introduction to the Semitic mind and thus an introduction to the Bible itself." It does indeed insist on the difference between the Hebrew style of thought and expression and the dilutedly Greek mode familiar to our culture. The second essay discusses and illustrates the mind of the Bible, and this is never lost from view. But equally evident

is the mind of a biblical theologian—"[ours] is the age of biblical theology"—and a Catholic scholar.

The author begins by tracing the theme of the Word of God itself from the Old Testament through post-Biblical Jewish tradition to its maturity in the fourth Gospel. The biblical view that history *is* theology is presented in chapter three and exemplified by the growth of the Saving Word about suffering as it tends toward the Cross. We then watch God's X-shaped process of election: the converging perspective of Genesis, the numerical narrowing of the Remnant to the Chosen One, Christ; and from this "point of intersection" the widening of the new Israel to embrace all men. The next two chapters are addressed to the Marcion argument, with us yet, that the New Testament contradicts the Old. St. Paul's solution to the apparent antithesis of the Law and the Cross (dramatically portrayed in Rom. 5-8) is given in the form of a play consisting of a prologue and three acts. The image of God as loving husband, thematic in both Testaments, is shown to prohibit an opposition between a God of Wrath and a God of Love. Following a discussion, in the Synoptic context, of the theological literary form of a "gospel" is a chapter on St. John's Gospel and method. There is an essay on the significance of Qumran, and one on Our Lady in Scripture, particularly the Lukan Annunciation scene.

In contrasting Catholic and Protestant approaches to Scripture, the final chapters are methodological. One is on the question of Scripture and Tradition, the other on the notion and implications of Inspiration.

Father Jones writes with an eye on common sources of misunderstanding and an ear alert for the well-wrought phrase. His book has been praised by Father Francis McCool, S.J. as "a modest and readable *Summa Biblica* in which the author conveys to us the most important insights about the Word of God." (*America*, 11/11/61, p. 206)

NEIL L. DOHERTY, S.J.

SCRIPTURE AND THE SPIRIT

Spirituality of the New Testament. *By W. K. Grossouw.* Translated by Martin W. Schoenberg, O.S.C. St. Louis: B. Herder Book Co., 1961. Pp. x-203. $3.95.

This book is intended to meet what its author considers to be a compelling contemporary problem: a prevalent ignorance of the NT which leads some Catholics to substitute secondary forms of liturgy and spirituality for forms closer to the rich NT message, while other Catholics are growing dissatisfied with these derivative manifestations of the Christian ethic. Grossouw hopes his analysis of NT spirituality will meet the needs of the latter. By spirituality he does not mean the "interior life," but "the whole concrete activity of the Christian in his spiritual-corporeal unity, comprising his existence in the world and his association with others, so far as this is imbued with an authentic Christian spirit." (p. 5)

Three major sections deal with the Synoptics, Paul and John. The first section highlights the Father in Heaven, the Coming of the King-

dom, the Sermon on the Mount, the Two Commandments, Self-Denial and Serenity of Soul. The second section treats of Paul's Conversion, Sin, Homo Religiosus, Flesh and Spirit, Faith and Charity, the Church. In the last section, John's theology of Godliness, Sacramental Symbols, Faith and Love are the topics.

Grossouw describes Paul's spirituality as "above all a protest against Pharisaism as a continuous, wholly human potentiality for religious experience." (p. 96). What he says of Paul is characteristic of his analysis of John and the Synoptics: he sees in them an affirmation of the transcendent, yet loving initiative of God in all Christian spiritual activity. Although our response is so conditioned by God's gifts, it is described in the NT as an energetic, personal allegiance to God in Christ. Throughout Grossouw is opposed to 'anticipating' God's providence by attempting to build a spiritual edifice without a foundation which respects the natural virtues. In a balanced and thoughtful fashion, traditional formulations of spiritual principles are weighed in the light of the NT. The NT is consistently viewed on its own grounds, though its language- and thought-forms are clarified for the reader. The author argues quietly for a more scriptural orientation of Christian spirituality.

This book will be helpful for religious in general, for retreats and formation movements, for college students (to whom originally it was addressed) and for adult study clubs. GEORGE C. MCCAULEY, S.J.

THE MAN BEHIND THE MASK

Chesterton: Man and Mask. *By Garry Wills.* New York: Sheed and Ward, 1961. Pp. 243.

In the still unfinished task of achieving a complete critical assessment of Chesterton, Mr. Wills' effort must certainly be considered a step forward. If the book had no other merit at all, the author would deserve praise for his courage in attempting to come to a reasoned judgment on a subject who presented such varied faces to the world that a judgment on one of them frequently seems to be in conflict with the rest. As the author points out in his Introduction, the temptation of Chestertonian evaluators is to yield to the over-simplification of caricature, to refuse to take seriously a man who persistently refused to take himself seriously. But there is more here than courage. Wills' insight into Chesterton as fundamentally a man of powerful and far-reaching intelligence, an intelligence itself more significant than the particular forms in which it was actuated, is what gives unity to his whole critical effort. It is an insight which probably cannot be justified by the ordinary methods of literary criticism; perhaps its only justification is a personal, sympathetic reading or re-reading of Chesterton's major works in a spirit of honest inquiry as to who and what was the man that produced them.

Be that as it may, Wills illumines the real value of Chesterton's work by pointing out the context in which it must be considered: the existential philosophy which he worked out for himself in reaction to his own temptation to nihilism; the method of literary criticism which scorned the historicism of his own day and foreshadowed the organic criticism

of the present; the poetry which was more in the tradition of the ballad than in that of either Romanticism or Victorianism; the plays and novels which retained their imaginative impact even when revealed as thinly disguised forms of propaganda; above all, the role which he chose for himself of "metaphysical jester," which more than anything else sheds light on the man behind the mask, combining as it does the characterization of the two saints Chesterton admired so much and understood so well—Thomas Aquinas and Francis of Assisi. There is also a valuable putting into proper perspective of Chesterton's political theories, when it is pointed out that the theories and the author of them were indeed remote from the actualities of political experience, and that here, more than in any other area, Chesterton was victimized by those around him who were more interested in proclaiming an ideology than in asking whether it was true.

If the book is not a total success, its limitations are due to the author's somewhat over-pretentious style as well as to the difficulty of the task which he set himself. If, however, it has the effect of driving people to re-read and rethink Chesterton, whether in agreement or dissent, it will have accomplished a worthwhile thing.

DANIEL V. KILFOYLE, S.J.

AN APPRECIATIVE LOOK BACK

The Poor Old Liberal Arts. *By Robert I. Gannon, S.J.* New York: Farrar, Straus & Cudahy, 1961. Pp. x-207. $4.00.

Father Gannon is an ideal author for such a book as this. Using the framework of his experience in education as a student, teacher, and administrator, he has fashioned a tableau of American education during the first half of this century. He loves the liberal arts and his concern is what has happened to them from the time he entered Georgetown in 1909 to the end of his presidency of Fordham in 1949. He has suffered through the various panaceas foisted on American education in the past fifty years: Eliot's liberation of youth at Harvard, the good news of Dewey, the typical American eyewash of equal education for all, and other assorted specimens of progress. As the natural enemy of these, the liberal arts have been afflicted with severe bruises. Once the cornerstone of education, today it seems apologies must often be given for their continued existence.

He points out that our Jesuit institutions, while not surrendering the ultimate norms which simply must be clung to, have not remained untouched by the national madness. He indicates we are not quite sure, often enough, of what we ought to be doing in our schools. In the highly competitive business of education, in the reign of technology, our schools could seem to be sitting on a fence in a state of bewilderment. He suggests it may be better for us to manage smaller institutions with a definite commitment to the liberal arts, which are not merely or necessarily Latin and Greek and which will honor pure science and mathematics. Would this not be an honest and more viable engagement in the educational enterprise, one which we can do well and openly advertise as

such? Father Gannon is by no means antiquarian; he realizes adjustment is essential for growth, but he refuses to accept severance with the past and the fatal relativist mentality resulting from such a drastic amputation.

What lends force to this book is the author's personality and the mode he has chosen to present his views. Rather than express himself in abstract terms, he takes us through his active life as Georgetown student, teaching scholastic at Fordham, student at Cambridge, dean of the resurrected St. Peter's, and president of massive Fordham University. This concrete approach shows how he has observed the actual data and induced his conclusions from them. This plus the sparkling Gannon wit and a style that vividly recreates past events make for a book which rewards the reader as well as goads him to reflection.

The excellent C. S. Lewis delivered his inaugural address at Cambridge on a similar theme. He referred to himself as perhaps one of the last of the dinosaurs. For him this was a cause for pride because, if what he represented and thought to be of value was to become extinct in our age of progress, he wanted to go down with it. Father Gannon's educational values are much the same. May this noble breed enjoy long life and bountiful posterity.

DONALD J. HINFEY, S.J.

TEILHARD RE-EXAMINED

Teilhard de Chardin—A Critical Study. *By Olivier Rabut, O.P.* New York: Sheed and Ward, 1961. Pp. 247. $3.95.

In the words of the author, "the aim of this book is not to applaud Teilhard de Chardin's line of reasoning—and still less to find fault with it—but to indicate the chief problems that it raises, and begin, at least, to ponder them."

The first of the book's three sections deals with Teilhard's cosmological concepts of "psychism," "radial energy," the "inventiveness" displayed by the evolutionary process, and its intrinsic orientation towards increasing "complexity-consciousness." While admitting the probability that a valid insight (not always original with Teilhard) lies behind each of these ideas, Father Rabut questions the definitive form which it takes in Teilhard's developed thought. His recurring criticism is Teilhard's lack of caution and failure to criticize his own ideas sufficiently. He illustrates the point that other solutions than Teilhard's are possible by discussing at some length the more conventional scientific ideas of Simpson and Meyer.

Perhaps Teilhard's most startling thesis is that evolution, since it is a process absolutely central to the universe, will infallibly attain its goal, and that this fact implies that there already exists a personal center, the "Omega point," able to sum up all consciousness within itself, and finally to unify individual human persons in a supra-personal organism centered around itself. The last two sections of the book considers this thesis under its philosophical and theological aspects respectively.

Philosophically the author's verdict, once again, is that the proposition is neither proved nor evident. He finds that Teilhard has strayed from

science into philosophy, but without making the change in his method that the new type of problem requires, and he thinks that Teilhard shows signs of a gnostic tendency to identify his own concepts with reality.

On the theological side, the author heartily endorses Teilhard's general objective of relating the concept of evolution to the thought of St. Paul and finds much to approve of even in regard to details. However, he feels that Teilhard fails to take sufficient account of the distinction between nature and grace and, more particularly, thinks that "one is well advised in dropping such doubtful concepts" as a "change of state" resulting in a superorganism which is in some sense natural.

Evaluation of a critical study of the thought of Teilhard de Chardin is bound to be influenced strongly by one's own opinion of Teilhard and his ideas. One who, like this reviewer, admires Teilhard may conclude that the author's criticism is far more negative than is warranted. Certainly it would be possible to take issue with him on a number of points. Nevertheless, if one bears in mind that many of his remarks are, in his own words, "less an adverse criticism of Teilhard than a statement of the problem," one will conclude, I think, that the viewpoint of the book falls well within the bounds of what is fair and reasonable. Father Rabut is far from unappreciative of Teilhard and regards him as a brilliant, original thinker, vitally interested in the pressing problems of our time, whose insights open up many important lines of investigation for the future. Though keenly aware of Teilhard's cavalier disregard of methodology and self criticism, he displays an insight into Teilhard's thought and a detailed appreciation of his method and objectives that seems to be lacking in many other authors, both critical and laudatory. Consequently, his book should be genuinely helpful for the understanding and evaluation of Teilhard's ideas.

RICHARD J. PENDERGAST, S.J.

A MUST FOR ALL INTERESTED

Rome and the Vernacular. *By Angelus A. DeMarco, O.F.M.* Westminster: Newman Press, 1961. Pp. 191. $3.25.

With the continual development of the liturgical movement throughout the world, the ever increasing discussion of the use of the vernacular in the Mass and the administration of the sacraments is a necessary and natural effect. That this usage is neither novel nor without objection is quite evident from this brief history of past vernacular problems.

Working from the change of the liturgical language from Greek to Latin, the author uses the various privileges for the vernacular as the framework of his development. Cyril and Methodius in their work among the Slavic peoples, John of Monte Corvino and Matteo Ricci and the Chinese rites, the Greeks, Armenians and even modern day Germans have caused Pontiffs to vacillate between great use of the vernacular and minimal usage.

The fifth chapter, "The Council of Trent," with its careful annotations and complete exposition of the Protestant demands for a vernacular

liturgy, is perhaps the most important chapter in the book. From an analysis of the reasons behind these demands—the concept of the Mass as a mere method of instruction in the development of faith—the Church's hesitancy in extending the privileges of the vernacular appears extremely reasonable.

Father DeMarco is careful to side with neither faction in these discussions and yet does provide more than ample material for the proponents of the vernacular.

The book is an excellent synopsis of the vernacular problems and can be used to gain a quick insight into the Roman position on these problems.

WILLIAM J. HENDRICKS, S.J.

THE CHURCH UNIVERSAL

World Catholicism Today. *By Joseph Folliet.* Translated by Edmond Bonin. Westminster: Newman Press, 1961. Pp. 214. $3.25.

Dr. Folliet's book is an intriguing attempt to survey the problems, assets and liabilities of modern Catholicism in the brief confines of some two hundred pages. In many ways it is similar to John Gunther's series of "Insides," and might be called "Inside the Catholic Church."

The first section, devoted to a survey of the "geography of world Catholicism," recommends itself not because of its remarks on individual countries which are familiar enough, albeit true, but because of broader values. Reading through Folliet's account of the Church in Europe, America, Africa, and in such seldom heard from places as Malta, Costa Rica and Switzerland, the reader is impressed with the incredible variety within the universal Church, in riches possessed and problems to be faced. He is subtly warned not to judge everything in the light of his own nation's problems, but to seek solutions for his problems from fellow Catholics the world over. The value of this section is one of perspective.

The Church's most pressing problem, the author states in his second section, is one of weaving the Church into the very fabric, structure, mentality and mores of our brand-new civilization. The past failure of the clergy to adapt to the urbanization of large sections of society has led to a decline in religion in the large cities. Similar problems of adaptation lie everywhere around us now, from technological improvements of all sorts, to Church architecture and liturgy, from TV to the increasingly important cultures of Asia and Africa. As a corollary, Folliet stresses the importance of the expert, devoted lay apostle.

The author's third section is devoted to a brief examination of modern spirituality, which he finds puts less stress on the exterior and extraordinary forms of sanctity, concentrating instead on sanctification of the ordinary duties of one's state of life. In this it is more akin to St. Thérèse of Lisieux than to the Fathers of the desert. Conscious striving for sanctity has become more widespread; "holiness has become democratic," and the great characteristic of Christianity in this age is the growth of lay spirituality. Modern apostles, lay and otherwise, are more devoted than ever to the material welfare of souls. They are "structural missionaries," intent on changing or modifying institutions within

society that militate against the spiritual and material welfare of souls. F. Ozanam is typical of this type of apostle. They are efficient, active and expect success. Their prayer is that of contemplatives in action, and their spirituality, fed by the twin "discoveries" of Bible and liturgy, is centered on the Mystical Body.

Folliet's style is very readable, journalistic in the best sense of the word. If his insights on particular issues are familiar, his wide perspective is different and challenging. In brief, it is a very readable and intriguing book.

DENIS P. MURPHY, S.J.

THEOLOGICAL AND LITURGICAL

Come, Let Us Worship. *By Godfrey Diekmann, O.S.B.* Baltimore: Helicon Press, 1961. Pp. 180. $4.50.

To those who have followed the Liturgical movement in the United States, the name of Godfrey Diekmann, the editor of *Worship*, is a familiar one. By that same token a review of his book is perhaps superfluous since in it he has gathered together the various addresses which he himself has delivered over the years at the annual National Liturgical Weeks. As such, therefore, they are already well known.

The constantly recurring and unifying theme of these essays can most easily be expressed by a quotation from the book itself. "The Liturgical movement, therefore, is nothing more nor less than an effort to translate the theology of the sacraments into practice in a way most conformable to the glory of God and the salvation of souls." In his initial chapter he traces the history of Christian piety in an attempt to show what has happened to popular participation through the ages. Due to the nature of his book this extremely complex subject receives rather schematic and perhaps oversimplified treatment. The more scholarly reader, however, will forgive Dom Godfrey since an abundance of references is included in the text and a comprehensive bibliography appended to it.

Subsequent essays treat of the sacraments, the theology of the sacraments, the Mass, the Church Year, the role of our Lady in the Liturgy and the educational value of the Liturgy, including its relation to parish life. All of these subjects are handled skillfully by a man who brings to his task a scholarly knowledge of dogma, scripture, patristics and church history, as well as the apparent ease of a poet in expression. For Father Diekmann writes well and he writes eloquently.

His book cannot be called a major contribution to Liturgical scholarship, but then it was not meant to be. Much of what is said in it has been said elsewhere, although it has rarely been said as well. Its chief merit lies in its well-balanced and very spiritual approach to the aims and efforts of the Liturgical revival. Dom Godfrey is neither an archeologist nor a fanatic. He is primarily a theologian in close contact with the sources of Christian life and well aware of the problems involved in the renewal to which he has so ardently dedicated himself. His book is eminently readable and highly recommended.

LEO A. MURRAY, S.J.

RETREAT CONFERENCES

The Layman and His Conscience. *By Ronald Knox.* New York: Sheed and Ward, 1961. Pp. 218. $3.50.

When you finish reading this retreat of Ronald Knox, you feel as if you had been eviscerated spiritually by the deft broad sword of the author. The purpose of any retreat is to draw the retreatant closer to God by rooting out some little flaw that keeps God at a distance. In any retreat we should become serious about God and serious about self. Monsignor Knox urges the retreatant to check up on the relationship that exists between himself and the eternal truths. It is a personal inquiry and one that should lead to a new personal encounter with the living God.

This personal encounter with God is the dominant theme of the retreat. In the opening conference, Monsignor Knox asks the retreatant to picture in his imagination the wonderful scene from the Gospels of Our Lord encountering the pitiful, blind beggar. He points out that the remarkable and memorable part of the whole vignette is the fact that Our Lord asks for the beggar. In the same way, in a retreat Our Lord is asking for us. He wants to meet us on a personal level. A retreat is a time for honesty and it is very difficult not to be honest in a personal encounter with another person. "Try to get as near Our Lord as possible, open your heart to Him as much as possible; unite your will to the will of God, and leave the rest to Him."

The theme of the personal encounter recurs again in the conference on the Holy Eucharist. The sacred, precious gift of the Eucharist was a personal one. It was a gift to individuals. This tremendous truth is often overlooked today even though the prayer the priest recites as he distributes Holy Communion is a petition for individual protection of the communicant. "Corpus Domini nostri Iesu Christi custodiat animam *tuam* in vitam aeternam. Amen."

Even in His dealings with the crowds, Our Lord always dealt with them as individuals and not as crowds. Recall the story of the woman with the flow of blood. Jesus was in a hurry to get to Jarius' house and the poor woman did not want to delay Him. She merely touched His robe. As far as she was concerned, the matter was over and done. But Jesus turned and asked who it was that touched Him. Why was Jesus so specially keen to see the person? "I think because it was not part of His program to glorify God with mass produced miracles; each person He cured must be brought into personal relations with Him, must be able to say afterwards, 'He turned and spoke to me.' Of all those thousands who lay on their beds by the roadside, not one was healed but carried away some memory of His voice, 'Go and sin no more,' 'Thy faith has saved thee'; it was to be a personal experience."

With the personal encounter as a foundation for the rest of his conferences, Monsignor Knox devotes some time to the cultivation of virtues that stress the personal element in our every day living: humility, kindness, and simplicity.

The culmination of the personal encounter with God will be the final vision of God face to face. The good Monsignor closes the book with

some thoughts on death, (he includes in this conference an interesting excursus on the meaning of tolling the death bell nine times) eternity, heaven and hell.

I was particularly fascinated by his description of hell. "Going to hell is going to a place where all the people, not just some people, all the time, not just some of the time are trying to assert themselves and hating one another."

The closing conference of the retreat brings us back again to the leit motiv of the whole book, the personal encounter with God. The theme of the last conference is the Transfiguration story and we are urged to carry away one text with us to help us on our way to God. "Immediately looking about them, they saw no man any more, but Jesus only with them."

DAVID J. AMBUSKE, S.J.

AMONG OUR REVIEWERS

Father Joseph S. Duhamel, S.J. (New York Province) is professor of moral theology at Woodstock College, Maryland.

Father John F. Sweeney, S.J. (New York Province) is professor of dogmatic theology at Woodstock College, Maryland.

Father Vincent M. Novak, S.J. (New York Province), teacher of religion at Fordham Preparatory School, New York, studied at *Lumen Vitae* and is currently writing a series of high school religion textbooks, the first of which appeared recently.

Father John J. Ryan, S.J. (Maryland Province) is editor of *Fatima Findings.*