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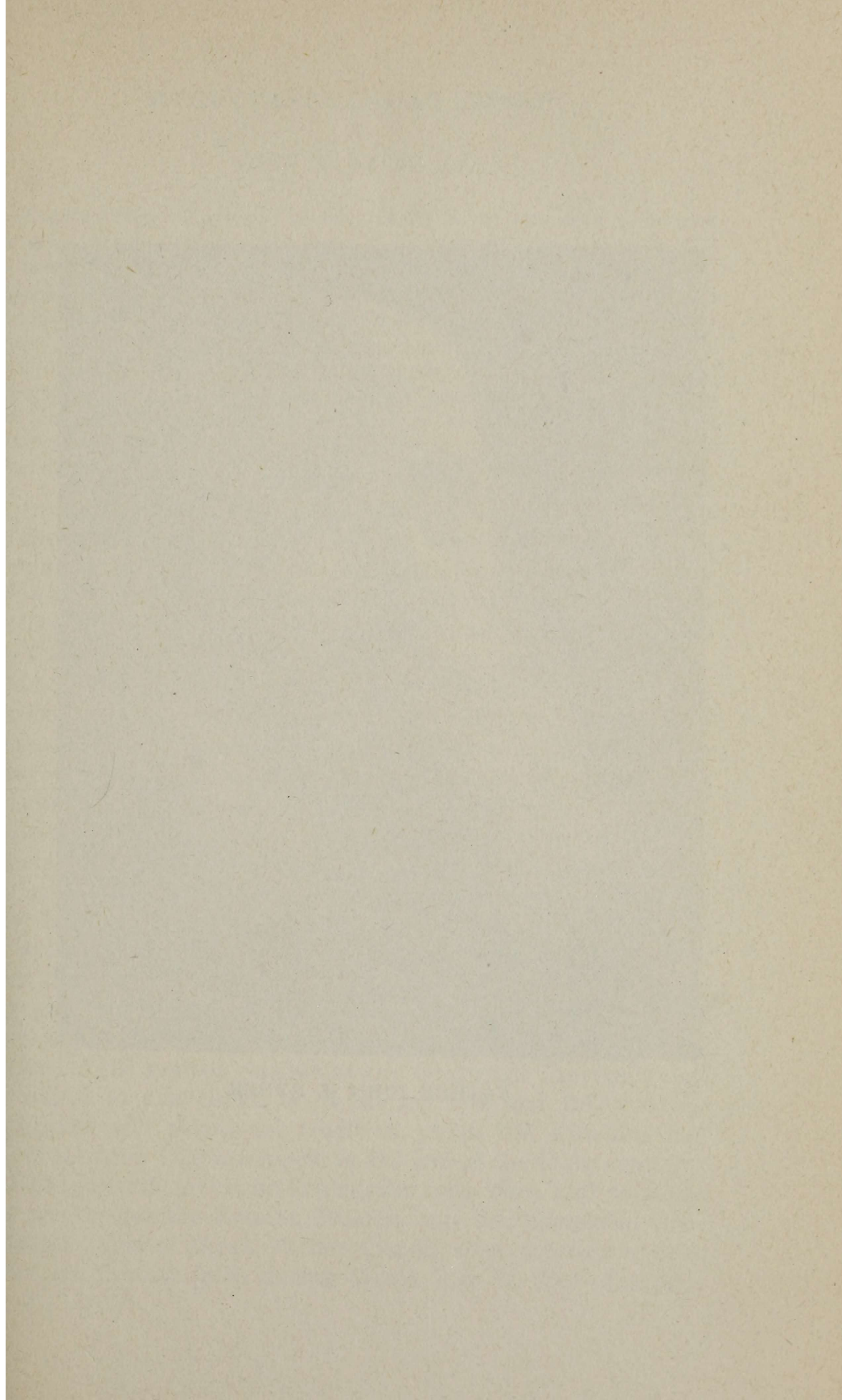
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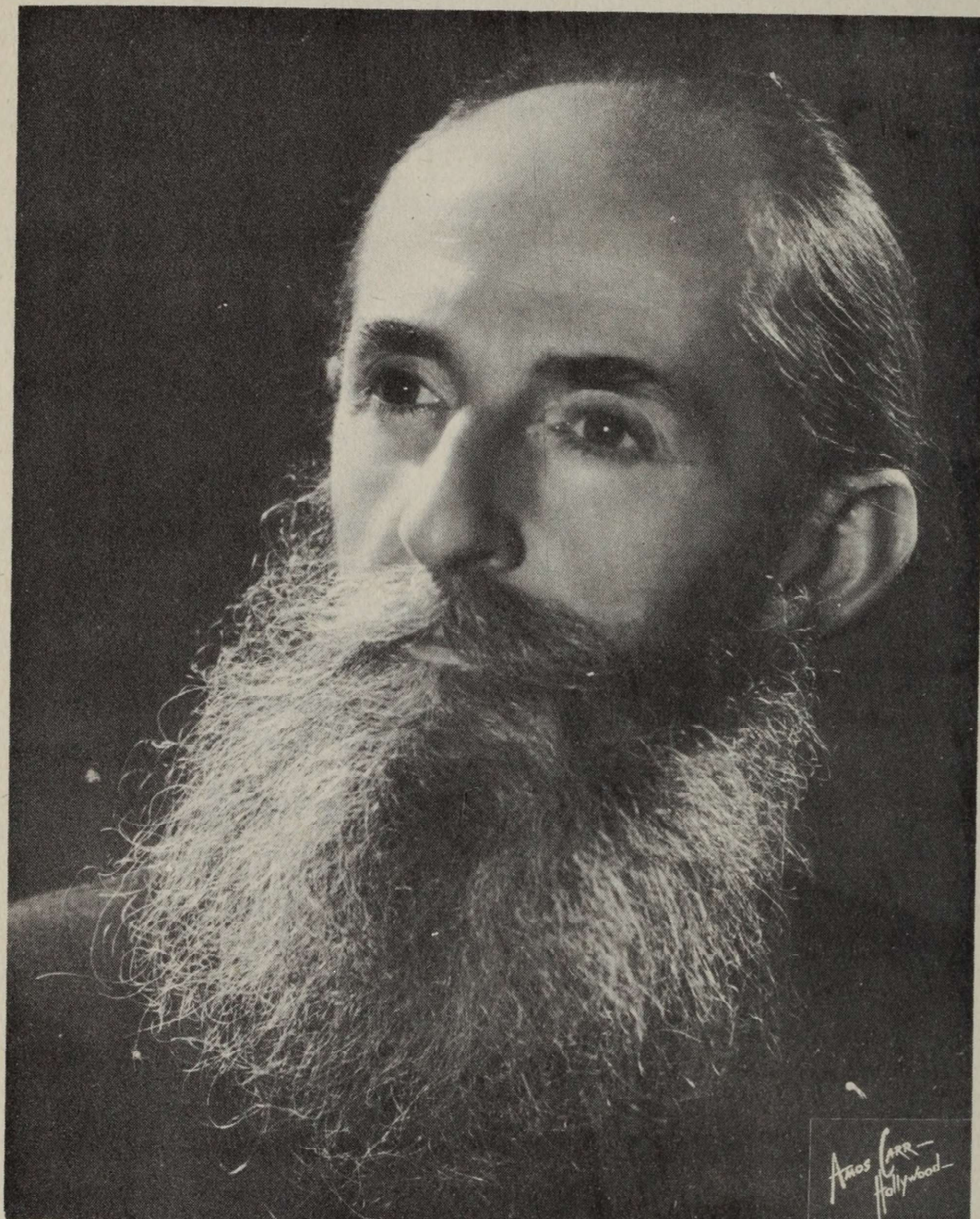
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FATHER JOHN H. RYDER

WEST COAST RUSSIAN MISSION

JOHN H. RYDER, S.J.

Author's Note: There will be few Jesuits in the American Assistancy or anywhere else who are not aware that the Society has within its fold a small department known as the Russian Mission. The relevant paragraphs of Father General's letter of last Christmas on the Eastern Rites branch of the Society, together with Very Rev. Father Preseren the Slav Assistant's summary of achievements circulated in March of this year will, at least now, have acquainted any who had no knowledge before. Many of Ours in the United States might appreciate a report from one of the members of this group describing its constitution and work with particular reference to this country. The present is an attempt to provide this information.

In 1928 Pope Pius XI issued a call to the greater religious orders inviting them to seek among their members men who could be trained for an eventual mission to Russia, a land which through the influence of the national church, the "Holy Orthodox Catholic Church of Russia," had been closed to Catholic apostles for centuries. Jesuits, Dominicans, Capuchins, Benedictines and Redemptorists responded in numbers proportionate to their capacity. A few of our Fathers were transferred to the Byzantine rite and put to work in Eastern Europe. The Russian College was opened on the Piazza Santa Maria Maggiore in Rome and placed under the direction of the Society. It was an institution, similar to the English, Scotch and German Colleges of several centuries ago, founded to prepare priests, preferably of Russian descent, to carry the faith back to Godless, Sovietized Russia. Two years later a group of first and second year theologians was formed at the Borromeo, the present home of the Roman College, to prepare themselves for the same mission. This group of Scholastics and the seminarians from the Russian College attended the regular courses at the Gregorian University but belonged to the Greek or Byzantine rite and followed the liturgical and devotional tradition which the Russians had received from Constantinople at the end of the tenth century.¹ Of the several American Scholastics who were sent to Rome to prepare for the Russian Mission, only two completed their training. One of these, Father Ciszek, after journeying deep into the Soviet Union during World War II, died of typhus

upon returning to Poland; the other, Father Myers, is now assigned to the new Russian Center at Fordham.

The work of the Russian Mission in the United States began in 1939 when I was assigned to Los Angeles to take over the work which had been begun in 1936 by Father Michael Nedtochin, a graduate of the Russicum. I found that the Mission, which was dedicated to St. Andrew, was situated on the East side of Los Angeles, on Boyle Heights, only a few blocks from the district which went by the name of Russian Town because, at that time, a great part of the population belonged to that race. The Mission house had been unused since Father Nedtochin's recall to Europe some two years previously. In order to meet and, if possible, rally the few Catholic Russians named on a list which was given to me by the Chancery Office I paid a round of visits to them. I was quickly disillusioned for they were quite devoid of any zeal or interest, almost, one might think, of the faith too. One exception, a Mrs. Yanko, who was really Polish, and a Polish family, the Galiskies, introduced to me by Father Hill of the neighboring Roman parish, St. Mary's, entered into the spirit of our apostolate, and with this new comradeship I turned my attention to the Molokan Sectarians.

I soon found that the Molokans harbored a bitter antipathy to every organized church and hierarchy. Moreover they did not recognize any distinction between the Catholic Church and the Russian Orthodox. To the Molokans the clergy are parasites living off the fruits of the toil of their layfolk. One of their favorite modes of attack was to exhort in my presence any lay companion with whom I might happen to be to "cease to befriend and support this overlord and free yourselves from his thrall." However, the faithful were always well able to give a good account of themselves and their clergy.

Pioneering

From the inception of the Mission our horizon was contained by the certain knowledge that two-thirds of the area was destined to be cleared either for the new Santa Ana Freeway or two new housing projects, Pico Gardens and Aliso Village. The Russians were already moving out and

none would ever think of returning since the site had no particular attraction and apartments are a form of domicile for which these good people have a profound dislike. However, after a year's continuous and futile discussion with the older members of the sect and fruitless attendance at the young people's weekly church gatherings, we were able, with the help of a small but very devoted Missionary Praesidium of the Legion of Mary,² to start a system of guided recreation for the younger children which for years seemed to justify the great expenditure of energy, time and patience which was invested in it. It began with Saturday play-time, hikes and religious story telling and after two years or so we opened a hall with subsidiary rooms in the center of Russian Town where I was at the service of the children after school two or three afternoons and evenings each week and the whole of every Saturday. For two years we carried out a program of model-making in wood for the boys and handicrafts for the girls³ with parties and stage plays and scout troops for boys and girls. More than one hundred Russian children with some Mexican and Negro friends passed through our hands and, as a culmination of our labors, a Summer School for Russians only was held at St. Andrew's during two successive summers. On the average six pupils, boys and girls, attended two days a week. We taught them Russian, English, religion and arithmetic. The week's work was crowned with a picnic and hike in one of the city parks, usually Griffith or Elesian.

During this period also, once each month on a Saturday, often with the aid of the children, the hall was cleared of all its equipment, well washed and set up with the furniture for the celebration of Holy Liturgy. The following day, the third Sunday of the month, Holy Liturgy was celebrated with the assistance of our growing choir. The doors of the hall were left open and occasionally loud speakers were used to insure that for half a block either way the inhabitants should know that an opportunity of investigating the Catholic Church was again being offered to them. In fact, it was usual for the windows and the open doorway to be lined with faces and for some of the people to come in and listen. Once a little boy, Martin Pavlov, served magnificently with candle and censer and the following day I had to assure his mother

that he had not thereby been made a Catholic. However, at length, the opposition of the elders to our work at the hall grew stronger. Once when some altar equipment was left in the hall overnight instead of being taken back to St. Andrew's it was desecrated and not by the children. The crosses our young friends had made at wood-work, a very small component of their varied production, began to be found broken and strewn about the yard. The mothers of the children were threatened by their own parents with expulsion from the Molokan Society. Furthermore since we were in the East Side which is replete with Mexicans, the Pachuco, a war-time movement opposed to everything orderly and constructive, resented the obstacles with which we confronted it in one of its own domains and young destroyers began to call in at our "club" under pretense of interest. Another factor which led ultimately to our abandonment of our work at the hall was the arrival of several families of Carpatho-Russians in the city. In the absence of a chapel of their own jurisdiction, they had sought us out and I felt that, without deviating from our direct apostolate, we might make them a nucleus of truly dependable Byzantine Slavs. But on coming to our services they expressed a little displeasure because on the one "choir-Sunday" of the month our devotional chapel was left unused and Holy Liturgy was celebrated in a mere hall for the benefit of unresponsive sectarians. If I were to take care of them and at the same time continue my activities at the hall, I should need the help of a full-time lay worker. Indeed, it had been on the understanding that such help would be forthcoming that I had ventured to open the hall and though I had carried on for two years in the hope of it, it had still not come. It required the final hint of two halves of a broken concrete plug taken from a water-meter manhole in the street flying through the window of the hall at half-past eight one evening, and missing the children by inches, to bring me to a decision. After that the center of gravity returned to St. Andrew's.

St. Andrew's consisted of an old but well-built two-story redwood residence in which only the chapel, adapted from two large rooms on the ground floor, and my own room retained signs of ordered habitation. The kitchen, living room and the remaining two bedrooms, after two years in the hands

of persons in some need to whom I had ceded them "temporarily," presented a barren and dismal appearance after their reluctant departure. For three years I had gone to the kind Sisters of Charity on Boyle Avenue for my meals. In January 1943, however, Father (then Mr.) Menard came down from Canada to work with me, and his arrival together with the decision to focus our Mission again at St. Andrew's made it desirable to set up house-keeping and restore all the rooms to their former civilized state.⁴

The Carpatho-Russians without doing violence to their traditions had at last provided us with the nucleus of a congregation and it is a pleasure to record here the co-operation which we have received from them. I am inclined to think that a few faithful of this denomination in other centers of the Muscovite Russian Mission might supply the connecting link which is needed at the start of the apostolate to the Muscovites. Podcarpathians easily regard themselves as "Little Russians," unlike the Ukrainians who are readily offended by the unwanted association. Their use of the Byzantine rite is much more akin to the Muscovite than to the Ukrainian. It is worth noting in this regard that Bishop Romja, the martyr, was sent to the Russicum as a seminarian and not to the Ukrainian institutions and that the Russians have now fully incorporated Podcarpathia into the Soviet Union. Whenever a conflict of custom has arisen I have found that they fall in with the Great Russian use without difficulty. Most of the baptisms and marriages that have taken place at St. Andrew's have been theirs.⁵

Dispelling Prejudice

From the start of our mission in Los Angeles we took steps to make the existence of St. Andrew's known to the Orthodox by appearing at some of their celebrations, by apprising them through the mail of our own and by paying visits to their homes. Many of the members of our first choir were Orthodox and through them we became known to their friends. The pastor of the more "fashionable" of their two churches was not slow to warn his people against us. In the course of the first two or three years about thirty individual Russian Orthodox paid calls at St. Andrew's. In every instance they

came in the hope of procuring help to advance themselves materially. Of course, they had every right to do so and we helped them, as persons in need, as far as we could. The association thus entered upon also ended there. At least, as far as I know, no religious consequences ever resulted from them. Of course, St. Andrew's was very inaccessible to the Russian Orthodox of Los Angeles, most of whom either work or live in Hollywood, eight miles or more to the west across a tract of city. This stretch of city assumes the character of an insuperable physical barrier because it includes the downtown area and can be crossed usually only by changing streetcars, and it is an insuperable moral barrier because it crosses "the tracks."

The consequence has been that our contact with the Dissidents, who everywhere else in the world where there is a Catholic Church for the Russians have been regarded as the more amenable object of our apostolate, has been relatively limited. During the first period of our Mission we prepared to keep going in spite of these difficulties in the hope that with the end of the Second World War, ecclesiastical superiors might approve our proposal to move to a site closer to the Orthodox since the Molokan community in Russian Town had been dispersed. However, before that was to eventuate, there was to be a period of five years or thereabouts during which our time was fully occupied with the spiritual development of our lay associates, both Byzantine and Latin, and the dissemination of knowledge of the better side of the Russian tradition among the Catholic body and the public in general.⁶ The means used for the first-mentioned task were the providing of a good Catholic lending library, spiritual direction, week-end retreats and the steady preaching of the doctrine and higher values of Catholic life in our Sunday sermons. Results have been gratifying. By readily giving and even soliciting engagements to lecture on Soviet, Russian and ritual themes, by frequent concerts by the choir and by attracting Roman-rite Catholics to Holy Liturgy and to dinners and festivals, especially good progress has been made toward the other of the above-mentioned objectives—dispelling of prejudice and arousing interest in the Russian people and our Russian Mission. A small mimeographed publication under the name "Mission Jottings"

has appeared intermittently.⁷ It has provided a "press" for articles on Russian and Byzantine matters and during the war was supplemented by another small publication "St. Andrew's Letters" whose articles in Russian and English were intended as an antidote to the Communist propaganda so prevalent during those tense years.

In my lectures I always considered that the theme of Soviet Russia was the most important. Certainly I think that any missionary fire which is to be expected from our hearers will necessarily be kindled or revived by the contemplation of the abyss of spiritual and social horror which Russia now is. The question of rite often seems to me to satisfy interests which are too purely academic. Similarly the reunion of the Dissident Eastern Churches, though of considerable importance, strikes me as of far less moment than the destruction of Bolshevism. In appraising expressions of interest on the part of prospective candidates for the Russian Mission, the thing I wait for personally is indignation at the effrontery of militant atheism. If this preference of interest comes as a surprise to any one who may have heard only of our liturgical activities, I am happy to make the revelation. I love our rite and would not exchange it freely for any other. I think that it is an indispensable factor for the conversion and upbuilding of the new Church in Russia; but in the direction of my will when I applied for the Mission to Russia, it played a part no greater than that of the unknown, for I was as ignorant of it then as are most of the good Romans to whom I lecture now-a-days.

During these war years when the study of Russian was quite popular I also conducted evening courses in Russian in Loyola University Evening School. After the peace, we held three desultory courses for Molokan youth of both sexes but these young people, the progeny of illiterate homes and "modern" high school methods, were quite unable to grasp the structure of the Russian inflections and always gave up after a year or less. I, for my part, although remaining on the best of terms with them, was not reluctant to break an association which was vitiated by their slowness, as well as their total lack of any liberal or elevated ambitions.

Through these many and varied activities and with the

help of our zealous band of lay apostles, St. Andrew's earned the approbation contained in the emphatic comment made four or five years ago by an elder Father of the California Province: "You certainly have made this coast Russian-rite conscious!"

Generous Support

Something should be said at this point about the financial support of the Mission. For the first two years my house-keeping expenses and personal support were provided by the Archdiocese of Los Angeles. Since then the Chancery Office has given us the free use of the premises with utilities. Without this sustained material aid given by two successive Archbishops of Los Angeles none of our labors and successes would have been possible. Too often well-meaning friends set out to enumerate the various other forms of help these good Prelates ought to have extended to us. I think that what they have done is much and am happy to say so. Very particular thanks are due to Father F. J. Seeliger of the California Province for having stood firmly by us in the negotiations which confirmed this cooperation of the Chancery Office. Income for other expenses has been of a varied and irregular nature. The receipts from our annual festivals sometimes amounted to considerable financial help and other sources of assistance were donations, stipends, honoraria, church collections (at least one good one per month) and Russian lessons. We have often been reduced to our last dollar or two. At other times funds have been plentiful. Father Seeliger, as Provincial of California, gave us a grant of three hundred dollars when the Archdiocese of Los Angeles ceased paying my housekeeping and personal expenses in 1941, but since then we have not needed further help from the Society. I have scarcely ever had to go seriously without. On the contrary, our inventory of church and domestic equipment and our general and special library have grown constantly and throughout the years fair sums have been spent on the support and education of some of our young people. Of great importance has been the co-operation of Ours, of His Excellency, Bishop McGucken, Auxiliary Bishop of Los Angeles, of many of the diocesan clergy and the sisters. They have provided us with

opportunities to preach or talk upon our favorite subjects, to sing Holy Liturgy and give concerts on their premises or to sell tickets for our festivals at their church doors. Sometimes they have given generous donations or bought raffle tickets wholesale.⁸ And throughout we have had the support of the splendid lay people, members of St. Andrew's Guild and the choir who have shown heroic loyalty and zeal in the face of misunderstandings, doubts and failures of various kinds.⁹ His Excellency, Most Reverend F. J. McIntyre lately has given proof of his good will by assenting to our selling St. Andrew's and buying some property on the west side of town where, as I have already said, the prospects for effective missionary work among the Orthodox will be greatly enhanced.

The Choir

One of the most important factors in the life of St. Andrew's Mission has been the choir. This is because music is an integral part of Russian life and worship and because our success in its promotion has been considerable. It was my belief on my arrival in 1939 that the first thing to do was to secure the dignity of divine worship according to Russian standards and authorities who were in a position to do so guaranteed funds to make this possible. For, clearly, as this had to be a mission and could not immediately be a center for focusing a non-existent Russian Catholic life, singers for a choir could be attracted only on professional terms. So I found myself forced by circumstances to do the one thing which I had sworn as a theologian that I would never do though I entertained the hope that little by little I would be able to introduce volunteer Catholic singers. This first professional Russian choir served us admirably for a year whereupon, unfortunately or not, the funds backing it were discontinued. By this time we had at St. Andrew's two families of Graeco-Slavs (not Muscovites) and I began to train four of their younger members to sing at Holy Liturgy. After a year or so they were performing quite creditably. As a result of an address I had given to the Franciscan Third Order at St. Joseph's Parish two or three generous Roman adults joined us, but unfortunately both of the Graeco-Slav families left us as a result of a dispute with me over their failure to send

the children to a Catholic school and we were thrown back on our untrained Roman recruits. However, several more Romans and some new Byzantines joined us and we slowly engaged professionals (with one exception, Catholic). Finally we emerged as a choral body of eighteen who were worth listening to. The summit of the choir's fame up to the present has been their being chosen to sing in Russian one of the sacred concerts which have become the customary prelude to Mary's Hour in the Coliseum. The appeal of this fine group is enhanced by the splendid costumes in which they now habitually appear. Maturing in production and pronunciation, the choir now occupies a unique place at St. Andrew's and in the esteem of its friends. It is, furthermore, the chief source of lay workers in every department of our life. There cannot be any doubt about its value in arousing interest through its concerts, the number of which has now reached the sixties. Still more important is its sustained and inspiring participation in the service for which it was primarily instituted, the Divine Liturgy.

The Apostolate of the Divine Liturgy

Because of the extremely extended spread of Los Angeles, however, we soon came to the conviction that to expect our Byzantine or Roman faithful to come to St. Andrew's for Holy Liturgy every Sunday would have been to repel them by asking too much. The third Sunday of every month was therefore chosen and on that day the Church comes fully to life. On those days a breakfast-lunch is served to all in the rectory after Divine Liturgy and after the meal a business meeting of St. Andrew's Guild (i.e. the Mission's members and associates) is held. Occasionally a full dinner, sometimes with a Russian menu, is advertized in the *Tidings*, the diocesan newspaper and served with the purpose of making a worthwhile profit.

In addition to these regular monthly gatherings, we have endeavored to celebrate with its proper dignity the Divine Liturgy of Christmas and Holy Week. In willing deference to astronomical exactitude we have observed the Gregorian calendar, a custom which many Byzantines, both Catholic and Dissident, follow. It has the advantage that any Orthodox in

Los Angeles who would not miss his own Easter, calculated in the Old Style, is able to attend ours also. Indeed, churches which comply with the Old Calendar are at a disadvantage in a country which still takes public holidays at Christmas and Easter by the New Calendar. Beginning in the first years with the Easter service only, we have added year by year the services of Holy Week and the solemn vespers of Good Friday have become a favorite among the faithful of the rite. A radical return to primitive use was our holding of the rite of the Presanctified in the evening of the first three days of Holy Week, the time prescribed by the Triodion. If this portion of the divine service is performed in the morning, as it ordinarily is, the faithful who are at work during the day never witness it. For years we conformed to the use which places the beginning of the Easter ritual at half-past eleven on Holy Saturday night. In the light of experience, however, we found that the children of our Mission would necessarily grow up ignorant of the deep significance and feeling of this beautiful office because of the natural preference on their part and on their parents' that they be in bed at night, especially on the night before an exciting holiday such as Easter. In fact, much the same reasoning could be applied to the adults. When we discovered, therefore, that there is a clear tradition in parts of the Russian world of keeping Easter matins early on Easter Day (and a clear text in the Typicon and in the gospels to account for it), we changed to that practice four years ago. Our candle-light procession retains its picturesqueness in the early dawn.

With reference to the Nativity, on the other hand, our New Style calendar was a disadvantage. Everybody, Greeks in a Roman world as well as Romans themselves, found it more congenial to go to the nearest parish church that day. Yet before the old Christmas people would phone us to ask if we were keeping the "Russian Christmas." It did not take us long to start doing so. Attendance has been gratifying, although it is impaired by the circumstance that the old Christmas usually falls on a working day. Actually now, for many years, we have kept an extra Christmas on the Sunday between the two approved ones. Holy Liturgy on that day is very well attended and the choir assists. It is followed by

a Christmas breakfast, a play, gifts for the children and a Christmas dinner. I think that such days, concluded with a visit to the Church to sing the Christmas troparion, stand out among the happiest in the lives of our faithful.

New Role: Western Wing of Fordham

Since the new status of 1951 as a member of the Russian Center of Fordham, its Western wing as it were, my field of operations is much wider. It has been decided to sing Holy Liturgy once a month in San Francisco and to pay occasional visits to the larger cities up and down the entire coast. The first of the Liturgies at San Francisco was held on July 8 in a room on the ground floor of the Gleeson Library and the second on August 12 at the invitation of the Auxiliary Bishop of San Francisco, Most Reverend Merlin J. Guilfoyle, in the Old Mission Dolores.¹⁰ There were more than one hundred Romans and about one dozen Russians present at each of these. In the succeeding months the attendance has been considerably less. A moveable iconostasis has been made available for these divine services through the kindness and ingenuity of a friend of Father F. Brannigan who has been developing the cause in San Francisco since his enforced retreat from Shanghai with the rest of the Russian College. A choir composed of Roman lay-folk¹¹ renders the responses. It is Bishop Guilfoyle's hope that we can make the Mission our permanent home for this monthly sacred event. His Excellency himself was present during a large part of the first Holy Liturgy.

There are probably about twenty thousand Russians in the Bay Area. In San Francisco itself there are five Orthodox churches of the various jurisdictions, Karlovtsky, American and Soviet. There are a few Catholics. Our work in the Bay Area has not come as a new phenomenon since Father Brannigan has aroused much interest in the Russian Mission during his two years' residence in San Francisco. The large attendance of friendly Romans at the first Holy Liturgy as well as at the succeeding ones is a direct result of his activities. The number of Russians, however, has been small and the few Russian recruits we thought we had enrolled in the choir have not attended. Thus, even allowing for the fact

that there must be some other Russian Catholics in the city, the indications are that here also as at Father Rogosh's church in New York and in the church in Los Angeles we must count on a large proportion of Roman help if we are to function as a Church and Mission. We are not helped much by the presence of twenty thousand Russian non-Catholics. Some of them, no doubt, will give help on occasion but there is hope that some of the many nominal Orthodox who have ceased to attend their own churches out of disgust with the politics and dissensions prevalent in them may turn to us as they find us out, notwithstanding our poverty of equipment and "atmosphere" in comparison with the rich embellishment of the Dissident parishes.

Our work is now to be less parochial and more truly Jesuit and this is a pleasing prospect. Nevertheless, I do not think this wider sweep of our action should exclude our occupation of premises equipped as characteristically for divine worship as for study and academic pursuits. In all our Russian vineyards the temple should be in evidence. Prospective converts and helpers find great inspiration in the physical experience of four walls consecrated for an altar, icons, incense, homily and song. A purely itinerant or floating apostolate of convincing, demonstrating and seeking vocations, however intelligible to Ours, might seem to lack substance to those we are concerned to impress. Surely one important subject for demonstration is that permanence and reality of Byzantine-Slav life and worship upon faith in which our whole appeal to the Orthodox rests. From an altar and a rite which is here today and gone tomorrow it might be much more difficult to preach to Catholics and non-Catholics Rome's determined and definitive support of a Russian Byzantine Catholic Church. In a word, it seems to me that something suitably and palpably enduring is required as a gauge of moral permanence in a matter where suspicion of insincerity and transience is easy to arouse.

Reasons for Perseverance

In conclusion, it might be worth while to give an appraisal of the Mission as a whole. It is my conviction that scarcely any of the Orthodox will ever accept the faith in the United States,

and yet I do not feel that it is insincere for me to keep on working. We have to consider the quality of the Orthodox of the emigration. Their sentiments of race and nationality strengthened by the experience of eviction and exile are like the pull of an extended string which holds them immovable against the attraction of a religion which is "foreign" because it is moderated from Rome. Conversion, which to them would mean desertion, assumes the aspect of treason at a time when Holy Russia is struggling for its spiritual life. Indeed, Catholics who work upon them are often regarded as soulless cowards for, as it were, hitting a man when he is down. This became my conviction when I was present as an observer at the inter-faith convention which was held in Edinburgh in 1937, and acquaintance with the Russian clergy in Estonia revealed the same hard sense of irrevocable separation in these children of the last Czarist generation. Conversions among the Orthodox in China in the Displaced Persons camps have been helped by antecedent social and material aid whereas the field for such predisposing charitable and school work in the United States is extremely limited. Undoubtedly, however, the admirable work of Father Van Cutsen in Austria, the Shanghai Fathers and others will have repercussions in the United States among the Orthodox whom they have helped to pass on to safety and a new life of freedom. New hope has come, too, from another direction. Many of the Orthodox have been disgusted by the recent divisions in their own body and in consequence have developed strong views on the unity of the Church. This is a long stride in the direction of Rome. Furthermore the prolonged campaign of denunciation of the papacy and the Vatican which has been indulged in by the Communist press and the press of the Patriarchate of Moscow has, in some instances, tended to produce reactions directly opposed to those desired. A people with no love for Bolshevism has come to the conclusion that there must be much to recommend a See which evokes so much malice from the Left.

One school of thought in the Russian Mission (to which non-Jesuits have been attached more than Ours) believes that we ought not to measure our success by the number of converts. The fruit of our efforts should be the gradual dissipating of

prejudice, the leavening of the whole Orthodox body with a toleration which will eventually prepare it to come as one flock into the fold. It is not, however, the hope of any such outcome that sustains me in my work. My motive for perseverance is the recollection of the great future field in Russia itself and a profound satisfaction in the exercise of the Byzantine rite. Like the other members of the Russian Mission, I am convinced that results among a spiritually starved atheistic populace will reduce to insignificance all successes with an emigrant Orthodoxy. That is why I have regarded the instruction of the general body of the faithful as the most worth-while of our activities. When the liberation of enslaved Russia comes, Westerners from the U. S. and other nations will enter upon the business of re-indoctrination and rehabilitation. In their ranks there is bound to be a notable number of Catholics of the Roman rite, including clergy who will be concerned about the religious instruction of the new generations. It will be most important that any missionary activity of such persons be knowledgeably integrated into the Vatican's prearranged plan for the reconversion of Russia. For them to be ignorant of the Byzantine religious traditions of Russia or to insist on the acceptance of Western forms of worship would constitute a grave cause for confusion such as that which for centuries has prevented greater progress in the Missions of India. And as a last word I may add that the fostering of the spiritual life of our small flock of Byzantine Catholics has been in itself, it seems to me, another good motive for perseverance.

NOTES

¹The Russian College (the Russicum) and the Jesuit training unit for the same purpose in Rome are distinct institutions.

²Their secretary, Miss Agnes North, now a Sister of the Holy Names, was the first active Catholic to approach me with concrete proposals of help.

³This program was made possible by the part-time help given by Miss Dorothy Mentch, Mr. and Mrs. C. A. Bilicke and others.

⁴We should note here the seven or eight years of provisioning, cooking and general housekeeping shared intermittently and in varying degrees by devoted men and women of either rite in a spirit of missionary faith.

⁵I, personally, should be delighted to see the Society open a Ukrainian missionary branch, because there is a great field for work among these people, actually in the Americas and potentially in the liberated Ukraine of the future. However, there may be bearings of that question unknown to me, possibly related to the presence of two religious orders in that apostolate already.

⁶Part of my activities at this time were the lectures given as part of the work of the Archdiocesan Committee for the study and propagation of the Papal Peace Plan. This live undertaking of His Excellency Archbishop Cantwell was entrusted to a body of laymen and clerics under the chairmanship of Father E. J. Zeman, Rector of Loyola High School. The committee was one of the bodies which never lost sight of the essentially Godless and untrustworthy character of our Soviet ally of those days.

⁷Father John and Father Joseph Geary of the California Province were outstanding contributors.

⁸The names of Father Cornelius McCoy, S.J., Pastor of Blessed Sacrament Church and Father Michael Sheahan, Pastor of Santa Isabel's Mexican Church stand out prominently in this connection. Three successive Rectors of Loyola High School, Father E. J. Whelan, Father E. J. Zeman and Father F. J. Harrington have seconded our efforts with their presence at our gatherings and encouraged us with their understanding in a measure which they would find hard to believe.

⁹Some to whom special credit is due are Mr. Lawrence Clancy, Mrs. E. W. L. Franklin, Miss Wilson, now a religious, and the Barrio, Ivers and Galiski families among the Romans and the Welgloss family and Mr. Michael Bower, our choirmaster, among the Byzantines.

¹⁰The correct name of the Mission, by the way, is the Mission San Francisco d'Asis.

¹¹In the beginning Mr. Leo J. Rosbottom, S.J. and Mr. E. J. Horgan, S.J., also belonged to the choir.

PEACE

Francis de Sales was a great lover of peace. In this no one came up to him; peace had taken so deep a root in his heart that nothing could shake it. He often said: "Come what may, I will not lose one speck of peace, the grace of God assisting me." He used to say that nothing should deprive us of peace, even should all things be turned upside down, for what is the whole world compared to peace of heart? What he preached he also practised and was regarded by all as the most peaceable soul ever known.

ST. JANE FRANCES DE CHANTAL