

REDEMPTORIST NORTH AMERICAN HISTORICAL BULLETIN

Issue #40

ISSN: 1480-5235 Fall 2015

A Patroness for the Council? Building a Movement for Our Lady of Perpetual Help in Aid of Church Unity

By Patrick J. Hayes, Archivist, Baltimore Province

Almost immediately after he learned of Pope John XXIII's call for the Second Vatican Council, given in the Basilica of St. Paul's Outside-the-Walls on January 25, 1959, Father John McGuire, a Redemptorist of the Baltimore Province, set to work on a campaign to secure Our Lady of Perpetual Help (OLPH) as the patroness of the twenty-first ecumenical council. The purpose of the council would be for greater unity in and among the Christian fold. Pope John's statement underscored "a renewed invitation to the faithful of the separated communities that they also may follow us amiably in this search for unity and grace."¹ Thus, this moment was not merely for Catholics in communion with Rome, but for other Christians as well. When asked whether room would be made for those who came to be called "separated brethren," the head of the Council's ante-preparatory commission, Cardinal Domenico Tardini, stated that he anticipated representatives of other faiths to be present at the Council as observers for, he said, "we have nothing to hide."²

Pope John made his plea for the council through "the intercession of the Immaculate Mother of Jesus and our Mother."

It could hardly have escaped McGuire's attention that a unity council was beckoned with the



assistance of the Blessed Virgin. At the time of the pope's announcement, McGuire was the editor of *Perpetual Help Magazine*, a publication designed to promote the icon of OLPH and to bring news of Redemptorists engaged in missionary work around the world. He did not succeed in making OLPH the Council's patroness, but the story of the effort is instructive, albeit almost entirely absent from the literature on Vatican II.

In this essay I want to do two simple things. First I lay out the history of the grassroots movement to install OLPH as the Council's patroness. Second, I want to propose that a failure is not the end of the story, but can actually be a vehicle for future discussions among ecumenical partners. That the Vatican Council admonished all Christians to engage in ecumenical understanding and to work for unity is now a given, but it left open precisely how this could come about. I wish to suggest that this can be greatly facilitated by the meditative posture one takes before the icon of Perpetual Help.

John V. McGuire, C.Ss.R. and Perpetual Help Magazine

Father John McGuire (at right), a Brooklyn native ordained in 1944, was editor of the magazine for five decades, from 1953 to 2003, the year of his death. During this time he proved himself an exceptional editor and publicist. Just as quickly as the pope made his announcement, McGuire sprang into action to place the Mother of Perpetual Help on the world stage. He went to his typewriter and tapped out the following lines: "Since such great hopes for the reunion of the Christian world are today entertained everywhere, it is most desirable that no means be left untried that is capable of bringing God's blessings upon the sessions of the Council. Certainly

among these means must be counted the choice of a heavenly patron whose good offices may be counted upon to intercede with the Most Blessed Trinity for the restoration of that unity." For McGuire that patron was Mary under the title of Our Lady of Perpetual Help. He marshalled the magisterial teaching of the previous seventy years which instructed the faithful that Mary was both conciliatory toward the Church as well as the highest advocate before her divine Son.³

McGuire laid out several theological arguments for placing the Council's work under her protection. Among these was the potential for establishing unity between

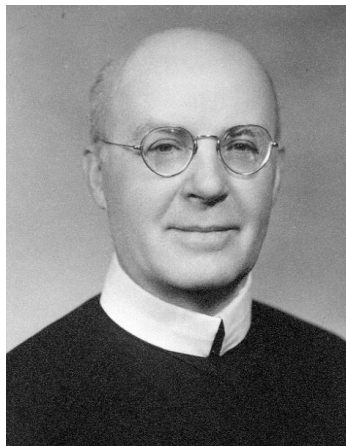


Rome and the separated Churches of the East. He called attention to the fact that the Perpetual Help icon was one that was familiar to all in the East and had been throughout the early twentieth century. It was classed among the *Strastnaia*—the Sorrowful Mother icons—depictions so named because of the seventeenth century versions, one of which was ensconced in the monastic convent of Strastnoi, the Monastery of the Passion, which was destroyed by the Soviets in the 1930s.⁴ Its fame spread throughout Russia. It was

found in Siberia by Redemptorist missionaries there in 1908 and in some parts of India no home could be found without it.⁵ As care packages to starving Russian children were assembled in 1922, Pope Pius XI directed that pictures of Perpetual Help be included among the foodstuffs. In 1928 he sent a copy in mosaic to the Coptic monarch Empress Zeoditu [Taitou] of Ethiopia.⁶ In 1931, when Archbishop Mar Ivanios, the Malankara Syrian Catholic leader of Kerala, came into communion with Roman Catholics, he noted that “Perpetual Help could unite East and West. She is equally known to both.”⁷ At the Marian Congress of 1950, the icon was commended by participants as the “Imago Unistica.”⁸ During the early stages of the Cold War, she became a bulwark against Communist infiltration in South Asia.

Building Collaboration: 1959

In February 1959, McGuire wrote to the Rector Major in Rome, Father William Gaudreau (pictured below), proposing a movement to make OLPH the Council’s patroness. The General wrote back on March 11 with enthusiastic approval. Fueled by this cooperative spirit in the Redemptorists’ General Curia, McGuire then wrote to each provincial around the globe advocating for the proposal.



Gaudreau believed the movement should be from the ground up and not from the top down, however, and so begged off making a general appeal to the world’s bishops.

Instead, McGuire immediately wrote to confreres around the world whom he believed would be sympathetic to his plan. This consisted of getting people to pray, collect petitions from the Bishops to the Holy See, and secure petitions from the laity as well. He contacted an Indian confrere, Father Cyr Puthenangady, who had been publishing short books on OLPH since 1951. This proved to be an invaluable source of enthusiasm for the project on the Asian sub-continent.⁹

More locally, McGuire was joined by Father Henry Goetten, who ran the Perpetual Help Center in the Bronx, a ministry which promoted devotion to the icon in “mission kits” sent to dioceses around the world. Goetten maintained an extensive listing of dioceses which were recipients of these kits and so with every new package sent, he enclosed an appeal letter to the local bishop. Goetten’s extensive network of associates around the globe promoted the idea, especially in remote places. Each was requested to forward a note to him about any action taken. From Columbo, Sri Lanka, Goetten received a letter from a priest named Herat, who wrote that every Wednesday at All Saints Church in that city 35,000 people gathered for the OLPH novena. At least a third of these were non-Christians, he said, including “Hindus, Muslims, Parsis, Buddhists and a sprinkling of ‘non-descripts.’”¹⁰ Other confreres in India, especially Bangalore, promised to spread word throughout the country to get local churches engaged in the campaign.

In Africa, the Apostolic Delegate stationed in Mombasa, Kenya, Archbishop Gastone Mojaisky Perrelli, wrote directly to Pope John requesting permission to join in the campaign. He explained that in Africa the image of Our Lady of Perpetual Help was very diffuse, especially between indigenous and Indian populations.¹¹ Other nunciatures were enlisted as carriers for the

sentiments of local bishops. From Chittagong, East Pakistan, Bishop Raymond Larose asked the nuncio in Karachi to convey his support for the campaign.¹² Goetten received notes from bishops in Auckland, New Zealand, Gulu, Uganda, and Cape Town, South Africa, promising to consider the appeal. Another prelate, Bishop Frederick Hall of Kisumu, Kenya, wrote him indicating that he would be placing pictures of OLPH in every church in his diocese.¹³ Another from Maitland, Australia, Bishop John Toohey, commended the campaign but confessed a certain bias—his own diocese already had OLPH as its patroness.¹⁴

Redemptorist bishops or dioceses that were hosting Redemptorist ministries naturally warmed to the idea. Bishop Thomas Reilly, C.Ss.R., a Boston native and head of the See of San Juan de la Maguana in the Dominican Republic, felt the project would meet with success.¹⁵ Bishop Joaquim de Lange Tefé in the Amazon—a prefecture of the Diocese of Manaus, where Redemptorists had worked for many years, was also on board. He wrote directly to Pope John exhorting him to place the Council under the protection of OLPH. Archbishop James Davis of San Juan, Puerto Rico, where Redemptorists had worked for nearly a century, asked the Pope directly to consider making OLPH the conciliar patroness.¹⁶ The Redemptorist's Provincial of the Vice-Province of Campo Grande, Brazil, noted that the project could count on petitions being sent from two archbishops and four bishops from Brazil and one archbishop and another bishop from Paraguay. "These are the Bishops under who we are working and they are every cooperative."¹⁷ Some bishops took the initiative to write directly to members of the Roman Curia to suggest that OLPH have a universalizing role. In the Archdiocese of Jaro, the Philippines, the chancellor,

Monsignor Ciceron Alberto Tumbocon wrote to Cardinal Pietro Ciriaci, prefect of the Sacred Congregation of the Council, that by placing the Council under the icon's gaze, it would be "an additional means of bringing together the East and the West."¹⁸ Similar letters were sent to Ciriaci from Bishops Peter Kobayashi of Sendai, Japan, Epifanio Surban of Dumaguete in the Philippines and Jose Cuenco, the Archbishop of Jaro, in the Philippines.¹⁹

At least two prelates wrote early in the campaign to Cardinal Domenico Tardini, the Secretary of State to the Holy See. Bishop Francis Esser, OSFS, the ordinary in the Diocese of Keimos in South Africa, implored him to place the prospect of the Madonna as conciliar patroness directly before the Pope. She was, he said, "our one Hope."²⁰ Additionally, the metropolitan of the Greek Melkite Catholics, Archbishop Mikhayl Assaf stated that Pope John was reigning as "le Pape de l'Unité Chrétienne" and that with the expectation of Christians of every race, the ecumenical council should have the Blessed Virgin's advocacy in heaven. In light of the world's problems, he wrote, the Helper of Christians should be invoked for her protection. "The Virgin Mary should be the natural patron of the Council of Unity, as she is the Mother of Christians and all humanity redeemed by the blood of her Divine Son. But perhaps Our Lady of Perpetual Help, whose miraculous icon has been venerated for centuries in Rome, at the church of the Redemptorist Fathers, should be appointed the patroness of the unity of the Council." Assaf also urged Tardini to bring the matter to the Pope.²¹

Few replies from the Holy See were collected by the Redemptorists, but Archbishop Assaf was kind enough to forward a typescript of Cardinal Tardini's reply to his request. Dated June 4, Tardini's letter acknowledged the archbishop's

suggestion and thanked him for bringing it to his attention. He also mentioned that he brought the matter before the pope in accordance with his wish. Pope John gave thanks for the information and sent the apostolic blessing to the archbishop, but no further comment on the pope's thinking was provided.²²

Nevertheless, it spurred the Redemptorists on knowing that word had reached the ear of the pope that the campaign was underway.

In June and July, McGuire wrote the two most important essays of his career for *Perpetual Help Magazine* on "Our Lady of Perpetual Help and the Ecumenical Council." It was copiously reprinted as a single pamphlet and sent with each appeal to bishops around the globe, including the apostolic delegates of each country.

By August, McGuire and his fellow editor on the magazine, Father James Galvin, C.Ss.R., wrote to every Redemptorist provincial in the world in multiple languages, asking them to promote the movement by explaining the case to the press, urging the prayers of the faithful for the campaign particularly at the weekly novenas, and requesting the Apostolic Delegates, bishops and presidents of seminaries to forward petitions to the Holy See. A form letter was worked up in Latin and all the modern European languages to be sent to the Holy Father from all corners of the Earth. By August 21, 1959, McGuire stated in a reply letter that already about twenty bishops from around the world had



sent personal letters to Rome supporting the campaign.²³

Eventually, notification reached McGuire that entire groups of bishops had sent in petitions, as with all the bishops of Japan and a good many from Bolivia.²⁴

Many American bishops responded positively when contacted. Among them were the bishops of Providence, Rhode Island (Russell J. McVinney), Trenton, New Jersey (George Ahr), Erie, Pennsylvania (John Mark Gannon and Auxiliary Bishop Edward P. McManaman), Wheeling, West Virginia (Thomas J. McDonnell), and the Archbishop of Philadelphia of the Byzantine Rite (Constantine Bohacevskyj). Similarly, the bishops of Harrisburg (George Leech), Buffalo (Joseph Burke; together with Auxiliary Bishop Leo Smith), Syracuse (David Cunningham, auxiliary), Hartford (Archbishop Henry O'Brien, together with Auxiliary Bishop John Hackett) and Columbus (Clarence Issenmann) were also compliant.

Confreres in Canada were eager to lend a hand in the effort and their diligence proved fruitful. No less than 21 of the

English-speaking bishops, including Cardinal James McGuigan of Toronto, replied favorably and sent petitions either to Cardinal Tardini or to the Pope. The Cardinal's letter was used in every subsequent communication with the hierarchy. "Born of the East and loved in the West," he wrote, "it seems singularly fitting that our Mother of Perpetual Help be chosen as the happy Mother of the Ecumenical Council that has as one of its great prayers and objectives the union of the East and the West in the one true Church."²⁵

Father Timothy O'Sullivan, C.Ss.R., (pictured here) then based in Toronto at Our Lady of the Assumption, was enlisted to spearhead the work in Canada. He broached the subject with Father Lucien Gagné, C.Ss.R., of the Province of Ste. Anne-de-Beaupre and each agreed to try to influence Canadian bishops in their respective areas. Both men asked the secretary of the Canadian Conference of Catholic Bishops, Bishop Charles-Omer Garant, Auxiliary Bishop of Quebec, to put the petition on the agenda of the Conference, which would be convened in January 1960. Meanwhile, all English-speaking bishops in Canada were sent McGuire's pamphlet. O'Sullivan was so taken with this pamphlet, he ordered 300 more copies for distribution beyond the bishops' conference.²⁶ By September 1, 1960, Father Gagné had had an interview with Cardinal Paul-Émile Léger of Montreal. Subsequently, the cardinal wrote a letter of commendation for the project and signed the petition. Gagné had also taken the cardinal's letters to the International Marian Center in Nicolet, Canada. There he met the ordinary of that diocese, Bishop Joseph Albert Martin, who promised to send an appeal letter of his own to all the bishops



of the world in support of the cause. When the Apostolic Delegate to Canada met Gagné at the Shrine of Ste. Anne during her festal celebrations that summer, he promised the Redemptorist that he would personally raise the prospect of making OLPH patroness of the Council with the Holy Father and urge him to approve the request. He was scheduled to visit Rome on September 15.

Among European provinces that supported the idea of a conciliar patroness, the Spanish province of Madrid sent letters to all of the country's bishops, asking them to return their petitions to then-Father Luis Franco, C.Ss.R., the future bishop of San Cristobal de La Laguna o Tenerife.²⁷ These in turn were given directly to the Secretary of State. Some high-ranking prelates by-passed the Secretariat altogether. Cardinal Franz Koenig of Vienna, while on his *ad limina* visit, put the matter on his agenda when he visited Pope John.

By mid-June, 1960, McGuire had received notification that nearly a hundred bishops from around the world had been enlisted as supporting the Madonna of Perpetual Help as patroness of Vatican II. When he wrote the American bishops indicating that this movement was gaining steam, he invited any who had not yet considered it to jump on the bandwagon. He managed to secure additional petitions from Archbishop Patrick O'Boyle and Auxiliary Bishop Philip Hannan of Washington, D.C., Robert Joyce of Burlington, Vermont, John Russell of Richmond, Virginia, and Bishop James Gerrard of Fall River, Massachusetts. Joining them was the Vicar General of the Archdiocese of New York, Auxiliary Bishop John McGuire, and Bishop Nicholas Elko of

the Pittsburgh Ordinariate of the Byzantine Rite.

Waning of the Movement

With these names placed in the win column, McGuire, Goetten, and confreres on several continents had reason to be optimistic. Some tried to temper the plan but not reduce either the momentum or the enthusiasm. A letter from Father Ray Miller, C.Ss.R., one of the general consultors in Rome but a member of the St. Louis Province, wrote McGuire that he thought his campaign was going very well. However, another thought occurred to him in examining McGuire's petition for use by the bishops—at least from the perspective of the general government. "I noticed one thing which interested me especially: you refer to Our Lady as Patroness of Reunion and enclose the clipping about the SJ's and the Apostleship of Prayer. How would it be if we would stream in our campaign more the idea of Our Lady Patroness of *Reunion* than Patroness of the *Council*?"²⁸ This may have had more persuasive power, especially among critics, though this was hardly the approach favored by anyone other than Miller.

Among the most detailed negative responses to McGuire came from His Beatitude, Patriarch Maximos IV Saigh of Antioch (Melkite Greek, pictured above). A vocal participant in the Second Vatican Council, Maximos was a powerful advocate and ally for the OLPH cause during his years a missionary for the Society of St. Paul and later as Patriarch. By his own account, he helped spread devotion to OLPH in missionary houses in Syria, Lebanon, and Egypt. He was initially introduced to the plan through the good offices of the Redemptorist superior of the Lebanese mission to the Chaldeans, Father Mauritius Demarey, C.Ss.R., who was based in Beirut.



Yet, while he was sympathetic, the Patriarch roundly refused to endorse any introduction of the patronal aspect of the icon for the Council.

The current reality demanded a more nuanced analysis. First, given that the numerous ecumenical and provincial councils—some of which dealt with pressing Marian questions—had not seen fit to place themselves under the particular patronage of Mary, it would not be fitting to break that simple tradition today. Second, Maximos was not inclined to favor petitions that elicited from the Pope a proclamation for this or that devotion because they amounted to a "campaign of propaganda." Third, Redemptorists show no proof that the project would achieve its aims, namely, to bring about unity with the Greeks and Russians. In fact, it would cause some confusion for them and widen the gulf of separation that already existed.²⁹

In fact, other bishops also refused to support the notion of a conciliar patroness. Some were reticent of choosing one Marian image over another.³⁰ The majority of those who thought ill of the idea came from the United States. Bishop John Wright of

Pittsburgh was puzzled by the notion of a conciliar patroness and prompted a letter from McGuire denying that the campaign was importunate or attempting to pressure the hierarchy (Wright later came around). The Apostolic Delegate of the United States backed out of the process entirely, asking that he be excused because “usually Papal Representatives are not supposed to send a petition of this type; such petitions are rather to be sent by the Bishops themselves.”³¹

Among the most pointedly negative letters received by McGuire was from Bishop Jerome Hannon, then of Scranton. “I state my own reaction to your suggestion that I petition our Holy Father to designate Our Lady of Perpetual Help as the Patroness of the Ecumenical Council. I think it would be adversely received and commented on by Protestants who charge Catholics with Mariolatry. I admit that this *scandalum pusillorum* could be ignored if there were an overwhelming reason for doing so. But I do not think there is. We can all pray to Our Lady of Perpetual Help for the success of the Council without rubbing Protestants in a sore spot.”³²

The project may have hit its lowest point when the Provincial of the London Province of the Redemptorists wrote that he was declining to approach Britain’s bishops because they feared the episcopate would accuse them of being publicity hounds should the effort succeed. Redemptorists at Clapham, therefore, were oddly opposed.³³

Despite these voices, which by the documentary evidence were largely in the minority, the drive for a conciliar patroness went forward over the course of the next year. Yet on September 8, 1960, a letter was sent to Father Goetten at the Perpetual Help Center. Written in Italian and dispatched from the Central Commission for the Preparation of the Second Vatican Council, only a carbon copy survives in the Baltimore Province Archives.³⁴ The letter does not display a signature, though the author is likely Archbishop Felici, the secretary of the



Commission. In short, it brought to an abrupt halt any future petition-gathering. It said that Cardinal Franz Koenig (at left) had submitted a similar petition and so accepting anything further would not be convenient. Moreover, there were numerous other petitions for titles for the Madonna. What precisely the Koenig petition stated is unclear and what other petitions existed has not come to light. Additionally, the rationale is not made available for declining to choose OLPH over

other Marian images. Yet the message is indubitable: cease and desist.

It is difficult to link the Roman response with any additional denials placed upon movements working toward a new Marian definition (either as mediatrix of all graces or co-redemptrix) but officials were following the papal admonitions to avoid anything that smacked of a dogmatic council. It may be that isolating the Marian role in the proceedings to anything more than a general set of statements (or the

outright elimination of her presence in the Council's interventions) was pre-determined, if not a foregone conclusion. If one looks at the genesis of the schema *De Beata Virgine Mariae*, which eventually was almost completely abandoned for the final text on Mary within the final chapter of *Lumen Gentium*, the prospect of presenting the Church with a new Marian dogma was doomed from the start, even in a capacity to serve as the vehicle for better ecumenical relations. Yves Congar, OP, gave a typically cogent analysis:

One has to consider also the general situation of Mariology in important parts of the Catholic Church, if not everywhere. It is a situation of over-bidding. Very powerful groups have expressed interest in "raising" it still higher and in such a way that tomorrow's bid will only be a step toward higher bids the day after tomorrow. I am afraid that a conciliar text, with its high authority, even if it is not *de fide*, will serve as a trampoline for the acrobats of an exaggerating and maximizing Mariology, even if the text itself is not maximizing (and it isn't, as a whole), and that these acrobats will use various expressions in the text to exaggerate it and push it further.³⁵

By September 24, 1960, Father O'Sullivan in Toronto had gotten word that there was opposition to their work. He laid blame for the slow down on the doorstep of the Jesuits whose Legion of Mary and widespread sodality movements seemed to be edging out the OLPH petitions. He doubted that the Bishop of Nicolet would send out petition forms to all the world's bishops, but he wondered whether this might

be a project that could be carried forward at the Redemptorist Generalate in Rome.³⁶ In fact, this had little traction. Writing from the General Curia, Father Ray Miller told McGuire pointedly that "now it seems that the Holy Father has decided on something else; that is, Our Lady is to be Patroness all right, but under the title of the Immaculate Conception. Along about the first of December he made one or two statements to this effect, not solemnly or officially, but as it were in passing." Miller said he had noticed a line in the *Osservatore Romano* recently that said that the pope had decided to put the Council under the protection of the Blessed Virgin—"omnino in genere, no particular title at all." Then Miller laid out his own rationale for the pope's change of mind: "When Pope John raised Sant'Alfonso to be a Cardinalial [sic] church, and confided it to Cardinal Ritter, there was a rumor that one reason why he did so was because he had not made Our Lady of Perpetual Help in Sant'Alfonso the Patroness of the Council!"³⁷ Clearly the pope was not interested in setting Mary in a corner. In fact, for the opening of the Council and on his expressed wish, a depiction of the Mother of God was placed in a place of prominence in the aula of St. Peter's. A large tapestry with a crowned Madonna hung behind the papal throne, above Bernini's baldachin.³⁸

An Anniversary and an Opportunity

While the history of the Redemptorists' campaign to make the OLPH icon a focal point for church unity met with resistance and eventually was brought to a halt, it has to be acknowledged that the image was invoked in a manner that did not square with the ecumenical aspirations of either the Roman church or the churches of the East. In the end, the ecumenism advanced by the Council was one of mutual respect, one that

adopted language that decried the anathemas of the past, and one that honored the validity and truth that was to be found in their respective polities. It was not one based on a demand to acknowledge papal primacy or unity of sacramental life. Instead, the advocates for making OLPH the Council's patroness sought to make her the means by which the Eastern churches somehow would come to "see the light" about their past errors and return to the one, true Church. In all honesty, this was a non-starter.

As the Redemptorists are presently in a jubilee year commemorating Pope Pius' commendation of the OLPH icon to the order in December 1865, which carried with it by April 1866, the papal admonition to Redemptorists to "make her known"³⁹ throughout the world, we are again faced with the question of the value of the icon for ecumenical work. I think it can be useful. The initial theological rationale remains potent for Mary as one who draws the faithful deeper into the mystery of the Incarnation, as one who is intimately linked to the Second Person of the Trinity, and as one who consoles us in our longings and pain. The miraculous icon is a manifestation of these realities and so is still valid for contemporary theology and spirituality. We



are all operating in a fractured state and we need heavenly assistance to reconcile. If there is to be the hope of repairing our broken communion the Madonna is without doubt our common advocate. What is necessary to abandon, however, is a tendency to seek her intervention with the warped intention to absorb the other in some triumphalist manner. Growth in understanding and mutual respect should be the goal. Humility before these tasks will pave the way.

The worldwide Redemptorist congregation has begun jubilee celebrations commemorating Pope Pius IX's decision to commend the icon to their care.⁴⁰ Much will be made of their involvement in its promotion, but this timely anniversary affords us a chance to revisit the possibility of keeping the icon before us in our ecumenical relations. It is not merely some monument or

pious picture, but a global symbol of what was so captivating about the Council's spirit and potentialities. If we acknowledge that the icon is not meant to restore the churches of the East to the so-called Mother Church of Rome and if we eschew any pretense to such use, we find that the Holy Mother has already done her job.⁴¹ The icon bridges Christian divisions in both appearance and

symbolism. It also speaks to a variety of cultures, as was seen by the large and diverse number of bishops who supported the Redemptorists in their cause.

At the end of November, 2014, Pope Francis traveled to Turkey on a pastoral visit to “his brother Andrew”—the Ecumenical Patriarch of Constantinople Bartholomew I. The pontiff made his intentions plain: “I want to assure each one of you here that, to reach the desired goal of full unity, the Catholic Church does not intend to impose any conditions except that of the shared

profession of faith. Further, I would add that we are ready to seek together, in light of Scriptural teaching and the experience of the first millennium, the ways in which we can guarantee the needed unity of the Church in the present circumstances. The one thing that the Catholic Church desires, and that I seek as Bishop of Rome, ‘the Church which presides in charity,’ is communion with the Orthodox Churches.”⁴² Fifty-six years after Pope John expressed his desire for greater unity, his successor is now on the precipice of a true communion. May God will it!

¹ See Pope John XXIII, alloc. *Questa festiva, Acta Apostolicae Sedis* 51 (January 25, 1959): 65-69, at 69.

² See the Cardinal’s remarks in Giovanni Caprile, ed., *Il Concilio Vaticano II, vol. I, part 1: L’Annunzio e la Preparazione, 1959-1962* (Rome: Edizioni “La Civiltà Cattolica,” 1966), 177.

³ McGuire’s use of magisterial texts signal his own attitude about the character of church unity. They all point to a time when the unity of the Church would only be recognizable when all Christians not in communion with the Roman Pontiff returned to the Church by accepting his authority. Thus in Pope Leo XIII’s *Adiutricem Populi* (September 5, 1895), he notes that “Mary will be the happy bond to draw together, with strong yet gentle constraint, all who love Christ, no matter where they may be, to form a nation of brothers yielding obedience to the Vicar of Christ on earth, the Roman Pontiff, their common father.” He cited Pope Pius XI who begged Mary to prohibit “the people of the East” from “unhappily wandering and still separated from the unity of the Church and thus from her Son whose Vicar on earth we are.” Pius XI, *Lux Veritatis* (December 25, 1931). Finally, he cites Pope Pius XII’s *Fulgens Corona Gloriam* (September 8, 1953), where that pope calls out to all “those also who are separated from Us by ancient schism and whom nonetheless We love with paternal affection.” Invoking her help, he asked that Mary “look down on all those who are proud to call themselves Christians, and who, being united at least in the bond of charity, humbly raise to her their eyes, their minds, and their prayers, imploring that light which illumines the mind with heavenly rays, and begging for that unity by which at least there may be one fold and one shepherd.”

⁴ See Marie Joseph Rouët de Journal, “Marie et l’iconographie russe,” in Hubert du Manoir, ed., *Maria: Études sur la Sainte Vierge*, 7 vols. (Paris: Beauchesne, 1949-1964): II, 445-481. For the ecumenical reach of this icon, see also William McLoughlin and Jill Pinnock, eds., *Mary for Earth and Heaven: Papers on Mary and Ecumenism Given at International Congresses of the Ecumenical Society of the Blessed Virgin Mary at Leeds (1998) and Oxford (2000) and Conferences at Woldingham (1997) and Maynooth (2001)* (London: Gracewing, 2002). For Mariology emerging from Vatican II, see most recently Aidan Nichols, *There is No Rose: The Mariology of the Catholic Church* (Minneapolis: Augsburg Fortress Press, 2015).

⁵ See “De missionibus in Siberia a 1908 habitus,” in *Analecta Congregationis SS. Redemptoris* [hereafter *Analecta*] 1:5 (1922): 200-206.

⁶ “Imago Matris de Perp. Succ. Pretiosissima a Summa Pontifice Imperatrici Aethiopiae dono datur,” *Analecta* 9:1 (1930): 39.

⁷ As quoted in John McGuire, “Our Lady of Perpetual Help and the Ecumenical Council,” reprint from *Perpetual Help Magazine* (June-July 1959): 18, a copy of which is in the Redemptorist Archives of the Baltimore Province [hereafter RABP], OLPH Files: Vatican II (1959).

⁸ McGuire, “Our Lady of Perpetual Help and the Ecumenical Council,” *ibid.*, 23.

⁹ McGuire urged Puthenangady on April 24, 1959, to write to Father General William Gaudreau in Rome to push the cause for a conciliar patroness. In RABP, OLPH Files: Vatican II (1959).

¹⁰ Herat to Goetten, May 12, 1959, in RABP, OLPH Files: Vatican II (1959).

¹¹ Perrelli to Beatissimo Padre, May 18, 1959, Prot. No. 2580, 1959, in RABP, OLPH Files: Vatican II (1959).

-
- ¹² Larose to Archbishop Emanuele Clarizio, June 1, 1959, in RABP, OLPH Files: Vatican II (1959).
- ¹³ Goetten referred to Bishop Frederick Hall of the Diocese of Kisumu. See the letter of Goetten to Archbishop Owen McCann of Cape Town, South Africa, May 26, 1959, in RABP, OLPH Files: Vatican II (1959) as well as Bishop Hall's own letter, with enclosure of a copy of his petition to Pope John, dated May 21, 1959, in RABP, OLPH Files: Vatican II (1959).
- ¹⁴ See Bishop John Toohey to Goetten, May 20, 1959, in RABP, OLPH Files: Vatican II (1959).
- ¹⁵ See Reilly to Goetten, May 19, 1959, in RABP, OLPH Files: Vatican II (1959).
- ¹⁶ De Lange to "Beatissime Pater," June 3, 1959, in RABP, OLPH Files: Vatican II (1959) and Davis to "Beatissime Pater," May 31, 1959, which Davis sent to the Holy Father through Cardinal Gaetano Cicognani, in RABP, OLPH Files: Vatican II (1959).
- ¹⁷ See Vice-Provincial Father Francis Freel to McGuire, October 9, 1959, in RABP, OLPH Files: Vatican II (1959). In a subsequent letter, dated November 7, 1959, in RABP, OLPH Files: Vatican II (1959), Freel identified the bishops alluded to in his October 9 missive to McGuire. These were: Dom Ladislau Paz (Corumba, Mato Grosso); Dom Antonio Barbosa (Campo Grande, Mato Grosso); Dom Orlado Chaves (Archbishop of Cuiaba, Mato Grosso); Dom Jose Ferreira (Dourados, Mato Grosso); Dom Monoel de Silveira D'Elboux (Archbishop of Curitiba, Parana); Dom Aemilius Sosa Gaona (Concepcion, Paraguay); Juan Bogarin (Archbishop of Asuncion, Paraguay).
- ¹⁸ Tumbocon to Ciriaci, May 19, 1959, Prot. No. 497/59, in RABP, OLPH Files: Vatican II (1959).
- ¹⁹ Kobayashi to Goetten, May 21, 1959, Prot. Nos. 216/59 and 217/59, in RABP, OLPH Files: Vatican II (1959); Cuenco to Goetten, May 21, 1959, in RABP, OLPH Files: Vatican II (1959). For Cuenco, the proposal was willingly accepted, given the prominence of OLPH devotions in his own diocese.
- ²⁰ Esser to Tardini, May 19, 1959, in RABP, OLPH Files: Vatican II (1959).
- ²¹ Assaf to Tardini, May 20, 1959, in RABP, OLPH Files: Vatican II (1959).
- ²² Assaf to Goetten, June 8, 1959, relaying the content of a letter from Cardinal Tardini, Prot. No. 4938/59 and dated June 4, 1959: "Monseigneur, J'ai bien reçu l'aimable lettre (Reg. XII, No. 517/59) que Votre Excellence m'adressait en date du 20 Mai dernier, et je la remercie vivement des felicitations et des voeux qu'elle voulait bien formuler pour ma personne. La suggestion de Votre Excellence, à propos du Concile Oecuménique, a retenu aussi mon attention, et je n'ai pas manqué de la porter à la connaissance de Sa Sainteté, comme vous en exprimez le désir. Le Souverain Pontife vous en remercie par mon entremise et accorde de grand coeur a Votre Excellence et aux fideles confies a ses soins la benediction Apostolique. Etc." In addition to this reply to Archbishop Assaf, Archbishop Pericles Felice, Secretary of the Council's Ante-preparatory Commission, wrote the Abbott of St. Procopius Monastery in Lisle, Illinois, stating that the commission had received his petition. But Abbot Ambrose Ondrak, OSB, had addressed his letter to the Pope, which signaled that it had been referred to the agenda-making body in charge of the conciliar process. See the copy of the letter from Felici to Ondrak, August 17, 1959, Prot. No. 47/59, in RABP, OLPH Files: Vatican II (1959).
- ²³ McGuire to Wright, August 21, 1959, in RABP, OLPH Files: Vatican II (1959).
- ²⁴ For the Japanese response, see the letter of Father J. Fuller, C.Ss.R., to Father James Galvin, C.Ss.R., February 1, 1960, in RABP, OLPH Files: Vatican II (1960). At the time, Fuller was stationed in Suita-shi, Osaka-fu, Japan.
- ²⁵ McGuigan to Father Timothy J. O'Sullivan, C.Ss.R., February 8, 1960, in RABP, OLPH Files: Vatican II (1960).
- ²⁶ O'Sullivan to McGuire, December 14, 1959, in RABP, OLPH Files: Vatican II (1959).
- ²⁷ See the form letter of Franco to "Excmo. y Rvdmo. Sr. D.," May 1, 1960 in RABP, OLPH Files: Vatican II (1960). Luis Franco Cascón was appointed a bishop in February 1962 and attended three sessions of the Council. The only evidence for any response of the Spanish hierarchy came from the Bishop Daniel Llorente y Federico of the Diocese of Segovia, who replied affirmatively that he supported the initiative. See the bishop's letter to Franco, May 2, 1960, in RABP, OLPH Files: Vatican II (1960).
- ²⁸ Miller to McGuire, September 3, 1959, in RABP, OLPH Files: Vatican II (1959).
- ²⁹ See the packet of letters from Father Mauritius Demarey, C.Ss.R., including his correspondence with Patriarch Maximos, a copy of the Patriarch's reply to him, and Demarey's analysis for McGuire and Galvin, in RABP, OLPH Files: Vatican II (1959). Demarey was dismayed to explain that Maximos' mentality was typical of the responses he had been getting from bishops in his area.
- ³⁰ Thus the Bishop of Meerut in India countered that "perhaps the Orientals may be venerating Our Lady under some other title, well known and loved by them. In such supposition, perhaps it would be better to try to bring them back to Rome under the motherly lead of that icon." See Bishop Joseph B. Evangelisti, OFM Cap., to Fr. Henry Goetten, May 9, 1959, in RABP, OLPH Files: Vatican II (1959).

-
- ³¹ Apostolic Delegate Eugenio Vagnozzi to McGuire, September 1, 1959, Prot. No. 58/59, in RABP, OLPH Files: Vatican II (1959).
- ³² Hannan to McGuire, August 24, 1959, in RABP, OLPH Files: Vatican II (1959).
- ³³ See the letter of Provincial Father Wilfred Hughes, C.Ss.R., to James Galvin, C.Ss.R., September 17, 1959, in RABP, OLPH Files: Vatican II (1959).
- ³⁴ See the unsigned letter to Goetten, September 8, 1960, Prot. No. 88 CE/60, in RABP, OLPH Files: Vatican II (1960).
- ³⁵ See Congar's white paper prepared for Bishop Weber, "Remarques sur le Schéma *De B. Maria Virgine*," in the Congar Archive, Le Saulchoir, and cited in *History of Vatican II, vol. 1: Announcing and Preparing Vatican Council II, Toward a New Era in Catholicism*, eds. Giuseppe Alberigo and Joseph A. Komonchak (Maryknoll, NY: Orbis; Leuven: Peeters, 1995), 260.
- ³⁶ O'Sullivan to McGuire, September 26, 1960, in RABP, OLPH Files: Vatican II (1960).
- ³⁷ Miller to McGuire, February 26, 1961, in RABP, OLPH Files: Vatican II (1960).
- ³⁸ See *History of Vatican II*, vol. 1, op. cit., 483.
- ³⁹ See Matthias Raus, *Circular Letters of Redemptorist Generals with Introductory Study of The Spirit of St. Alphonsus and His Institute* (Milwaukee: Bruce, 1932), 288.
- ⁴⁰ See the letter of the Superior General Very Rev. Michael Brehl to "Dear Confreres, Sisters, Lay Associates, and Friends," April 26, 2015, Prot. No. 0000 073/2015, in RABP, Provincial Files: Paul Borowski, 2015.
- ⁴¹ Thus Pope Francis made a proposal of a union with the Orthodox Church during his meeting with Patriarch Bartholomew I in November 2014. According to *La Civiltà Cattolica*, "The Pope picked up on a motion made in 1982 by the then Cardinal Joseph Ratzinger: Rome should no longer ask of the East what was formulated and lived in the first millennium. This was the restoration of an old formula from the Council of Florence in 1439: a reunification of the Latin Church and the Greek Church on the basis of equality, and not a return to the 'mother Church.'" See Giancarlo Pani, "Per giungere alla piena unità: Dal Concilio di Firenze all'abbraccio di Istanbul," *La Civiltà Cattolica*, no. 3951 (February 7, 2015): 209-312, available at www.laciviltacattolica.it.
- ⁴² See the remarks of Pope Francis, given at the end of the Divine Liturgy in the Patriarchal Church of St. George in the Phanar, "One single profession of faith," *L'Osservatore Romano* (December 3, 2014): 9-10.

Letters from Abroad...

Sometimes the letters from abroad supply interesting details on life in the Congregation. They connect provincial "families." Others suggest routine business affairs or the pressures of world events. But they can also be viewed as discrete data or examples of trans-Atlantic, trans-national history. Insofar as they explore the place of the Church or specific Redemptorist foundations in relation to local culture, or give some hint about reading habits across the sea, they impart a largely unexplored datum for scholarly research. Here is a sampling from the files of Father George Dusold, Baltimore Province Procurator.



J.M.J.A.
Redemptoristen Kloster
Glanerbrücke b/Gronau in Westphalia
September 1, 1897

Rev. Dear Father Dusold,

Will you be so kind as to send to our house of Glanerbrücke two copies of Father Putzer's "Commentarium in Facultates." We have not a single copy in our library. The house of Glanerbrücke or Glanerbrug is the last house we have established just on the boundaries of Prussia and Holland. Our Property lies in Holland and is by a little brook, called "Glan," separated from Prussia. Consequently, the monastery is a refuge. The Prussians are still very wicked. We have expected long since, to go from here to Bochum, where our large house and church still stand empty, yet the Bürgermeister and the Protestant confederation and consequently the government are in dread of us.

[need page two and three here]

If you have the goodness to give my best love and salutations to my old companions: FFR. Karicher, Essing, Ebel, and Herr, the rest of the German Fathers, who died in America, I gladly send a prayer to heaven. *Vale, prospere proceole.* With kindest and best regards to all at home, I remain, Rev. Dear Father Dusold,
Always your devoted servant and brother,
Engelbert Frohn, C.Ss.R.

April 24, 1897
Diocese of Aberdeen
20 Queen's Road, Aberdeen [Scotland]
JMJAT

My dear Father Dusold—

Some little time ago Benzinger sent me the Vth volume of S. Alphonsus' letters, for which I am most grateful. Thank you, ex corde. So I write to say that I shall say two Masses for your Rev.'s intentions (or for the intentions of him *ad quem jus pertinent*) to cover the payment of this volume, on the 1st and 2nd of June. So that your Rev. will have plenty of time to apply the intentions.

It had been arranged in the beginning that Fr. Collingwood of St. Patrick's Quarry Hill, Leeds, should get these volumes also. He got them for a time but Benzinger has discontinued sending them for the last 2 or 3 years. I hope that you are all well in the far off West and that the Congregation of the Most Holy Redeemer is keeping pace with the rapid strides which the Catholic Church is ever making in the United States.

I hear that poor F. Bennett has broken down in health under the weight of his transatlantic journeys and visitations; but I trust it is nothing very serious. He has never been strong. The wonder is how he has been able to get through so much work and has lived so long.

Towards the end of October I have to go to Rome for the visit *ad limina*; hope then to see many of the Congregation and your work, Father Schwarz among them. Here we are going on in our usual slow way. In time we are to have a great pilgrimage to the Island of Iona as this year is the 1300th anniversary of S. Columba's death. The Presbyterians also are to have a pilgrimage to the same place in honor of S. Columba. For they too claim descent from S. Columba; a

connexion which the Saint would certainly repudiate with horror! It is strange how Presbyterian Calvinists can claim to represent a Church that was monastic in its character, as everyone admits.

With my most sincere respects to the Father Provincial, and with all the Fathers and Bros., especially those whom I have had the pleasure of knowing, and recommending myself to your good prayers, that I may not lost any of the religious spirit in this world ... place (I am praying that Venerable Bp. Neumann to be my protector), always your most devoted confrere, in Jesus and Mary,

+Hugh McDonald, C.Ss.R.

Bp. of Abdn.

JMJATh

Rome, May 21, 1900

Dear F. Dusold.

Today I ship to your address a box of books for which you will find the invoice herein enclosed. Of these books some are for F. Litz, others for F. Ritter. The bill for F. Litz is 347.50 francks [*sic*]; for F. Ritter is 37.45 francs. I want only the money from Frs. Litz & Ritter, which you can send me at your convenience. I will write to F. Litz and Ritteras soon as possible; at present I am too busy. The postal cards F. Provincial says you should sell to the different Rectors at the price of 2 cents each, i.e., 2 dollars a hundred. They should sell them to the people. The idea is that the people should sign the cards, put a 2 cent stamp on the card and mail it to the HOLY FATHER. The card should arrive in Rome before August 19, Feast of St. Joachim; therefore the card should be mailed about Aug. 1 or 2, so as to reach Rome in time. The other half of the card to be preserved as a memento of the Jubilee.

Our American pilgrims are making their visits to the different Basilicas and trying to gain the Jubilee [*indulgence*]. They expect to leave Rome next week and will sail for home in the beginning of July. F. General is now at Uvrier; we do not expect him home before the end of September perhaps even later. Thursday next will be the solemn canonization of B. DeLaSalle, etc. I expect to have tickets for our Americans; they have however already seen the Holy Father last Sunday. I am trying my hand at the typewriter sent me by the kindness of F. Tewes, but I make many blunders as yet; I hope to improve with time and patience.

Kind regards to all confreres *et oremus pro invincem*,

Your devoted confrere,

J[oseph]. M. Schwarz

[Two days later, Father Schwarz wrote again that the books were to travel on the Steamer *Karmania* and all had been consigned to Fr. S. Hallus in Baltimore. Additionally, he writes:]

Tomorrow our Americans will assist at the canonization. I have procured for them good tickets, so that they may see the ceremonies well. Rome is packed with strangers of all nationalities; the French predominate. The ceremonies will begin at 8 o'clock and probably finish only at one or two o'clock. I do not intend to go, because I cannot stand these long ceremonies, I get sick and dizzy; so I believe it best to remain away. Next Tuesday will go to Cortona; after a stay of perhaps one day, we will go to Assisi to visit St. Francis, thence to Loretto; from Loretto we go to Ancona, then to Bologna, Padua, Venice. At Venice I will leave them and return to Rome; they will then go to Mautern, Vienna and Munich. From there I do not know what will be their plans. They have gone out to engage their passage on the Steamer *Luciana*, which leaves

Liverpool on July 14. I do not know whether F. Provincial wants this to be known or not; therefore do not say anything to anyone.

I think I have made some progress in writing, and I hope soon to be able to write better and more correctly. Kind regards to all confreres *et oremus pro invincem*. Tuus, J. M. Schwarz

The following letter, originally written in French, is translated by Patrick Hayes.

Episcopal Residence of Muro Lucano
Muro Lucano, July 6, 1906

My dear and most Reverend Father [Dusold]:

I just learned that in the past year ... the Redemptorist Fathers took charge in Atlantic, NY [*sic*, Atlantic City, NJ], your Reverence nobly and willingly granted that our Redemptorists had charge of Sundays in the small Italian church of Saint Michael there to celebrate the Most Holy Sacrifice of the altar, and preach the gospels to these souls, producing many fruits and the love of Christians and of the Rector the church, Rev. John Quaremba, a priest of my diocese.

Thank you, dear Father, from my heart to my lips, for the goodness of your noble spirit; and additionally I beg you to allow likewise in this year that the church of Saint Michael will have a Redemptorist Father for all the Sundays to celebrate and exercise the apostolic ministry.

Would you, Reverend Father, deny me such pleasure? I do not believe you would; [and] I expect it absolutely since it is in the charity of Our Lord Jesus Christ and the bonds of fraternity that we have between us.

I thank you in advance: give this religious family my kindest respects and commit me to the prayers of all.

I sign, Your Reverence's, Very affectionate confrere in Jesus Christ,
/s/ +Raffaele Capone, C.Ss.R. Vescovo di Muro

JMJAT

Sant'Alfonso, Via Merulana, Roma
August 4, 1914

Dear F. Dusold:

F. General requests me to inform you that he gives all power to the Provincials, excepting professions and dispensations, and you are to make this known to Frs. Schneider, Brown and Lemieux. We are being cut off from all communications and I do not know how this letter will reach you. I sent you a letter Aug. 1st and on the same day one to F. Kessel about an important matrimonial case. Please let me know whether these letters have reached you and him.

Do not send me any 'checks' for no bank in Rome can or will cash them. Several American bishops (amongst others Bishop Hanna) are stranded here in Rome; they have checks and cannot get them cashed. A certain Miss Carey from Brooklyn and her mother are in Florence and don't know how to get back to America. I believe they belong to our parish in Brooklyn. Two of our German brothers were recalled for military service and left last night. 20 Franciscans (fathers, students, and brothers) from the *domus generalita* in Rome have left for Germany. More than 30 students of the Collegio Germanico left yesterday. All for military service either in Germany or Austria.

In France over 100 (fathers, students, and brothers) have been recalled even the Rector of the Uvrier and Mouscron. God only knows what will come out of this.

Therefore, F. General gives all the necessary faculties to the Provincials and their consultors to regulate affairs as well as they can. F. General does not go to South America this year, nor will I hold any invitations but stay at Rome to watch developments. I hope and pray that we may not have a revolution here.

F. Speidel is still in Germany and will not be able to travel for some time and then will he be able to get to Rome?

Excuse this rambling letter. I hope it will reach you safely.

Pray for us poor fellows here.

Your dev. Conf.

/s/ J. M. Schwarz, CSSR

[P.S.--] Bishop Jones of Porto Rico is also in Rome and stranded like the rest.

JMJAT

Redemptorists, Cebu, Cebu, P[hilippine]I[slands]

August 14, 1914 (received September 23, 10 am)

My dear Fr. Dusold:

This is a letter I should long since have written to you, but I have many reasons to excuse my delay, which I have indeed no intention of bothering you with just at present.

I want to acknowledge the safe and sound receipt of the money you generous-hearted Fr. Provincial so charitably diverted to the Philippine CSSR needs. Fr. Lynch sent on to me my share and I do sincerely think that Fr. Provincial would pay as much more again to see us do the antics we did on getting that money. I never thought before that time of asking any of our staff at Cebu to earn an honest living out here by playing the acrobat, but I have had strong temptations since to put that proposal up to Fr. General. Why it was alarming! As your Reverence was the channel through which that gift came (and indeed, all our gifts from our American confreres) I want you to be the broad viaduct of our deepest and sincerest thanks.

I do not know if you ever received a letter I posted you some time ago. I asked you in it to send it on to the students at Esopus. Well, anyhow, since that time we have been mightily hard at work giving missions. It is a new departure, and thank God, one which is being most wonderfully blessed in these islands. The Visayan district is a very large and thickly populated one, and gives us an enormous field for Mission work. So far we have given some six or eight Missions, beginning with Carisles [sp?] which had no resident priest. I'm sure you would all laugh if you saw us about to set out on these missionary journeys. Everything is of course needed, not less in the culinary than in the feeding and sacristy line. We bring pots, pans, kettles etc., etc., as well as some few food stuffs, and supplies of everything needed for church and sacristy.

The Bishop came during one of these Missions apostolic to make his diocesan visitation. After a very poor breakfast, and a good Manila cigar, he asked me where we had our W.C. or *loca comunia*. I answered "out in the high ways and bye ways, Señor." "But, how is that possible," he said, "the people are around everywhere." "Yes, Señor, but our engines grind slowly and become busy only at night time. Then it is we make for the mountains." We have since got the name of being "men of God." The people to whom we give the Mission have the honour of supplying us with the necessities of life—eggs, chickens, rice and bananas. A Filipino boy comes with us as cook and sacristan and when food runs short he plays beggar by going to tell the people we have no eggs or rice. But this part of his duty does not overtake his strength

for the poor people are very, very good to us. We have since discovered that pictures and medals and rosaries and Agnus Deis are mighty food factors. A medal for an egg, and a picture for a chicken work wonders. May I suggest to you Rev. and the Fathers with you, and most of all to Your Rev. Fr. Provincial whose generous heart I well know, to [...] to some pious people that such items as pictures can do wonders for us here. Children came in crowds to doctrine classes when they know they will get a medal or a button pen with a saint's image on it, a picture or Agnus Dei. May I humbly ask for such, for out here we are poor indeed.

The results of our Missions are most consoling. There were many of the native clergy who said, "Missions if they ever succeed in the P.I. would only do so after many years, as their people did not know what they were, were accustomed to them—etc., and some of us shared their opinions. But *Deo Gratias et Mariae*, all is quite the reverse. I have given Missions in many places in Ireland. I have seen people spend three or four days waiting to get their turn to get into the Confessional. I have moreover seen them settling themselves down to sleep all night in the church—but I have seen all these same things happening here in the Philippines and it is only last January we began to give Missions here. What is more and what moreover lends a saddening aspect to our P.I. missions, I have seen the poor men who could not get to confession during the Mission weeping like women the day we were leaving the parish. But it must necessarily be that our work here be far too big for us. Fancy going to give a Mission in a parish of 25,000 or 30,000 souls. What are three missionaries for a month among such a population? But bring more missionaries. We haven't got them. We are 7 at present in Opon and Cordova, since these two parishes contain 27 or 30,000 souls. But get the Seculars to help. The Secular Clergy are living at great distances from one another and there are no roadways or railways as at home to bring them together. Then if they do come they run the risk of abandoning some of their own parish who may die during their absence. Father this is I say the sad side of our labors as Missionaries but it is only one of many. Ignorance of the truths of faith, even of the very essentials render our work totally laborious and wearisome, not to include the slowness of mind to grasp explanations. Then the climate has for us its own dangers. For the one Mission here two if not three could be given at home where the climate is so much colder.

The Bishop of the Diocese, Don. Gorordo, is so delighted with the Mission results that he is now clamoring for a community twice our present size at Opon. Fr. General has promised some more Fathers for next year and really they are much needed. Thank God the Missions are taking on so well. The other Bishops are now asking for foundations in their diocese, but poor Ireland cannot meet all the demands upon it for priests. Oh how often we say among ourselves out here what a pity it is that there are no American Redemptorists here. There is room for all among 8,000,000 Catholics. May God grant that the day is not too far distant in which many more laborers will come into this portion of the Lord's vineyard—"the harvest indeed is great but the labourers are few"—let us then pray the Lord of the vineyard.

Our canonical visitation is just finished. Very Rev. T. Gleeson, visitor of Australia, was the Visitor appointed by Fr. General and T. Harry O'Donnell, former Rector of our House in Perth, W. Australia, and now subditus [?] in Manila was his socius. We are looking forward to many improvements etc., etc., as the result of this happy visitation. We were almost in despair of ever getting any of our many requests listened to at home among them, chief being, the crying necessity of a motor boat to enable us to get to the various Mission places. Nuns are another great necessity and a countless host of other wants.

Lastly, I must appeal to your Reverence's Mass Boss to help us out. We are running close to a finish in Opon and naturally enough we look to our American confreres and to Opon's

time honoured friend Fr. Dusold to get some Mass intentions. Our prefect of the Church tells me we shall need Masses by September next. To keep us going until we hear from your Reverence, I am appealing to Fr. Lynch.

Fr. O'Donnell told me that you sent on one occasion a most beautiful group of pictures of our CSSR houses in the USA. We are making just such a collection and need I say we shall be deeply grateful for all you can send us. I believe you sent that picture group to Fr. Treacey of Perth, W. Australia.

I must now try to conclude, hoping that the USA will keep out of this fearful war. If not we shall be in a great fix here; for the Filipinos will be 'adoring of something' to all the whites, if American gets entangled. The Japs would then be the best to get the Filipinos and put out of their minds forever all this nonsense of Independencia—the politicians' cry and slogan. Again most sincerely thanking Fr. Provincial and your Reverence and longing for more, I remain

Your devoted servant and bro.,
/s/ Matthew O'Callaghan, C.Ss.R.

JMJAT

Sant'Alfonso—Via Merulana, Roma
March 23, 1915

My Dear Fr. Rector or ex-R. [Dusold],

I do not know whether you have opened shop in Atlantic City yet or not, so I do not know how to address you. Many thanks for your last two letters which arrived safely and unopened. In your last you talk of code, but I fear that in war time code would not be allowed through either by Post or over the wires. Of course if Italy should enter the contest (I hope it will not) then it is possible that letters would be censored. I say it is possible, because France has no censoring of letters. Letters to and from France go as usual unopened. However all the other Belligerents have strict Censorship [*sic*].

Nearly every day at table we are joking Father Jacovetti about his Passport for America, and telling him that in order to remind him of his dear Napoli we will bring him to Annapolis where he will have plenty of macaroni, and many other good things that are not to be had in Napoli.

I am glad that all the Fathers are either well or out of danger. I am glad also that Fr. Prov. Got back safe. I am sending him a line to thank him for his telegram for the Feast, and also for the 270 dollars of which Fr. Schwarz wrote to you yesterday.

I hardly think that England would be fool enough to fall out with Uncle Sam, and I rather think they are in collusion with some of the 'Jingo' English element over there. However one does not know how difficulties might not turn out. The Lord deliver us from any more complications! It might involve the whole world in the war! We are prepared for eventualities, and would go to Switzerland at least for the present if Rome becomes impossible. However we still hope we can stay. Oremus pro invincem.

Your dev. serv. and confrere,
[Rector Major] P[atrick]. Murray, C.Ss.R.
Gaudia Paschalia to self and all the dear confreres. PM



New Publication!!

As a way of celebrating the hundredth anniversary of the church of St. Alphonsus Liguori in Winnipeg, Manitoba, James Kominowski has assembled an excellent parish history, *St. Alphonsus Parish: A Century of Faith and Community*. Liberally illustrated in black and white and color, the text is very readable and gives a decade-by-decade history. Copies may be obtained by contacting the parish office at 341 Munroe Avenue, Winnipeg, Manitoba, R2K 1H2, or phoning 1-204-6679580.



The triennial Redemptorist History Conference has been set for September 27-30, 2016, at the Shrine of Ste. Anne-de-Beaupre in Quebec, Canada. Lodgings will be on site at the Auberge. The theme is "Redemptorists at the Margins." Speakers include Dr. Lana Portolano (Towson University, Maryland), who will focus on her recent work on Redemptorists in the Deaf Apostolate.

In the next issue:

Redemptoristica at Georgetown University; Father James Dwyer: A Biographical Essay; Gary Lauenstein's Conversations with History; two confreres at Vatican II; a report on the new Baltimore Province Archives.