

**New England Jesuit
Oral History Program**



**Rev. Robert J. Daly, S.J.
Volume 86**

© Society of Jesus of New England
2009 All Rights Reserved

Editor: Richard W. Rousseau, S.J.
Associate Editor: Paul C. Kenney, S.J.

Assistant Editor: Joseph V. Owens, S.J.

ISBN 1-60067-083-0

April 2009

Oral History Program
Campion Center
319 Concord Road
Weston, MA 02493-1398
781-788-6800
info@jesuitoralhistory.org
www.jesuitoralhistory.org

AMDG

THE IMPORTANCE OF ORAL HISTORY

Oral histories are the taped recordings of interviews with interesting and often important persons. They are not folklore, gossip, hearsay, or rumor. They are the voice of the person interviewed. These oral records are, in many instances, transcribed into printed documentary form. Though only so much can be done, of course, in an hour or some times two, they are an important historical record whose value increases with the inevitable march of time.

For whatever reason, New England Jesuits, among others around the world, have not made any significant number of oral histories of their members. Given the range of their achievements and their impact on the Church and society, this seems to many to be an important opportunity missed. They have all worked as best they could for the greater glory of God. Some have done extraordinary things. Some have done important things. All have made valuable contributions to spirituality, education, art, science, discovery, and many other fields. But living memories quickly fade. Valuable and inspiring stories slip away.

This need not be. Their stories can be retold, their achievements can be remembered, their adventures saved. Their inspiration can provide future generations with attractive models. That is what Jesuit oral history is all about.

Publications

1. Fr. George W. Nolan
2. Fr. John F. Broderick
3. Fr. Joseph S. Scannell
4. Fr. Joseph G. Fennell
5. Fr. James F. Morgan
6. Fr. John V. Borgo
7. Bro. William J. Spokesfield
8. Fr. Lawrence E. Corcoran
9. Fr. John J. Caskin
10. Fr. William F. Carr
11. Fr. Alwyn C. Harry
12. Fr. John F. Foley
13. Fr. Leo F. Quinlan
14. Fr. Patrick A. Sullivan
15. Fr. John J. McGrath
16. Fr. Victor F. Leeber
17. Fr. Charles G. Crowley
18. Fr. Wilfrid J. Vigeant
19. Fr. James T. Sheehan
20. Fr. Francis X. Sarjeant
21. Bro. Italo A. Parnoff
22. Fr. Dudley R.C. Adams
23. Fr. Martin P. MacDonnell
24. Fr. Robert E. Lindsay
25. Fr. Ernest F. Passero
26. Fr. Walter M. Abbott
27. Fr. James P. McCaffrey
28. Fr. Aram J. Berard
29. Fr. Joseph F. Brennan
30. Fr. James W. Skehan
31. Fr. Joseph P. O'Neill
32. Bro. Calvin A. Clarke
33. Fr. Edward J. Murawski
34. Fr. Paul T. McCarty
35. Fr. Anthony R. Picariello
36. Fr. Joseph H. Casey
37. Fr. Joseph E. Mullen
38. Fr. Joseph A. Paquet
39. Fr. William G. Devine
40. Fr. Philip K. Harrigan
41. Fr. John J. Mullen
42. Fr. James B. Malley
43. Fr. John F. Devane
44. Bro. H. Francis Cluff
45. Fr. William J. Raftery
46. Fr. John J. Mandile
47. Fr. John W. Keegan
48. Fr. William A. Barry
49. Fr. Robert G. Doherty
50. Bro. Edward L. Niziolek
51. Fr. Albert A. Cardoni
52. Fr. David G. Boulton
53. Fr. Alfred O. Winshman
54. Fr. Paul J. Nelligan
55. Fr. Edward F. Boyle
56. Fr. John F. Mullin
57. Fr. John J. Donohue
58. Fr. Richard W. Rousseau
59. Fr. Francis J. Nicholson
60. Fr. Arthus H. Paré
61. Fr. Richard T. Cleary
62. Fr. Gerard L. McLaughlin
63. Fr. Francis J. O'Neill
64. Fr. Neil P. Decker
65. Fr. Joseph R. Laughlin
66. Fr. John J. Karwin
67. Fr. Paul T. Lucey
68. Bro. Edward P. Babinski
69. Bro. Vincent M. Brennan
70. Fr. James J. Dressman
71. Fr. Lawrence J. O'Toole
72. Fr. William J. Cullen
73. Fr. Thomas Vallamattam
74. Fr. Edward J. Hanrahan
75. Fr. Donald L. Larkin
76. Fr. Paul A. Schweitzer
77. Archbp. Lawrence A. Burke
78. Fr. William C. McInnes
79. Fr. John B. Handrahan
80. Fr. Stanley J. Bezuska
81. Fr. Henry "Harry" J. Cain
82. Fr. William D. Ibach
83. Fr. Herbert J. Cleary
84. Fr. Martin F. McCarthy
85. Fr. Francis A. Sullivan
86. Fr. Robert J. Daly
87. Bro. Cornelius C. Murphy
88. Fr. Robert D. Farrell
89. Fr. James F. Bresnahan
90. Fr. Raymond G. Helmick
91. Fr. William J. Hamilton
92. Fr. John J. Paris
93. Fr. Donald J. Plocke
94. Fr. Joseph F. X. Flanagan
95. Fr. James J. Hosie
96. Fr. Robert R. Dorin
97. Fr. Michael A. Fahey
98. Fr. James W. O'Neil
99. Fr. George A. Gallarelli
100. Fr. Francis R. Allen
101. Fr. Walter R. Pelletier
102. Bro. Paul J. Geysen
103. Fr. Joseph T. Bennett

Interview with Fr. Robert J. Daly, S.J.
By Fr. Richard W. Rousseau, S.J.
November 19, 2008

EARLY YEARS

RICHARD ROUSSEAU: Welcome to our interview. We are going to proceed chronologically. Let's begin at the beginning, with when and where you were born.

ROBERT DALY: I was born in Quincy, Massachusetts, on April 22, 1933 in the same city where my parents lived most of their lives. My mother was actually born in my home parish of St. Mary's in West Quincy. My father was born in St. John's Parish in Quincy Center, but his family soon moved to West Quincy. So both sides of the family had their roots in this one parish.

We were a typical second-generation immigrant family. All four of my grandparents had been born either in Ireland or in St. Pascal in the Province de Quebec. My mother's family being French Canadian, I occasionally heard a bit of that language when I was growing up.

RR: How about brothers and sisters?

RD: I was the second of seven siblings. First born were the

four brothers: Tim, born in 1932, then I came along in '33, Jerry in '34, and Maurice in '38. We were followed a few years later by the sisters: Claire in '41, Dina in '44, and Elaine in 46. First, four boys, and then three girls, with me being second from the top and sixth from the bottom.

We were a typical working-class family without a great deal of money, not rich, but by no means really poor. We all had to help out at home, learning the basic skills of keeping house, simple cooking, minding younger siblings, and so on.

Perhaps the most important thing about our life was that we were supportive of each other in the same way that Jesuit communities are. One of the things that we talked about later on in life was the great grace of growing up in such a family community. We were very sharing, though I did not realize it fully until years later. We were happy.

RR: And would other people notice this?

RD: Yes, I think so. I remember how, years later, long after I had become a Jesuit, people would sometimes mention to me that I seemed happy and contented. At first, that would puzzle me, but after a while it started me thinking back to where this came from. And I began to realize that my parents had neglected to teach me how to complain. As a result, complaining has never been much of a factor in my life. What seemed to others to be the marvelous grace of a placid, accepting, and happy disposition was simply what parents and family had “made” me to be.

MY FATHER

RR: Tell us a bit about what your father did.

RD: Though my father's health was not robust, he did live to be sixty-nine years old. When he was young, the doctor told him he did not think he was going to

be strong enough to marry and raise a family. And he did suffer quite a bit from arthritis. But the doctor was proved wrong.

My earliest remembrance of him was simply him lying in bed. It was the 1930s and he was out of work. But while he was recuperating, he was taking correspondence courses and learning accounting. So, before I was ten years old, he had become the office manager at Foy's Market. It was a family-run pre-supermarket, in Quincy. This was a tremendous help, because in those difficult post-Depression times, families looked out for each other. Foy's did not worry about when bills got paid. And, by the time we got into the mid-'40s, my father had moved to a bigger job at Sheridan's Department Store in Quincy. There he was the office manager, comptroller, and treasurer.

That was a time when he was also very much interested in politics. He once ran for city councilor in Quincy when I was eleven or twelve, but was not elected. One reason for his interest in politics, about which he could talk endlessly over a glass (or two, or three) of beer, was that he came from a political family. Maurice Tobin, former mayor of Boston, governor of Massachusetts, and secretary of labor in the Truman administration, was a greatly admired first cousin of my father.

So among the things I clearly remember from my early childhood were the times when every one in the family—mother, father, aunts, and uncles—would all go off to Boston to help in Maurice Tobin's election campaign for mayor against James Michael Curley. They said it was the only time that James Michael Curley ever got defeated in an election in home territory. [Laughter] And, of course, that was one of the central scenes in the movie, "The Last Hurrah." My father's first cousin, Maurice Tobin, was that hand-

some Irishman (Curley once good-naturedly quipped that he didn't think he was in a beauty contest) who defeated him in that supposed last hurrah.

MY MOTHER

RR: Would you tell us something about your mother?

RD: My mother, approximately the same age as my father, grew up in West Quincy. She was an extraordinarily intelligent woman. We did not realize that until my brother Tim was doing an education degree here at Boston College. To get certified in psychometrics to give IQ tests, he had to administer a certain number of these tests. Everyone within reach got tested. But he made the mistake of testing my mother before he tested my father. Mom in her late forties, thirty years out of high school, scored 145 on the Wexler-Bellevue Test. That categorized her as borderline genius. [Laughter] So Dad never got tested.

RR: What about other members of your family? Very smart?

RD: Yes, the whole family was fairly intelligent. Most of us became teachers. Elaine, the youngest, was the brightest: she scored 136 on the children's Stanford-Binet test. At 131 on the Wechsler-Bellevue, I was probably next in line among the siblings—once again, second from the top. But Mom was way out ahead of all of us. We should have known how bright she was, because she seemed to know everything.

I guess we assumed that all mothers were like that. She loved to read and when she was doing housework, she would sing songs she'd heard on the radio. I remember my sisters complaining, "Mama, those aren't the words." She'd simply reply, "Well, they rhyme don't they?" She would hear the tune, pick up the beginning of the lyrics, and simply make up the verses and rhymes on the run—they would fit perfectly.

[Laughter]

RR: Your mother had the challenge of raising a big family.

RD: My oldest brother Tim had something of my father's nervous temperament, while I had something of my mother's more placid nature. I remember her once telling me that Tim had needed a lot of care as a baby, and that was giving her second thoughts about this big family business. Then, I came along and she told me, "All you did was eat and sleep. That brought the big family plan back into the picture." [Laughter]

I remembered this and was able to mention at my mother's funeral how much I had learned from her. For it was only many years later, as a mature Jesuit, that I began to realize how much of the Christic ideals of service and self-giving, how much of the spirituality, sensitivity, and intellectuality that shaped my Jesuit life had originally come from my mother.

And of course, my father, in his quieter way, was also very deeply influential. The last words I heard him say, just a few days before he died, were, "Good for Lyle." My mother had been talking about their old friend from West Quincy, Lyle Donovan, who had just recovered from lung cancer, the disease from which my father was then dying. "Oh, good for Lyle," were the last words I heard him speak. In other words, I feel that my temperament, disposition, and the ease with which I fitted into community life as a Jesuit were gifts from my parents.

MY VOCATION

RR: All right. Good. Let's look briefly at your school years.

RD: From 1937 to 1945, I went from kindergarten to the eighth grade at St. Mary's School in West Quincy. I can remember the precise moment in second grade that my vocation began. Sister Adela was the second

grade teacher. A girl sitting in front of me—Ann Louise Gourley, I think her name was—raised her hand saying: “Sister! Sister! Sister! I know someone who’s going to be a priest, because priests don’t go to hell.” So I thought to myself, “That’s a good idea!” Remember, those were the days when we thought we could go to hell for eating meat on Friday, missing Mass on Sunday, and so on. So I said to myself, “Okay, that’s a good deal.” That was the actual moment I first thought of becoming a priest. After that when people asked me what I was going to be, I simply said, “I’m going to be a priest.”

During grammar school, I also began to get caught up in the glamorous idea of becoming a missionary. When I was in the seventh and eighth grades, I very much wanted to join the SVD [Divine Word] Fathers who had a minor seminary down in Miramar on the South Shore. Then my parents wisely said, “No.” They were not against my plan, but they asked me to postpone it, and said, “Look, we’ll make a deal with you. Go to BC High for two years, and after that, if you still want to talk about this, we’ll talk about it then.”

RR: That was very prudent on their part.

RD: And that is what I did. I went to BC High. And after two years there, I began to have second thoughts about being a missionary. I was beginning to realize, “Gee, that’s a pretty tough life.” I was not sure that I was cut out for that kind of heroism. I did know that I still wanted to be a priest. But I did not know what kind of priest that would be. But while at BC High, I noticed that some Jesuits were missionaries, some were teachers, and others were pastors. Jesuits seemed to be involved in all the kinds of things that priests could do and be. So I said to myself, “Okay. I’ll join the Jesuits, and if they take me, they’ll probably figure out something for me to do.” And that’s basically what

has happened. So early on, when anyone asked me what I wanted to be, I used to say, "I want to be a priest." Then, as I got older and was in my junior and senior years at BC High, I started to say, "I am thinking of joining the Jesuits."

RR: And your parents liked that?

RD: Oh, yes. They loved it. They were absolutely delighted. We were a typical working class Catholic family with lots of children. And if one or two of their many children wanted to enter the priesthood or religious life, then that was just marvelous as far as they were concerned. I remember how proud my father was of my decision. During the last months that I was at home, he would take me down to the Elks Club, where I would have a Pepsi while he had a beer. And he would tell everyone in earshot, "This is my son. He's going to be a priest." [Laughter]

THE JESUITS AT SHADOWBROOK

RR: So after BC High, what did you do?

RD: Right after B.C. High, at age seventeen, I joined the Jesuits. I think I was the third youngest in my class. We Jesuits accepted young adolescents in those days. So that is where I grew up. What you see now is what my family and the Jesuits have made me. It was interesting that, though I was among the better students at BC High, I was not in the so-called "brain class" like Norman Pepin and Hugh Riley, my more gifted classmates who joined the Jesuits with me in 1950. However, I did graduate 23rd out of a class of 293 at BC High.

DISCOVERING HIS DIRECTION

RR: You did very well.

RD: I found study to be a job, a chore, something you did, not because you wanted to but because you had to.

But I did it easily and comfortably, and it wasn't a problem. What I was really interested in was sports and physics. If you had asked me at the time what academic field I was especially interested in, I would have said physics. One of the reasons for that was the brilliance of my physics teacher at BC High, Fr. Clarence "Bitsy" Blais. He had a heart attack half-way through the year, so I had him for only half a year. But in that half-year he taught me more physics than most people learn in a lifetime. When I entered the Jesuits, I thought physics was going to be my academic specialty. But by the time I came to my philosophy studies, the time when young Jesuits took up another academic discipline beyond the regular seminary courses, my special discipline had been changed to English literature.

FOCUSING ON THE ARTS AND LITERATURE

RR: That was a major change for you? How did that come about?

RD: During my juniorate years I began to discover the beauty of the arts and literature. I became aware that they had to be part of my life if I was going to be happy. I did notice that many great scientists were also musicians and artistically inclined, while at the same time being scientific geniuses. They had the brains and energy to be both tops in their scientific pursuits while maintaining an interest in the arts. But I thought to myself, "I'm not that bright. I wouldn't be able to do both like them. But I just know I won't be happy without literature and the arts in my life." That's when I shifted my interests to the arts, and my teachers and professors went along with me. They assigned me to English literature as my specialty.

RR: Your Jesuit teachers and superiors went along with that?

RD: Actually, they helped set up this transition. In the juniorate, in order to help us discern what our interests were, they administered to us the so-called Kuder Preference Test. This resulted in a profile; but in my case there was no profile at all except a negative result in matters dealing with social science and social skills. My earlier interests in science were being leveled by my now fast-growing interest in literature and the arts. As far as preferences were concerned, I had the whole world before me, as long as I kept away from social studies. It was the first major intellectual insight I had in my life. And happily for me, when superiors finally asked what direction I wanted to go in, and I said English literature, they said, "OK. Go for it."

RR: And that was the end of this part of your story?

RD: Not quite. When we got to philosophy at Weston, we were divided up according to our respective *disciplina specialis* [particular area of study]. So, along with about fifteen others, in addition to the philosophy classes, I was also taking the English class taught by an English professor sent out to us once a week from BC. Along with them and the other "humanities" people, I found myself also in the "science for dummies" class. But when I pointed out to the dean that Fr. "Bitsy" Blaise back at BC High had already taught me all that I would learn in that class, I quickly found myself, along with Ray Helmick (also in English literature, but similarly well-educated in high school classical physics), in the advanced physics class along with the rest of those destined for future careers in science. By then, having just turned twenty-one, I was well into my discovery that I had a mind, and that my happiness was going to depend on my learning how to use it. Apart from my ongoing spiritual development since the novitiate, this was the story of the first major psy-

chological and intellectual turn in my early Jesuit life.

0 0

REGENCY

RR: So how did things develop further?

RD: My philosophy went along well enough, and I got all my degrees in normal time. The next major step was my regency assignment. I was very much interested at the time in special studies and was a bit disappointed that I was not assigned right off to special studies in English literature. Instead I was assigned to Cheverus High School in Portland, Maine.

I describe it as the “apocalyptic” phase of my Jesuit life. I was the prefect of the freshman Sodality, sacristan for the house and school, assistant athletic director, assistant coach for freshman football (head coach in my second year there), coach of indoor and outdoor track, and, “on the side” so to speak, a sophomore home room teacher for Latin, English (double course), and religion. I remember those years not only as incredibly busy, but also as very, very happy years. I would have been glad to stay there, but after the second year, I was assigned to special studies for a master’s degree in English literature at Catholic University.

RR: So you did that for one year?

RD: Yes, I did that for one year. It was an important year for me because that was when I discovered systematic scholarship. I learned it not just from my courses, but also from my specialization in Medieval English literature. My teacher, Elizabeth Dunn, was an excellent teacher, and she directed my master’s thesis on the B Version of *Piers Plowman*, a lengthy late 14th-century English religious narrative poem. For my minor, I took a full-year course from Martin R. P. Maguire in an Introduction to Medieval Studies. He was the editor of the second edition of the *New Catho-*

lic Encyclopedia. From these two professors, Dunn and Maguire, especially Maguire, I learned what the genuinely scholarly study of a humanities discipline could be—another major milestone in my intellectual maturation.

RR: And all this took place during that one year at Catholic University?

RD: Yes. I particularly recall Prof. Maguire and the Medieval Latin Studies seminar room. It took a while to tune into his very soft and mumbling voice, but when I did, I began to learn from him what scholarship really was.

He also picked up right away that I was willing to learn that skill. So he assigned me work to do and papers to write. That forced me to work at the Library of Congress, because it was the only place where much of this material could be found. And it turned out that this knowledge, this experience of scholarship became an important element in the rest of my life. For I quickly recognized, when I returned to Weston for theology studies, that theology was not being taught in the same scholarly fashion that I had been introduced to in English and in Medieval Latin Literature at Catholic University.

DEVELOPMENTS AT WESTON AND NTA

RR: Surprise! [Laughter]

RD: Yes. The only real, publishing scholar on the Weston faculty at that time who had any influence on me was Ed Kilmartin. He eventually became a profoundly normative influence on my academic life. Actually, Phil Donnelly was showing us how exciting theology could be, but Ed was showing us how hard work could also lead to really good theology. And he was doing the kind of theology that I wanted to learn to do. He taught us his Eucharist and Sacraments course in the

spring of 1964, the year after my ordination in 1963. He was the one who introduced me to the work of Johannes Betz, the man who later became my dissertation director in Germany. My earlier acquaintance via Kilmartin with Betz's work made it easy for me to decide to work under him, when—later on in that very same year—that opportunity presented itself.

Earlier in theology, I had been introduced to something new and important for me, namely, New Testament studies. I joined some of my more energetic classmates, like George MacRae and Si Smith before me and Michael Fahey after me, on the editorial staff of *New Testament Abstracts*. My particular job, as assistant editor in charge of the "Books and Opinions" section, was to oversee the preparation of 100- to 200-word abstracts of the 45 most important book reviews in the area of New Testament Studies that had appeared in scholarly journals in the previous four months. Our editor-in-chief, Fr. John J. Collins, would select these 45 book reviews, but then hand them to me to get them abstracted. Not many people were able to do abstracting of this kind. That left me with a lot of rewriting to do, working and reworking until I had the abstract down to the requisite brevity that still made sense of the particular book review in question. In doing this, I learned a lot about both compact writing and clear writing, conscious that many readers of the journal would not be native English readers. This trained me, early on, in another skill that became very valuable to me in my later career.

A GATHERING CHANGE TOWARD THEOLOGY

RR: Were there other important developments for you during theology?

RD: Yes, another major turning point in my intellectual, academic, and Jesuit life began in my second year of

theology. After my second year dogma exam, in which I had gotten a seven, not a very impressive score, the faculty asked me a surprising question, "Would you think of making theology your special study?" Having just gotten a seven (ten being perfect, and six the lowest passing score) in the dogma exam, my reaction was not to take the question seriously. But the same thing happened after my third year dogma exam, where I had gotten another seven. When I was asked the same question a second time, this time I said to myself, "Well, I'm not sure what this is saying about me or about the grading system, but they do seem to be serious." So as soon as I realized that the deans and the faculty were serious about that, I gave it serious thought. My decision was a very easy one. As far as I could project my life, I could see myself as happy specializing in theology as I would be specializing in English literature.

RR: So which way did you go?

RD: Plans were changed and the master's degree in English literature from Catholic University, where I had been very successful, was put aside. One of the probable reasons for my theology teachers desiring that I change to theology may have been what took place in my final comprehensive exam for the English master's degree at Catholic University. It was as if I myself had written the exam questions. For that exam could not have done a better job than it did of exploiting every little bit of esoteric knowledge that I had assembled in the preceding few years. For some of the exam questions really were at least bordering on the esoteric, presumably to make sure that no one could blow the exam away with a brilliant A. But that is precisely what, by sheer chance, I actually did. The Catholic University's English faculty's enthusiastic recommendation of my scholarly ability was probably

among the things my theology professors had in mind in persuading me to switch to theology.

A DECISION FOR THEOLOGY AND EUROPE

RR: So what was decided?

RD: It was decided, first, that I not go to North Carolina for a doctoral degree in Renaissance English literature as we had been planning, but rather, to Rome for theology. But tertianship was the immediate next stop—in those days we usually did it right after theology—and it had already been decided my tertianship would be in Florence. That decision had been made in view of my need to be able to read Italian Renaissance literature along with English Renaissance literature. But since Italian would also be helpful in doing a theology doctoral biennium in Rome, the Florence-for-tertianship decision was let stand. As soon as the decision for theology had been made, we started talking about the kind of theology. Checking out my own interests as well as the “lay of the land,” I asked: “What about fundamental moral theology?” That was just laughed out of court. “No, no, no,” they said, “we’ve got lots of moral theologians like John Ford and John Lynch. We don’t need any more.”

RR: So what were they looking for?

RD: I am not sure what they were looking for, but they certainly were not looking very clearly. Seven years later, by the time I had finished my degree in systematics, John Ford and John Lynch had, in the aftermath of Vatican II, retired from the fray, and there was no one left to teach moral theology.

The next major academic turning point began with what happened right after the June ordination ceremony in 1964 that I had gone back to Weston to attend. It was only a few weeks before I was scheduled to leave for Italy to begin preparation for ter-

tianship in Florence. Fr. James Leo Burke met me in the Weston rotunda and asked, “Where are you going to do your doctorate?”—a strange question, I thought, coming from someone who was in charge of the province’s academics. I replied, “A biennium at the Greg.” Well, he almost exploded up to the top of the rotunda he was so mad. I was confused as to why he was upset, because I thought that doing the biennium in Rome had been his decision. I had no idea what was going on.

A BIG QUESTION ABOUT NEW DIRECTIONS

RR: What did he want you to do?

RD: Well, before all this, I had been suggesting that, since I already had pontifical licentiates in philosophy and in theology, it might be nice if I got my doctorate not at the Gregorian University, like all our other theology professors, but at some other theological center. That suggestion, along with my further suggestion that I would need about ten years to gain the tools and resources needed to become a really good theologian, had been received as if I had been suggesting going to Siberia to study tropical diseases. Jimmy Burke’s reaction signaled to me that something else must now be in the picture. So I wrote to Fr. J. V. O’Connor, the Provincial, to ask him whether, if I should propose a good theology program in another university, he would consider it. He replied that he would. I jumped up with excitement! [Laughter] The Second Vatican Council was in full swing.

RR: So what happened then?

RD: The first thing I did was to visit the library at BC and get the addresses of twenty-two theology faculties in Europe: universities in France, England, Belgium, Holland, Switzerland, and Germany. I then wrote out a two-page detailed letter explaining who I was and

what I was interested in, typed out copies of this letter—with the help of my sister Dina, who was in secretarial school—and sent it to all of these places, with a copy, of course, to the provincial. In less than two months, before beginning tertianship in Florence, I had, amazingly, received an answer to every single one of these letters. Basically, they all said, “Yes, yes. Come. Come.” There were three replies that were especially interesting: from Oscar Cullman in Basel, Rudolf Schnackenberg in Würzburg, and Johannes Betz in Mainz. Ed Kilmartin had already introduced me to the work of Johannes Betz, and that was precisely the kind of systematic theology that I was interested in: one that flowed from its biblical and patristic roots. It was a needed kind of theology, but few were doing it. I visited Betz in Mainz just before I began tertianship, and the provincial subsequently approved my decision to do my doctoral work under him

THE IMPORTANCE OF MY TERTIANSHIP

RR: So you were pursuing a new approach, a more biblical focus for theology?

RD: Yes. As you have doubtless noticed, there have been a number of significant turning points in my life, both intellectually and spiritually, academically and professionally. Among them was my tertianship, where I experienced what you might call a “community asceticism.”

I mentioned at the beginning how much I had learned and how much I had been shaped by family life and community life. In my tertianship, the tertian instructor, Iginio Ganzi, rather than continue to give us formal lectures, asked us for advice about how we should run this tertianship year. The reason he asked us that question was that, the year before, seven

of the twenty-five tertians needed rescue treatment in the local *ospedale psichiatrico* in Florence. It was obvious that something was wrong and probably should be done differently.

After discussion, we basically set the year up as a daily session of what we called religious group dynamics. That meant that we talked to each other about where we were coming from, and what our desires and hopes really were. First of all, we had to get to know each other, so we could start learning from each other and begin working together. In the course of that year, I became conscious of what was happening to me. I was being changed, developed, and transformed by my interaction not only with the tertian instructor but also with my fellow tertians. That became a normative experience in my life that profoundly influenced my personal development and my vocation. Beginning then, and afterwards during my special studies in Germany, and then in my life here at Boston College, I have been growing more fully aware of and dedicated to the importance of community life.

THE INFLUENCE OF SCRIPTURE

RR: What happened next?

RD: The next major change was in the early development of my dissertation research. I was aware of what seemed to be a large gap between the idea of the value of suffering that one can find in the epistles of St. Paul, and the further development of that theme in the great writings of the patristic golden age of the fourth and fifth centuries. Was this gap real? If so, how explain it? What was going on in the interval between these great Christian epochs? That was the question that I thought was going to be the topic of my doctoral dissertation.

RR: So that was your research topic.

RD: Yes, but only for a short time. After a couple of months of burying myself in readings designed to familiarize myself with the general lay of the land in the first few Christian centuries, I visited with my director, Johannes Betz, in order to start focusing the topic more precisely and to begin working out a research strategy. To my surprise, I discovered that he thought I was working on the topic, “Christian Sacrifice,” and that, one way or another, Origen of Alexandria (ca. 185–ca. 254) had to be a major figure in my research. Having learned a bit about politics in the course of my life, I said nothing at first. Then, when I thought about it, I realized that, yes, “Christian Sacrifice” could be at least as interesting a topic as “The Christian Value of Suffering.” There would be no wasted effort or missteps involved, since all my background work served equally well for either topic. And since Betz was enthusiastic about the “Christian Sacrifice” topic, I fairly quickly and easily said to myself, “All right! That’s going to be the topic of my dissertation.” That decision, made in Mainz in the fall of 1965, serendipitously established the area in which I have done most of my theological research

MAINZ AND ESPECIALLY WÜRZBURG

RR: Very thoughtfully done.

RD: After three semesters at Mainz, I ended up in Würzburg. This also was a major step for me. Not only had my director, Johannes Betz, himself moved to Würzburg, but the university there had already decided that dissertations in Würzburg could be written in English. If I had remained in Mainz, I would have had to write it in German or Latin. I had already decided that I was not going to write a dissertation in Latin, because I wanted people to be able to

read it. [Laughter]

RR: At the time, that was an important step.

RD: Very much so. Another important aspect of moving to Würzburg, apart from staying with the same dissertation director, was that Rudolf Schnackenburg, the leading European Catholic New Testament scholar, was also in Würzburg. Even better, he was willing to accept me as an active member of his own doctoral seminar. My work at Weston as an editorial assistant for New Testament Abstracts had made me already familiar with the world of New Testament exegesis. So for the next seven semesters, I worked both with Johannes Betz in his doctoral seminar and with Rudolf Schnackenburg in his doctoral seminar. That meant that I had training in both systematic theology and New Testament exegesis. That background turned out to be supportive of a major development in my early professional life later at Boston College.

In the meantime, I had been at BC High during the summer of 1967, when I took my final vows as a Jesuit, and I had returned there in the summer of 1969. The purpose of that second visit back from Germany was to visit our theology departments and faculties at Boston College, Fairfield, Holy Cross, and Weston Jesuit, our theologate, that had recently completed its move to Cambridge. I thought that Boston College would be the best fit for me. The provincial—by then it was Bill Guindon—agreed, and he assigned me to seek a position at Boston College. Tom O'Malley was chair of the department at BC. The people at BC seemed to be delighted at the prospect of my joining them, so everything fell nicely into place.

DEPARTMENT CHAIR AND TS EDITOR

RR: That was a happy arrangement.

RD: Yes, very happy. Within a year and a half, in January of '71, I began teaching at BC. In the fall of 1973, Tom O'Malley was appointed Dean of the College of Arts and Sciences. At first, I just filled in for him as acting department chair, but very quickly that changed. For the next fifteen years, until 1988, I was the head of the department, even though, at first, I was not yet tenured. But that was taken care of in due course.

Because of my training in both in systematics and New Testament exegesis, I soon became active in both the Catholic Theological Society of America and the Catholic Biblical Association. This worked out so well that, twelve years later and in one and the same year, I got elected to the boards of both of these organizations. One of them thought I was an exegete, the other thought I was a systematic theologian. I was, in fact, a little bit of both. That was the reason why my first major assignment in a professional organization was to lead an ongoing seminar for the Catholic Biblical Association in Christian Biblical Ethics. That eventually resulted in the 1984 book, *Christian Biblical Ethics*. That involvement had some people in the CTSA thinking I was in ethics, at the same time that the CBA people thought I was in Scripture. In the meantime, I was also active in the patristic associations. Along with Brian Daley, S.J., then at Weston Jesuit, and Lloyd Patterson of Episcopal Divinity School in Cambridge, I was, in 1979, a co-founder of *Patristica Bostoniensia*, the Boston Area Patristics Group. That kind of familiarity in different theological areas was one of the reasons I was chosen in 1991 to succeed Walter Burghardt as the editor of *Theological Studies*. It was simply because I was familiar with a num-

ber of different theological disciplines.

THE NEW ENGLAND PROVINCE SUPPORT

RR: A remarkable combination.

RD: Yes, but those five-and-a-half years in Germany getting my doctorate were also a critical part of my preparation for this kind of work. That preparation was made possible by the marvelous support of the New England Jesuit Province. There was never any question about my finishing. I made sure to keep sending back to the province appropriate reports about my finances and how things were going with my work. And they were content with what I was doing. Such support made it possible for me to finish my degree comfortably. My dissertation was called "Christian Sacrifice: the Judeo-Christian Background before Origen." It could have been, strategically, a mistake to attempt a dissertation that huge. As a matter of fact, it was supposed to be called "Sacrifice in Origen," but the faculty said, "Stop, that's enough. You can do Origen later. The background study can be your dissertation."

RR: Sounds like they gave you good advice.

RD: So I never actually finished the so-called monograph dealing with sacrifice in Origen. I just never got around to finishing it. I was interrupted by so many other jobs and projects.

NEW CONNECTION WITH LITURGICAL SCHOLARS

RR: What important development came next?

RD: The next major turning point, academically speaking, happened in 1985. In that year, I was invited by my fellow Jesuits in the North American Academy of Liturgy (NAAL) to come to their annual meeting, held that year in Philadelphia. They were meeting in a preliminary session the day before the full NAAL began.

There were about twenty-five of them. They had invited me to talk about my work on Christian Sacrifice. It was actually the first time anybody had ever invited me to talk about my specialty. So, of course, I went. While there, I discovered that it was not the systematic theologians who were interested in my work—I was already coming to recognize that—but rather the liturgical scholars.

RR: Were you surprised?

RD: Yes. A number of them, both Catholics and Protestants, had apparently read my work. The Lutherans were especially interested. They had read it and wanted to talk to me about it. So I said to myself, “I’ll have to focus on them more.” I then joined the North American Academy of Liturgy. I was soon advised and encouraged by Bob Taft, S.J. (a year ahead of me in the novitiate and by then professor at the Oriental Institute in Rome) also to join the international *Societas Liturgica*. I fairly quickly came to see that my primary discipline was going to be not sacramental theology in the traditional sense of the word, but rather the kind of liturgical theology that was being practiced by scholars like Ed Kilmartin. It was another major turning point in my life.

RENEWAL OF THE BC THEOLOGY DEPARTMENT

RR: Did other important things happen?

RD: Yes. By this time I had been chair of the Theology Department fifteen years, and there had been some marvelous developments in that department. What I remember most is that I was part of a developing success story. I remember especially Tom O’Malley saying in the early 1970s that his dream for Boston College’s Theology Department was to make it a world-class center for the study of theology in the Catholic tradition. So I followed up and kept work-

ing towards that goal. And so now the BC Theology Department has become widely recognized, as you well know. My contribution was to help make that vision a reality. I did not initiate the vision, but I helped it move forward during those fifteen years.

JESUIT INSTITUTE AND *THEOLOGICAL STUDIES*

RR: You certainly helped it to happen.

RD: In 1988, the people at BC were talking about setting up the “Jesuit Institute.” So right away they pegged me for it: “Bob, you’re no longer chair. You could make this happen.” So I ended up with that job. And in a couple of years, *Theological Studies* asked me to succeed Walter Burghardt in what was obviously a transitional role. They needed someone to help in a transition from its tradition of long-term editors such as John Courtney Murray’s twenty-four years and Walter Burghardt’s twenty-five years. They said to me, “Bob, you’re not going to be editor for twenty-five years. It will be a five-year job. So you make that transition.” And that’s just what I did for five years. I was then succeeded by Michael Fahey, who was a superb editor for the next ten years. David Schultenover is the present editor, and it is working well.

WORKING WITH FR. ED KILMARTIN’S WRITINGS

RR: What about your collaboration with Ed Kilmartin work?

RD: In the thirty years since he taught me at Weston in my fourth year of theology, and until his death in June 1994, I had worked only a little bit, here and there, with Ed Kilmartin. Earlier that year, he gave a paper at the North American Academy of Liturgy annual meeting on the occasion of his receiving the Berakah Award that was given each year to an outstanding liturgical scholar. In that paper he presented

an outline of what he was working on at the time. I remember asking John Baldovin, "Is what I've just heard as important as I think it is?" And John said, "Yes, indeed, it is." So I went to talk with Ed while he was here at Boston College getting treatment for the myeloma that in a few months was to take his life. I said to him, "Ed, give me something that I can publish in *Theological Studies*." (I was the editor of *TS* at the time.) A month later, I got this massive manuscript. At fifty-five pages, it ended up being the longest article ever published in *Theological Studies*.

EDITING ED KILMARTIN'S MANUSCRIPT

RR: So you wanted to be sure that this important and original work was not somehow lost because of his sickness and death?

RD: Exactly. I spent a whole week turning it from Kilmartin's scientific-chemistry style of writing into more readable English. You see, when Ed was assigned to Baghdad, Iraq, in his regency days, his special academic area was chemistry, because it was needed for the oil industry there in Iraq. Only later did his attention turn to theology, and he never got around to developing a fine and easily readable English prose style. His work sometimes read like a mathematical formula. You had to really work, checking back and forth, to patch together in your mind what he was saying. It did not make sense if you did not. So I spent a whole week translating that article into more readable English. I then showed it to Michael Himes of the BC Theology Department. I said, "Michael, I want you to read this for me, not because we're vetting it; it's already accepted. But how readable is it?"

A week later he gave it back to me and said, "Yes. You're right. This has to be published. But you need to introduce it with a paragraph that will explain to

people why it's so important that they take the trouble to read it through." So that is what I did. Then, in June of that year, Ed Kilmartin died and left behind, among other things, a packet of outmoded WordPerfect diskettes. It was the rough text of what eventually got published as *The Eucharist in the West*. It took our IT experts here at BC a week to figure out how to modernize the text and make it accessible.

RR: I remember that whole process.

RD: So by default I became the literary executor of the text. Fortunately, I had a sabbatical year coming in '96-'97, and I devoted that entire year to editing the book that became *The Eucharist in the West*. It was conceptually complete but in very rough shape. It needed "translating" into accessible English and each reference needed to be checked out. There was a mistake of some kind in about every tenth reference. I would sometimes spend days tracking down one reference. If I had not spent the whole year doing that, I would not have discovered what now really runs my life: a vision of what true Christian Sacrifice really is. The irony was that Ed had been telling people that he learned from me what Christian Sacrifice was. So I was thinking: "Fine, fine, he's learning from me. What do I have to learn from him?"

THE MOST EXCITING DISCOVERY

RR: It seems that you were both giving and receiving.

RD: Yes. I really learned in the course of editing this book. I discovered that I really did not yet know what Christian Sacrifice was. In reality it is as old as Christian life itself (ultimately, as old as human life), but in its actual conceptual formulation, it is something quite new. And Ed was beginning to articulate it only in the last few pages at the end of the book. It is in a passage that might well have been the last thing he

wrote before he died.

He was saying, basically, that Christian Sacrifice is a Trinitarian event. It begins with the self-offering of the Father in sending the Son. It continues in a second “moment” of self-offering, the loving, en-Spirited, obedient “response” of the Son in his humanity to the Father and for us. It continues in a third “moment,” only then beginning to become authentic Christian sacrifice in human life, when we, in the power of the same Holy Spirit that was in Jesus, begin to enter into that en-Spirited Father-Son Trinitarian relationship that is the life of God. This has become the guiding insight of my life. It is what I have been working on for the last ten years. It is the insight that has influenced almost everything that I have been writing and doing these past few years. In editing Kilmartin’s book, I had taken on a job that I thought was going to be primarily just a work of “piety” in memory of my old teacher. But it turned out to be the most exciting discovery of my life.

A NEW BOOK ON THE WAY

RR: That is ironical. How have you dealt with this?

RD: Ironical yes. For some years people thought that I was the leading Catholic expert on Christian Sacrifice. But, as it turned out, I still had not figured it out. So that has become the main theme of a new book that I am working on that is now at the press and due out from T&T Clark of London in April 2009, and by Continuum of New York in June 2009. It is called *Sacrifice Unveiled: The True Meaning of Christian Sacrifice*. Its central thesis is the Trinitarian idea of sacrifice I outlined just above. That is what I now use as the basic guiding and controlling vision for explaining Christian Sacrifice both in its historical and doctrinal development, and in its contemporary ap-

plications.

RR: This sounds fairly recent?

RD: Yes, that more or less brings me to where I am now with a variety of theological interests. I am active, and new things continue to develop in my life. For example, two years ago I wrote an article about some of the implications of the work I was doing on Christian Sacrifice. This article, "Images of God and the Imitation of God. Problems with Atonement," got published in *Theological Studies*. It is based on Kilmartin's Trinitarian vision of what Christian sacrifice really is, and plays off the common assumption that sacrifice and atonement are often synonymous.

RESPONSE AND FEEDBACK

RR: What kind of response have you gotten?

RD: Well, I have gotten more feedback, for the most part quite spontaneous and unsolicited, from that one article than from anything else I have ever written. Basically the article points out that what most people think is atonement is really not very Christian. It explains the central Trinitarian vision of what atonement really is. A typical response, though much more expressive than most, was in an e-mail, out of the blue, from Andrew Greeley, whom I have never met in my life. Andrew thanked me for the article and wrote more or less to the effect that "when they taught us this atonement stuff in the seminary I didn't buy it, and now I know why."

CURRENT ARTICLE ON SPACE-TIME

RR: That sounds just like him.

RD: There is another thing that I am doing now. It is actually very, very current in my work, for I actually interrupted working on it to edit the text of this oral history interview. It is the draft of an article, called

“The Phenomenology of Redemption,” that I am hoping will get published in *Theological Studies*. People who have read drafts of it express strong interest, even excitement about it. The article is based on the awareness that, when theologians talk about atonement, they are talking theologically. But if it really is atonement, salvation, or redemption, it is something that is actually taking place in people’s human lives. That means that we are dealing with something that is really happening in human beings, in society, and in culture. It is taking place in actual, human, space-time life. That further means that there have to be real effects—effects, therefore, that can be studied and analyzed in social-scientific terms.

This article points out the beginning of the possibility of raising this kind of question in a way that is both scientifically and theologically respectable. I approach it from the point of view of the “mimetic theory” that I have been learning in recent years from René Girard. It is also basically a new and more scientifically plausible way of understanding the “original sin” that continues to plague human life. It begins by recognizing that all organisms from the smallest that we can identify to the most complex, i.e., human beings, seem to have memory. For humans in this post-Freudian age memory is taken for granted. But whatever happens to microorganisms also seems to be “remembered,” never getting totally lost. One of the things that we, as human beings, have in our psychosocial memory is that we have conditioned ourselves to believe in the effectiveness of choosing violent means to solve our problems. In other words, fundamental to the human condition is our proneness to violence. There is significant biblical and historical evidence to suggest that this proneness to violence is the “original sin” that continues to plague us. It is

what we have to be saved from. Things have to be reversed.

THE IMPORTANCE OF REDEMPTION

RR: How do we go about emphasizing redemption?

RD: The “Phenomenology of Redemption” is about the psychosocial ways in which we attempt to reverse and re-condition ourselves so that we no longer instinctively, naturally, and thus, continually, reach out to violence and force to solve our problems. These are the self-transcending, kenotic, Christic ways of entering into salvation.

I have become aware that the variety of theological disciplines and approaches that are described in my intellectual and academic career have apparently given me ways of seeing things that normally people do not see. I have found this out in the popular articles that I have written and in the effect that they have had. So I am hoping that my book now in the press, *Sacrifice Unveiled*, will become helpful to a lot of people. I am hoping it will become not only a “must-read” for theologians and scholars, but also a “can-read” for any well-educated, determined reader. I have spent a lot of time over the past two years “massaging” that book in order to make it widely accessible. If I have succeeded in doing that, it can easily become the most important thing that I have done in my life.

RR: So in a sense, it is kind of a climax for you?

RD: Yes. Though it is not the climax that I dreamt of years ago when all of this was starting. I assumed, planned, and ambitiously hoped that I would produce a series of history of doctrine monographs on the subject of Christian sacrifice. This is what I hoped for early in my academic life. Now, completing my seventy-sixth year, I can only hope that in the book, *Sacrifice Unveiled*, and in the articles that I still hope to write, I

am beginning to help people to come to some kind of a systematic and holistic overview of Christian Sacrifice and of Christian life itself.

CLOSING THOUGHTS

RR: Is there anything you want to add that you did not have the opportunity to say earlier?

RD: To conclude, and rounding out things, I would like to say that I am becoming amazed at the fact that, more than half way through my eighth decade, I am still encountering the mind-blowing, extraordinary experiences of discovering new and exciting things. I am talking about things that I have been learning and discovering in just the past decade, since the time I was called, basically by felicitous chance, to edit posthumously Ed Kilmartin's last work.

I had assumed that by the time I got to sixty-five, life would be winding down and I would be living more simply. The exciting thing for me is that as I wind down and get physically slower, one of the things that I am very conscious of is the need to focus on being grateful. I am grateful that, at my age, I am not yet a burden to anyone. One of the things that make me very conscious of that is one of the jobs that have come my way since my retirement from active teaching. (For a Jesuit who is still healthy, "retirement" is, of course, a myth.) One of my little jobs here in the Jesuit Community at Boston College is to help the members of the community to deal with the province's automobile-driving policy for older Jesuits. They need to get used to the idea that when they reach the age of seventy, they have to take the AARP driver refresher course. Then, subsequently, their/our ability to drive safely needs to be carefully monitored.

RR: That is a prudent move all around.

RD: In connection with that, I often have conversations

with Ann Webb, the house infirmarian or nurse. She basically helps people in the community to deal with the “sticky” aspects of being unwell or of aging. This makes me increasingly aware of the fact that Jesuits are often not much different from other people when dealing with the unpleasant or unwelcome aspects of aging. I am conscious of the fact that we Jesuits often neglect what is needed to age gracefully. Some of us do this marvelously well, but a surprising number of us struggle with this and become a problem for their brothers and their superiors.

GRATEFULLY AND GRACIOUSLY

RD: At the moment I am still basically healthy, but that may be largely because I daily imbibe a not inexpensive cocktail of pills and tablets for incipient diabetes, cholesterol, blood pressure, various allergies, and the lingering after-effects of an apparently successful prostate cancer treatment. I still enjoy swimming, occasional tennis, and playing golf in good weather. And when I do, I make a point of walking the course instead of taking a golf cart. My doctor tells me—not just flatteringly, I hope—that at age 75 I am a “healthy middle-aged man.” I am increasingly conscious of the delicacy of my job helping my brothers with their driving policy compliance. I am also responsible as mediator at BC of the province’s Oral History Program. It means chasing people down, often gently cajoling, “Now, come on. You’ve got to do this.” [Laughter] One big challenge is to try to make sure I follow the grace-filled example of some of my saintly brothers in graciously aging and leaving this life.

RR: Very good! Thank you so much. You have been very open and helpful. I am sure that everyone who reads your story will find it inspiring. Thank you again.

Fr. Robert J. Daly, S.J.

Born: April 22, 1933, Boston, Massachusetts
Entered: July 30, 1950, Lenox, Massachusetts,
St. Stanislaus Novitiate / Shadowbrook
Ordained: June 15, 1963, Weston, Massachusetts,
Weston College
Final Vows: August 15, 1967, Boston, Massachusetts,
Boston College High School

1946 Boston, Massachusetts: Boston College High School
- Student
1950 Lenox, Massachusetts: St. Stanislaus Novitiate /
Shadowbrook - Novice, junior
1954 Weston, Massachusetts: Weston College - Studied
philosophy
1957 Portland, Maine: Cheverus High School - Taught
sophomore home room (Latin, English, religion);
Prefect of Freshman Sodality; Assistant Athletic
Director; Assistant Coach for Freshman Football;
(head coach 1958-1959); Coach of Indoor and
Outdoor Track; sacristan for the house and school
1959 Washington, D.C.: Catholic University - Student,
English Literature
1960 Weston, Massachusetts: Weston College - Studied
theology
1964 Florence, Italy: Villa San Ignazio - Tertianship
1965 Mainz, Germany: University of Mainz - Studied
theology
1967 Würzburg, Germany: Julius Maximilians
Universität - Studied theology
1971 Chestnut Hill, Massachusetts: Boston College -
1971-1972 Taught theology
1973-1988 Chairperson Theology Department
1988-1992 Director, Jesuit Institute
1991-1995 Editor, *Theological Studies*

1997- Province Associate Consultant
2002- Professor Emeritus of Theology
2003- Province Assistant for Higher
Education
1977 Frankfurt, Germany: Kolleg Sankt Georgen
1977-1978 Sabbatical
1982-1983 Sabbatical
1996-1997 Sabbatical

Degrees

1956 Bachelor of Arts, Weston College-Boston College
1957 Licentiate in Philosophy, Weston College-Boston
College
1957 Master of Arts, Philosophy, Weston College-Boston
College
1961 Master of Arts, English Literature, Catholic
University of America
1964 Licentiate in Theology, Weston College-Boston
College
1972 Doctorate in Theology, Julius Maximilians
Universität, Würzburg, Germany

Memberships

American Academy of Religion
American Association of University Professors
American Schools of Oriental Research
Association Internationale des Etudes Patristiques
Boston Theological Society
Catholic Academy of Liturgy (Clerk and Treasurer 2008-)
Catholic Biblical Association (Executive Board 1984-86)
Catholic Commission on Intellectual and Cultural Affairs
Catholic Theological Society of America (Board of Direc-
tors 1984-86)
College Theology Society

Colloquium on Violence and Religion (Advisory Board
1998–2004)
North American Academy of Liturgy
North American Patristic Society (Board of Directors
1976–77)
Patristica Bostoniensa (Co-founder 1979)
Societas Liturgica
Society of Biblical Literature
Society of Oriental Liturgy (Co-treasurer 2006–)

Additional Professional Positions

New Testament Abstracts, Editorial Assistant (1961–63)
Director, Boston College Alumni Summer College
(1972–73)
Boston Theological Institute, Executive Committee and
Board of Trustees (1973–88)
Boston College Institute of Religious Education and
Pastoral Ministry, Acting Director (1980–82)
Jesuit Institute at Boston College, Director (1987–92)
Theological Studies, Editor-in-Chief and President
(1991–95)
Religion and the Arts, Editorial Committee (1996–)
The Stephen and Catherine Pappas Patristic Institute at
Holy Cross Greek Orthodox School of Theology,
Chairperson of the Board (2003–09)

Publications: Books

- Christian Sacrifice: The Judaeo-Christian Background before Origen.* Studies in Christian Antiquity 18 (Washington, D.C., The Catholic University of America Press, 1978) xvi and 587 pp.
- The Origins of the Christian Doctrine of Sacrifice* (Philadelphia: Fortress, 1978) viii and 152 pp.
- The von Balthasar Reader*, trans. R. Daly (about 70%) and F. Lawrence (New York: Crossroad, 1982) xiv and 447 pp.
- Origen. Spirit and Fire: A Thematic Anthology of His Writings* by Hans Urs von Balthasar, trans., enlarged, with new introd. and Scripture index by R. Daly (Washington, D.C., The Catholic University of America Press, 1984) xviii and 416 pp.
- Christian Biblical Ethics. From Biblical Revelation to Contemporary Christian Praxis: Method and Content*, written and edited by R. Daly in cooperation with J. Fischer, T. Keegan, and A. Tambasco, with additional contributions by L. J. Topel and F. Schuele (New York/Ramsey: Paulist, 1984) iv and 332 pp.
- Religious Life in the U.S. Church: A New Dialogue*, ed by R. Daly, M. J. Buckley, M. A. Donovan, C. Fitzgerald and J. Padberg (New York/ Ramsey: Paulist, 1984) xiii and 345 pp.
- Christians and the Military: The Early Experience.* With John Helgeland and J. Patout Burns (Philadelphia, Fortress, 1985) ix and 101 pp.
- Rising from History: U.S. Catholic Theology Looks to the Future*, ed. Robert J. Daly; The Annual Publication of the College Theology Society 1984, Vol. 30 (Lanham Maryland: University Press of America, 1987) xi and 221 pp.
- In All Things: Religious Faith and American Culture.*
Papers of the Inaugural Conference of the Jesuit Insti-

- tute at Boston College, ed. Robert J. Daly, S.J. (Kansas City, MO: Sheed & Ward, 1990) ix and 221 pp.
- Origen. Treatise on the Passover and Dialogue with Heraclides and His Fellow Bishops on the Father, the Son, and the Soul*, trans. and annotated by R. Daly. *Ancient Christian Writers* 54 (Ramsey, N.J.: Paulist, 1992) v and 121 pp.
- Origeniana Quinta*. Papers of the Fifth International Origen Congress, Boston College, 14–18 August 1989, ed. Robert J. Daly, S.J.; *Bibliotheca Ephemeridum Theologicarum Lovaniensium* (Leuven: Peeters, 1992) xvii and 635 pp.
- Fundamental Theology* [a new ed. and trans. of Henrich Fries, *Fundamentaltheologie* (Graz/Wien/Köln: Styria, 1985) 579 pp.] trans. Robert J. Daly, S.J. (Washington, D.C., The Catholic University of America Press, 1996) xix and 682 pp.
- Edward J. Kilmartin, S.J., *The Eucharist in the West: History and Theology*, ed. Robert J. Daly, S.J. (Collegeville, Minn.: Liturgical Press, 1988) xxv and 422 pp. First prize award in the theology division of the Catholic Press Association, 1999.
- Guest editor of *Contagion* 9 (2002) = the proceedings of the May 31–June 3, 2000 meeting at Boston College of the Colloquium on Violence and Religion under the title: “Violence and Institution in Christianity, Judaism, Hinduism, Buddhism, and Islam”; + author of “Violence and Institution in Christianity” 4–33, “Introduction” 1–3, “Epilogue” 191–96, and 24 pp. of “Discussion Summaries” 39–42, 77–79, 105–9, 146–50, 185–92.
- Sacrifice Unveiled. The True Meaning of Christian Sacrifice* (London: T&T Clark and New York: Continuum, 2009) xv and 280 pp.

Publications: Selected Articles

- “Sacrifice in Origen,” *Studia Patristica* 11; *Texte und Untersuchungen* 108 (Berlin: Akademie Verlag, 1972) 125–29.
- “The New Testament: Pacifism and Non-Violence,” *American Ecclesiastical Review* 168 (1974) 313–26.
- “The Soteriological Significance of the Sacrifice of Isaac,” *Catholic Biblical Quarterly* 39 (1977) 45–75.
- “The New Testament Concept of Christian Sacrificial Activity,” *Biblical Theology Bulletin* 8 (1978) 99–107.
- “Sacrificial Soteriology in Origen’s Commentary on John 1,29” in *Origeniana Secunda* (eds. H. Crouzel & A. Quacquarelli; Quaderni di “Vetera Christianorum” 15; Rome: Edizioni dell’Ateneo, 1980) 151–63.
- “The Eucharist and Redemption: The Last Supper and Jesus’ Understanding of His Death,” *Biblical theology Bulletin* 11 (1981) 21–27.
- “The *Peri Pascha*: Hermeneutics and Sacrifice,” in *Origeniana Tertia* (Rome: Edizioni dell’Ateneo, 1985) 109–17.
- “Foreword” plus extensive consultation on the translation of: Raymund Schwager, S.J., *Must There be Scapegoats: Violence and Redemption in the Bible*, trans. Maria L. Assad (San Francisco: Harper & Row, 1987) xii and 242 pp.
- “Sacrifice in Origen and Augustine: Comparisons and Contrasts” in *Studia Patristica* 19 (Leuven: Peeters, 1989) 148–53.
- “Sacrifice” in *The New Dictionary of Theology*, ed. Joseph A. Komonchak, Mary Collins, and Dermot A. Lane (Wilmington, Del.: Michael Glazier, 1987) 923–25.
- “The Power of Sacrifice in Ancient Judaism and Christianity,” *Journal of Ritual Studies* 4/2 (1990) 181–98; repr. in *Understanding Religious Sacrifice: A Reader*, ed.

- Jeffrey Carter (London/New York: Continuum, 2003) 342–56.
- “Is Christianity Sacrificial or Antisacrificial?” *Religion* 27 (1997) 231–43.
- “Robert Bellarmine and Post-Tridentine Eucharistic Theology,” *Theological Studies* 61 (2000) 239–60; repr. in Raymond F. Bulman and Frederick J. Parella, eds., *From Trent to Vatican II: Historical and Theological Investigations* (Oxford: University Press, 2006) 81–101.
- “Sacrifice Unveiled or Sacrifice Revisited: Trinitarian and Liturgical Perspectives,” *Theological Studies* 64 (2003) 24–42.
- “Marriage, Eucharist, and Christian Sacrifice,” *The INTAMS Review* 9 (Spring 2003) 56–75.
- “Sacrifice: the Way to Enter the Paschal Mystery,” *America* 188 No. 16 (May 12, 2003) 14–17.
- “Eucharistic Origins: From the New Testament to the Liturgies of the Golden Age,” *Theological Studies* 66 (2005) 3–22.
- “Sacrificial Preaching,” *Preach. Enlivening the Pastoral Art* (January/February 2005) 26–29.
- “Sacrificial Preaching: The Challenge of Preaching Sacrifice,” *The Priest* 63/9 (September 2007) 41–48, 33.
- “New Developments in the Theology of Sacrifice,” *Liturgical Ministry* 18 (Spring 2009) 49–58.

*Prayer is, ultimately, the willingness to waste time
with the One(s) you love. Robert Daly, S.J.*

AMDG