



Strathmore College in Nairobi, Kenya (above), is the first inter-racial college in East Africa.

Cooperators of Opus Dei

By Richard W. Rieman

SCATTERED over the desk on which I am writing these pages I have eight articles on Opus Dei. I chose eight, just by chance, as I might have chosen eight dozen, from among the hundreds of articles that newspapers and magazines throughout the world have recently been publishing about our Association.

The first was published in Green Bay, a town that I always remember with affection, because when I was in grammar school, my family would spend some weeks of vacation every summer in the northern part of Wisconsin near Green Bay. The article makes reference to Randall House, a residence for university students that Opus Dei conducts in Madison by the University of Wisconsin campus. The author comments on the impact of a Catholic institution which does not remain on the perimeter of a secular university, but forms a part of the very life of the university itself. In this setting Ran-

dall House provides a Christian atmosphere of doctrinal and spiritual formation for the students who live there and for many others who come to participate in its activities.

“Forward-looking apostolates like Opus Dei,” the author says, “merit the help and encouragement of all Christians. For not only is it preserving the Christian personality and faith of the individual, but it is helping also to maintain, in what the ‘liberals’ call a ‘free pluralistic’ society, the Christian leaven that was planted in that society by the Founding Fathers.” (Green Bay Register, February 26, 1960).

Another one of these articles is a clipping from a New York newspaper (The New York Times, April 25, 1960) which comments on the opening of a university residence in Rome, the RUI (Residenza Universitaria Internazionale, that is, International University Residence). It is a center similar to Randall House

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but of an international character. The RUI brings together students of the Central University of Rome and other educational centers in the Italian capital. These students have come not only from many European countries, but many of them — and this is what has most impressed the writer — are Afro-Asian students from underdeveloped nations, who have come to Rome with the deep desire of learning in order to become leaven of the intellectual life and good will in the new nations of Africa and Asia. Some are Catholics; others are not.

Some one hundred European, African, Asian and American students live in the RUI in an atmosphere of Christian cheerfulness and hard work. The fraternity that they live has a solid foundation: it is the fraternity that men live when they realize they are sons of God, a fraternity that is above the political differences that might exist and above the differences — that do exist — in the color of the skin. The next decades will witness that these bonds of fraternity have lasted even when those that united the babblers of empty “brotherhoods” have been broken.

The third article is an official statement of the Secretariat of Opus Dei in Chicago (America, May 20, 1961). More than an article, it is almost a document. It presents objective information and the tone is calm and serene. It repeats a doctrine that Opus Dei has always taught: freedom for its members in professional, political, literary and similar matters. “From the time he joins the Association, each member of Opus Dei knows that he enjoys freedom of opinion and action in these fields . . . Opus Dei does not identify itself with these personal viewpoints or opinions.”

The fourth article reproduces a radio message of Cardinal Cushing of Boston on the first anniversary of the opening of Trimount House: “Its chapel we dedicated a year ago,” the Archbishop said, “. . . but more important than living in a well-appointed house are the facilities it makes available for the spiritual development of the residents and their friends” (The Pilot, October 8, 1955).

The subject of the next article is the University of Navarre, founded by Opus Dei in Northern Spain. After commenting on the surprising growth of the school, *The Tablet* continues: “The strength of the University of Navarre has been the quality of its teaching staff. Over the past ten years Pamplona seems to have acted as a magnet to some of the most talented men holding chairs at other Universities.” “It seems no exaggeration to say,” the article concludes, “that if its present development continues the University of Navarre is going to become a significant force in the reintegration of

Spain into the main stream of world cultural affairs.” (The Tablet, London, June 22, 1963).

Another article I have on my desk refers to Yoshida Student Center, in Kyoto, Japan, one of the university centers established by Opus Dei near the outstanding Japanese universities. Yoshida Student Center, like Seido Language Institute in the Osaka area, is at the forefront of linguistic studies.

Every American who has visited Japan knows the interest that Japanese youth have in studying foreign languages. A friend of mine recently told me that each time he made a train trip in Japan he invariably met a high school student or a young secretary who made use of the opportunity to practice English.

Thanks to centers like Yoshida, English is becoming the second language of the better educated classes of the country. But English is not the only interest of the Japanese people nor is it the only program of the Student Center. “Since language is the most direct vehicle for transmitting culture and the civilization on which culture is based, a Christian center such as Yoshida can be highly effective as a guide for students in search of truth. Yoshida tries to give the Japanese a more complete and historically accurate idea of the central role of Christianity in culture.” (Report, New York, April 1964).

The next article is one that appeared in the Educational Supplement of *The Times* (London, March 30, 1962) and it refers to Strathmore College of Arts and Science which is conducted by Opus Dei. The correspondent points out that the new college was open to all students right from the beginning, without dis-



A group of students from the International University Residence in Rome.

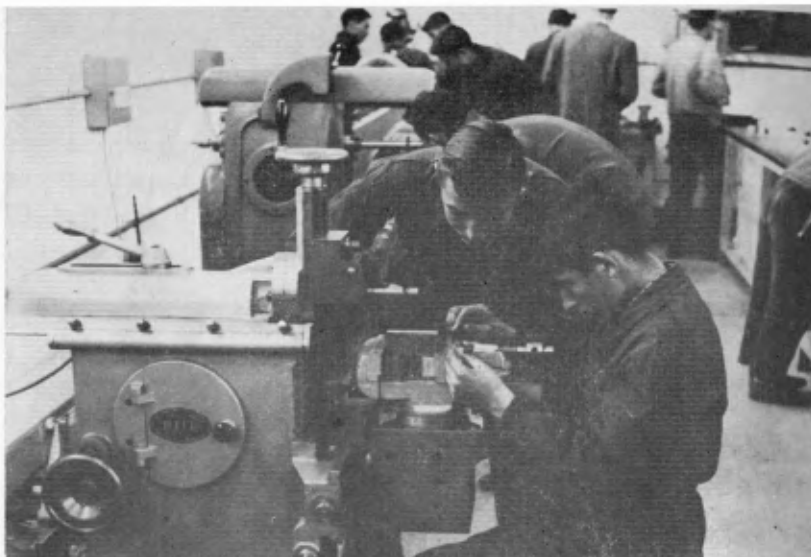
inction of race or creed. Among these first students there were Europeans, Asians and Africans; Catholics, Protestants and Hindus. This year Strathmore has doubled the enrollment once again receiving applications from students of all races.

The article goes on to speak of the importance of Strathmore College for all of East Africa and especially Kenya. As this young nation grows in the first years of its independence, it faces two very urgent problems. The first is to raise the standard of education and train new leaders. The second, very much related to the first, is to reinforce the cultural and moral unity of the population, composed as it is of Africans, Europeans and Indians. The creation of this first interracial center of higher learning has been of the greatest importance toward achieving both of these objectives. The success attained in these first years of Strathmore's operation has been wonderfully encouraging. With virtually unanimous enthusiasm, African public opinion has praised not only the educational, but also the social work that the College is carrying on. The Government of Kenya has presented it as a model for undertakings of this type. Various international organizations have done the same.

The last article is from *L'Osservatore Romano* and it talks about the ordination of a group of members of Opus Dei. "For this group of men, coming to the priesthood with the experience and the maturity of long activity in professional life, the dialogue with the world that they will carry out as priests is simply the continuation and development of a conversation that began long ago through the apostolic concern of their lives in Opus Dei. No one is better prepared to give an adequate answer to the problems of our times than those who have completed their university studies and practiced their professions." (*L'Osservatore Romano*, May 17, 1964).

I chose these eight articles by chance. Many of you who read these pages will already have read these same eight articles or some other eight or ten or twelve articles about our Association.

Since Opus Dei opened its first house in the United States in Chicago, in 1949, both the Catholic and the secular press have published considerable information about the Association. Perhaps some readers have also come across one of the few confusing articles that has appeared on Opus Dei. Really the number of these articles is very small in comparison with the hundreds of articles written with accurate information and good will. I do not mean to imply that these few confusing articles were written with bad will. Perhaps they were, perhaps they weren't. I don't think they were. More



A group of students engaged in practical classes at the Tajamar Institute, a corporate work of Opus Dei for workers in Madrid.



High school seniors in the Advanced Studies Program which Northview Cultural Center, Chicago, sponsors for college-bound students.



Mexican girls learn the art of sewing at a training center conducted by Opus Dei, just outside of Mexico City.

likely they were the result of carelessness, lack of time or lack of information on the part of the author.

If I wanted to write about the Chicago Art Institute, the first thing I would do would be to look up some information on the Art Institute in an encyclopedia. Afterwards I would go to the Art Institute and talk to the director or with some of the officers. They would tell me about the organization and the object of the Institute, the means it uses and the activities it carries out. And they would probably give me a couple of pamphlets describing these goals and activities. Then I would go to my typewriter and write the article, an accurate and documented one, on the Chicago Art Institute. And this unfortunately, is what none of the very few authors who have written errors about Opus Dei has done.

I regret their not having done so, because without bad will, or with it, they can confuse people. I have written these lines with sadness, but without indignation, in order to calm anyone who might have read some of these erroneous articles. It is as easy to know the aims and means of Opus Dei as to know those of the Chicago Art Institute. And now I am going to continue writing about these aims and means although for many of you it will be merely a repetition of what you have already read elsewhere.

Working with a Slide Rule, Writing a Legal Brief or Flying a Jet

The members of Opus Dei are ordinary men and women, lay people. The specific vocation they have received leads them to seek Christian perfection and to do apostolate in their own state in life, each one in the exercise of his own profession or job in the world. Since they are not religious, but members of an association of the faithful, they wear no religious habit, enter no cloister; they strive to carry the light of Christ to all corners of the earth by means of their ordinary work.

Thus they permeate all their human activities whatever they might be with a supernatural content, with prayer and sacrifice, so that grace may build supernatural virtues upon a strong foundation of human virtues. Working with a slide-rule, handling a scalpel or a carpenter's plane, writing a law brief, or flying a jet; on farms, in factories, universities, offices and laboratories, in military camps, government departments and humble mining districts, these men and women are the light of the world. And they are as Our Lord wanted His disciples to be: "You are the light of the world . . . Let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matt. 5, 14-16).



High school seniors take part in a "How to Study Course" given at Trimount. These courses are given throughout the country at the residences and cultural centers directed by Opus Dei. Trimount House, a residence for students in Boston, is under the direction of Opus Dei.

As for the social behavior of the members of Opus Dei, it is enough to say that they conduct themselves in the same way as do members of other associations of the faithful: no one hides his membership in a particular association, but neither does he wear a special habit or carry a sign on his back announcing his religious faith. He tries, however, to show it by his example and by his words.

Rather than going on with a doctrinal exposition I will take a couple of examples from among the members of Opus Dei, living examples: Frank and Peter.

Frank is a professor of civil engineering in a large Midwestern university. After receiving his Ph. D., he worked for some time in the research department of a construction company and later switched to teaching. His new work was not something entirely new since he had taught part-time while writing his thesis — a study of tensions by means of photo-elastic analysis. On joining Opus Dei, Frank did not become a religious, not even a religious who, moved by a holy zeal, devotes himself to teach civil engineering. Frank continues being a civil engineer and a university professor and he keeps alive his enthusiasm and interest for his professional work.

Frank's status in relation to the ecclesiastical and civil laws has not changed. As far as the Church is concerned, Frank continues being a layman (and not, let

us say it once and for all, a “religious without a habit”), as much a layman as he was before joining Opus Dei. As far as the state is concerned too, he continues being what he was: an ordinary citizen with a doctorate in civil engineering, who teaches at a Midwestern university, pays his taxes, served in the Navy — from which he was discharged with the rank of lieutenant —, votes for the candidates of his choice and is ready to serve his country in peace or in war in whatever way is necessary.

Since he belongs to Opus Dei, and this is a matter of his personal life, Frank strives to take advantage of the means of ascetical and theological formation that the Association offers him and he makes an effort to progress in Christian virtues. As a consequence, Frank’s professional work, and indeed all his life, has taken on a deeper and fuller meaning because everything is directed to God and to the salvation of souls.

Logically enough, Frank dresses and works in the same way as his colleagues at the School of Engineering. He does not live the canonical common life which is proper to religious. During the school year he lives, in his capacity of faculty advisor, in one of the dorms on campus, just as any other member of Opus Dei lives in whatever place his professional work requires or with his family.

Frank knows that Opus Dei leaves him with complete freedom in his secular activities — professional, social, political, artistic — in which he follows the opinion he thinks most reasonable according to his own judgment and within the framework of his Catholic faith. In the field of politics, for instance, practicing this perfect freedom of opinion and action, Frank can belong to any party, group or movement, provided, of course, that it is not opposed to Christian principles. And, in fact, he is active in one of the political groups in town. What he cannot do, as no Catholic can, is to support Communism, precisely because Communism denies God and both personal and social freedom.

And since Frank has accepted this freedom — if he hadn’t, he wouldn’t be a member of Opus Dei — he assumes the full, direct and exclusive responsibility for his own conduct in all these fields. Opus Dei is not to be identified with the individual and private opinions of Frank or any of its members. Neither is it responsible for the articles that Frank has written on photo-elastic analysis of tensions, nor for the scientific accuracy of the notes that he distributes to his students in the course on strength of materials (Civil Engineering 321 in the university catalogue), nor for Frank’s opinion on President Kennedy.

During the Summer Frank works as a consultant

engineer for a construction company. It would be absurd to think that the highways that he has designed or built, are designed or built by Opus Dei, or that Opus Dei is engaged in road building. It would be equally absurd to think that Opus Dei is engaged in the insurance business or in banking when a businessman, who is a member of Opus Dei, joins together with other businessmen to form an insurance company or a bank. If the superhighways that Frank designs are masterpieces of engineering — as they seem to be — or if they turn out to be complete failures — as could happen — this has nothing to do with Opus Dei, nor is it logical to praise or reproach the Association on this account. The responsibility lies with Frank and the construction company.

Peter is a worker who does exactly the same kind of work as forty or fifty other men in his factory. Without pretense, with complete naturalness and the loyalty of a proven friend, Peter has gained his fellow-workers’ confidence and is thus able to carry on an effective apostolate among his friends. Peter’s manual work is just as worthy, noble and fruitful in the eyes of God as Frank’s intellectual work or the professional work of other members of Opus Dei who, because of their particular gifts and talents, but never because of the support of the Association, hold positions of responsibility in the professional or public life of their countries. Peter, Frank and the others are situated in society quite independently of their membership in Opus Dei. No one changes his social condition on joining the Association. All remain where they were or attain whatever positions their personal capabilities earn them.

Workers’ sons attend class in Culiacan, Mexico. The classes are part of the social work being done by Opus Dei in Mexico.





A professional workshop at Shellbourne, a Conference Center in Northern Indiana established recently by Opus Dei.

Opus Dei is concerned with all souls and it offers to all of them the means of formation and spiritual care, as well as the apostolic effort of its corporate educational, benevolent, and charitable works. All that matters to the Association is that each person, whatever his social status or occupation, have a sincere desire to progress intensely in the practice of Christian virtues and a generous willingness to help those around him in his own environment. Frank in one. Peter in another. Each one in his own place.

I have briefly mentioned the example of two men, two examples among thousands. Just as easily, I could have mentioned the example of a member of the Women's Section of Opus Dei who is a university professor, or another who is a grammar school teacher, or a third who is the editor of a fashion magazine or another who is a nurse. In *The Way*, a book for all Christians, the Founder of Opus Dei, Msgr. Escrivá de Balaguer, has written: "Woman is stronger than man and more faithful, in the hour of trial: Mary Magdalene and Mary Cleophas and Salome. With a group of valiant women, like these, closely united to our Sorrowful Mother, what work for souls could be done in the world" (*The Way*, 982).

The two sections of Opus Dei — one for men and the other for women — have the same spirit and the same dedication to God. But each section has its own hierarchy and its own specific apostolates, in such a way that they are completely independent, even to the point of forming two separate Associations united in the person of the President General.

Married persons also belong to Opus Dei. They too seek Christian perfection in a manner compatible with their state in life. In this way — and always respecting the theological preeminence of apostolic celibacy — the worth and the sanctifying power of the sacrament of Matrimony conceived as a vocation, as a way of sanctity, is fully recognized. The Founder of Opus Dei writes: "Do you laugh because I tell you that you have a 'vocation to marriage'? Well, you have just that — a vocation. Commend yourself to Saint Raphael that he may keep you pure, as he did Tobias, until the end of the way" (*The Way*, 27).

I recall the names of hundreds of married men and women, members of Opus Dei, whom I have known. These married people also live a feature which is fundamental to Opus Dei: secularity. Ed, who is the vice-president of a bank, and Tom, who is a plumber, and

Helen, who is simply — I meant to write heroically — a housewife and has seven children, and so many other men and women make use of their ordinary work — their home and family, their job or profession — as a way of sanctification and apostolate.

Neither Ed nor Tom nor Helen convert their homes into monasteries or convents. They continue being bright and cheerful ordinary Christian homes. The normal relations of affection and the social structure of these families are not changed. On the contrary, they are strengthened as a consequence of this dedication. Because Ed, Tom, Helen and the other married members of Opus Dei know, that the sanctity God asks of them would be counterfeit if it did not lead to a greater and better care for their family, the education of their children, the professional duties and domestic chores.

Diocesan priests can also join Opus Dei after their ordination. The diocesan status of these priests and their complete dependence from their bishop are in no way changed or diminished. On the contrary, they are reinforced.

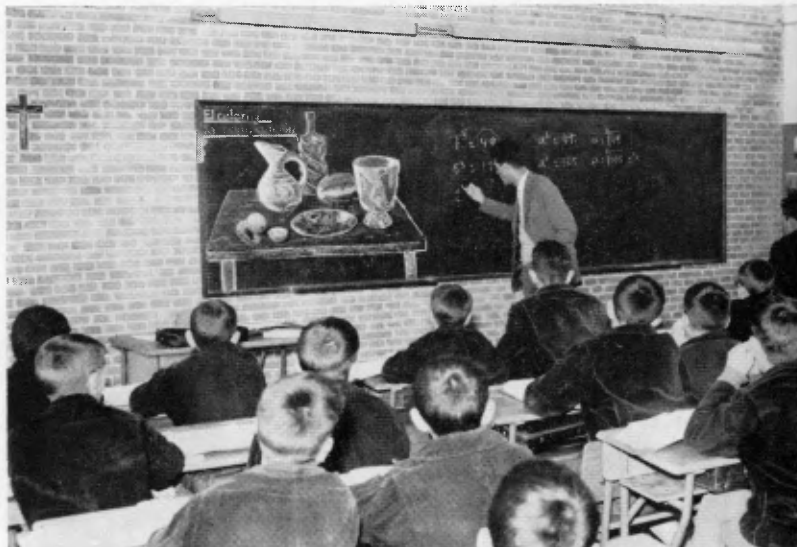
Shine Forth with the Light of Your Faith and of Your Love

“Don’t let your life be sterile. Be useful. Blaze a trail. Shine forth with the light of your faith and of your love.”

Thus begins *The Way*, already mentioned above, a spiritual best-seller written by the Founder of Opus Dei. But these words were not written exclusively for the members of our Association. They are directed to all Christians. Msgr. Escrivá de Balaguer wrote this and other spiritual books to help men and women who live in the world to “blaze a trail” of union with God and to “shine forth with the light of their faith and their love.”

The supernatural aim of Opus Dei which permeates the most intimate life of our Association is this: that its members be good Christians; that they attain Christian perfection, sanctifying themselves by means of their ordinary work. Therefore Opus Dei directs all of its activity to the formation and spiritual assistance of its members — of Frank who is a civil engineer, of Peter who is a metal worker, of Ed and Tom and Helen who are married members, of Father Sullivan who is a diocesan priest and of thousands of others — and to carrying out corporate works of apostolate.

The corporate activities through which Opus Dei attempts to help souls spiritually and charitably are very diverse and numerous in all the countries in which the Association is established. When I mentioned the eight articles chosen by chance, I already referred to



Opus Dei conducts a High School for the children of workers, giving them the opportunity for their future, at the Tajar Institute in Madrid.



Students have a get-together in the residence conducted by Opus Dei in Paris.



Randall House Students engaged in a play reading.



The majority of students at the University of Navarre (Spain) conducted by Opus Dei, lodge in the colleges or halls of the university. The picture shows some of the students relaxing in an atmosphere of serene friendship.

some of these corporate works: Randal House in Madison, the University of Navarre in Pamplona, the RUI in Rome, Seido Language Institute near Osaka and Strathmore College in Nairobi. I could just as well have spoken, for instance, of Trimount House in Boston, Tajamar Institute in Madrid, Woodlawn Residence in Chicago, Wahrung Studentinnenheim in Vienna or the Cultural Center for Workers in Culiacan, Mexico.

There are hundreds of these corporate activities already established in all the continents: student residences, colleges, institutes and universities, centers for the cultural and technical training of workers and farmers, charitable and benevolent centers in underdeveloped areas, and many others.

All these corporate activities, as well as those that will be established in the future, are activities of Opus Dei. And since they are activities of Opus Dei, the Association assumes responsibility for them.

Can I Join Opus Dei?

While reading this brief description of the life of dedication that Frank, Peter, Ed, Tom, Helen and Father Sullivan live, perhaps some reader has asked himself or herself — the question seems very logical — Can I join Opus Dei?

I have already mentioned that Opus Dei is open to people from all walks of life: laborers, tradesmen and professional people; rich and poor; farmers and city dwellers. That is why Msgr. Escrivá wrote many years ago: “The ways of God on earth are many. More than that, all the ways of this earth are God’s. Any state, any profession in the world, as long as it is honest and is

lived with a right intention, can be an encounter with God. It is to realize this marvellous fact that Our Lord has brought forth His Opus Dei. And this is why, since October 2nd, 1928, we are trying to tell all souls, through example and with words — with doctrine — that the divine ways of the earth have been opened up.”

It should be clear, however, that you don’t join Opus Dei as you would join a sports club, a music club or a cultural association. Nor do you join Opus Dei as you would other associations of the faithful like the Knights of Columbus or the Confraternity of Christian Doctrine. All these associations are praiseworthy for the great good they do for souls, but between them and Opus Dei there is a fundamental difference. Opus Dei, I must have said it already several times, requires that its members seek Christian perfection and do apostolate in their own state in life, each one in the exercise of his own profession or job in the world. And the theologians and the ascetical authors tell us that this requires a special grace from God, a divine motion that God gives to those whom He chooses. Using a word that we all know, in order to join Opus Dei you must have a specific vocation.

It is true that creatures are instruments in the hands of God. And there might be one reader — or a hundred readers — for whom this article could be the occasion that moves them to deepen their interior life towards a greater desire for dedication, and the beginning of a way that perhaps could lead, after a long time, to Opus Dei.

I remember the story of that young engineer from an Eastern city who, after having read an article in which Opus Dei was briefly mentioned, and noting that it had been founded in Spain, wrote a letter to this address: “Opus Dei, c/o Catholic Church, Madrid,



Two guests from Nigeria visit Trimount House, a residence for students in Boston, under the direction of Opus Dei.

Spain.” He was surprised when a couple of weeks later he was informed that there was a student residence conducted by Opus Dei just a few blocks from his office. The fact that this young engineer — today a few years older — is now a member of our Association, is an example of what I just said.

Can I Cooperate with Opus Dei?

This is a question — truly a logical one — asked by many persons who have felt affection for this work of God when they came to know it, hear about it or enter directly in contact with its members — many times a professional associate — or with its corporate activities.

Hundreds of letters are received each month in the Secretariats of Opus Dei in Chicago and Washington, whose addresses are in the *Catholic Directory*: 5544 Woodlawn Avenue, Chicago 37, Illinois; and 2132 Wyoming Avenue N.W., Washington 8, D.C. They are written by men and women — single and married, young and not so young — who, from every state, from New York to California, and from Michigan to Texas, want to collaborate in some way in the apostolates of our Association.

Can I cooperate with Opus Dei? The answer to this question is always yes. Since the very beginning, a group has been formed alongside Opus Dei, made up of persons who, without belonging to Opus Dei, wish to help in some way in its apostolic and social endeavors. These are the Cooperators of Opus Dei.

How do they help? Opus Dei, as its very name indicates, is a work of God, a supernatural enterprise. It is therefore logical that the main help the Cooperators



A photo feature entitled “Pint-size Prayers” in the South Bend edition of *OUR SUNDAY VISITOR* (June 21, 1964) describes the mornings of recollection for grammar school boys which take place at Windmoor House, a student center conducted by Opus Dei. A Notre Dame student introduces spiritual reading geared to pre-teen thinking.



Nursing students at the University of Navarre, directed by Opus Dei.

offer the Association is a supernatural help, supporting the tasks of Opus Dei with their prayers and sacrifices. The Cooperators are asked above all to pray insistently to Our Lord that His Work grow, so that He might give growth to the apostolic works, so that they might be ever more effective and more numerous in the service of the Church and souls. Only Our Lord can sustain a work like this, a work that He wanted and brought forth. The only way of explaining its growth in these few years is the constant help of His grace.

The Cooperators of Opus Dei raise to God for His Work a great number of prayers and little sacrifices: the decade of the Rosary that the young secretary says in the subway on her way to work; the serene suffering of the sick person; the time of work offered by a mother wrapped up in the chores of the house and the care of the children; the Communion of the old man; the ice cream that the high school girl has given up; the Hail Mary that the banker says on his way from his office to a meeting of the Board of Directors: prayers and sacrifices that are acceptable in the eyes of God.

Supernatural Outlook and Help

And since the outlook and the help of the Cooperators of Opus Dei is mainly supernatural, we shouldn't be surprised that the Holy See has granted them special indulgences. Nor should we be surprised, for the same reason, to find that they share in the spiritual benefits of the Association and in the prayers Opus Dei offers for its dead. And it is also logical that — as it actually happens — the concern for a supernatural enterprise helps the Cooperators to give a more supernatural meaning to their whole lives. Because in coming close to the works of God, men come close to God Who is the Author of these works.

But it is true, too, that the apostolate of Opus Dei,

like all the works of God in the world, is carried out by men for men. Therefore, human means are also needed. Our Lord wants those who work in His service to trust primarily in His help and put prayer and mortification in the first place. But He does not want them to spare any effort to obtain and use in His service all the human means within their reach. Thus, the help that the Co-operators of Opus Dei offer in this respect is also very important.

This help is what has made possible, at least in part, the realization of the corporate apostolates already mentioned: Randall House, the RUI, the University of Navarre, Seido Language Institute, Strathmore College and many others. Sometimes the generosity or the effort of the Cooperators has made it possible to obtain the site for a student residence or a conference center, or facilitated their development through efficient participation in an Auxiliary Board.

Mr. David Sperling, President of Strathmore College, Nairobi, Kenya, Africa, shows Archbishop Kiwanuka some of the new buildings. Mr. Sperling, a native of Connecticut, attended Yale and Harvard before going to Kenya.

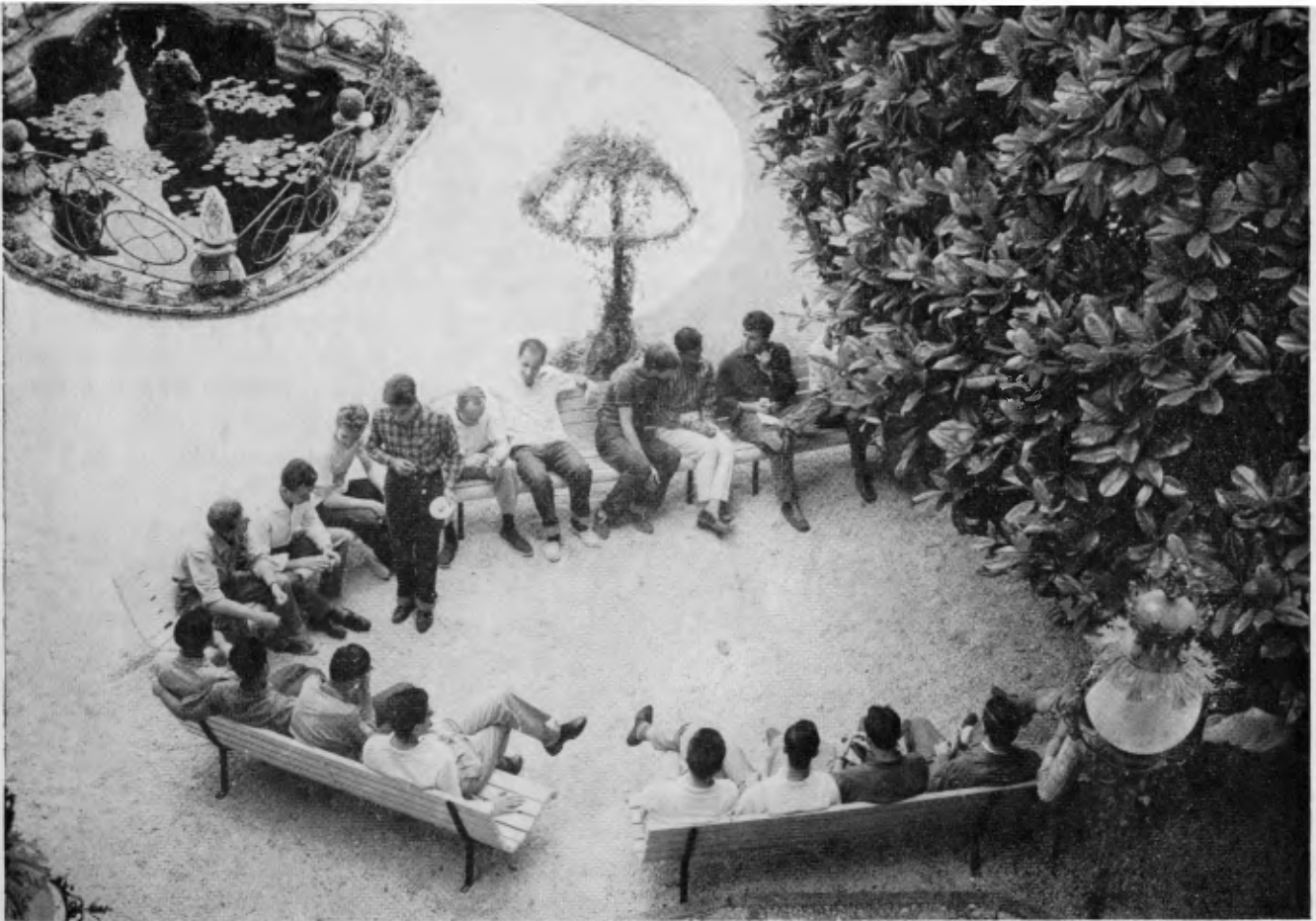


Language laboratory at Seido Language Institute, directed by Opus Dei and located near Osaka, Japan. The work at Seido has been praised in the October 1964 issue of THE LINGUISTIC REPORTER, the newsletter of the Center for Applied Linguistics of the Modern Language Association of America.

Many Ways of Helping

The specific forms of helping in material things, in the human means, have no limit. This is apparent just from looking at the diversity of the apostolic works of Opus Dei, and considering the many different means each of them needs in order to begin, develop and grow at the pace our times demand. In this variety, every possible set of personal conditions, circumstances, financial possibilities and generosity can be inserted.

Take, for example, that man — let's call him Mr. Jones — who has a business in a large university town. Besides his prayers, Mr. Jones lends a hand in the material aspect of the residence for university students that Opus Dei conducts there. As a member of the Auxiliary Board of the residence, he tries to foster its aim: the spiritual and human formation of the students who live there or participate in the activities of the center. Mr. Jones helped in the organization of a series of lectures on the Christian meaning of professional work, by in-



A get-together in the garden of Castello di Urio, Italy, during an international course for students organized by the RUI Foundation.

viting some of his friends—businessmen like himself—to give some of the lectures and by seeking financial assistance for these cultural activities from a foundation.

In another series of conferences on economics and the social doctrine of the Church, Mr. Jones himself gave one of the talks. To do this he had to review some ideas which, according to him, “are very helpful to remember one’s duties as a Christian in the practice of professional work.” Other times he has contributed generously with donations. If an alumnus or a friend of Harvard, Notre Dame or the University of Illinois or an alumna of Radcliff generously helps these institutions, we should not be surprised to find that Mr. Jones wants to provide financial help for an educational institution conducted by Opus Dei. He can give a large contribution, and does so. Many others are limited to helping in a much smaller way. In any case the supernatural affection and meaning are always the same. One dollar is worth as much as a thousand, because what is important in the eyes of God is not “how much” but “how” — the love of God put into this contribution.

Another Cooperator is able to help the work in a study camp for high school students by providing the equipment that is needed. Another provides scholarships. A third and a fourth lend valuable aid through

their own professional advice in the legal and technical questions that come up in the development of this corporate apostolate of Opus Dei. Still another collaborates by presenting the project to various foundations. And so I could go on giving fifty more examples including — why not? — the personal offering to paint a wall or to type for a given number of hours each week.

What is very clear is that the Cooperators do not lend this material help to the Association in order to



Students from Randall House on a ski outing in Wisconsin.

support the members of Opus Dei. Just in case someone may not have understood this, I want to say it very clearly. Frank, the university professor, and Peter, the metal worker, are ordinary lay people who support themselves by means of their work. And the same is true of all the other members of Opus Dei. They not only live from their work, but the work of these dedicated men and women is the greatest contribution Opus Dei counts on to realize the corporate activities for the good of men. Let us not forget, however, that today the words of Our Lord are very much up to date: "The harvest indeed is great . . ." (Luke 10, 2).

Spirit of Opus Dei

The spirit of Opus Dei and its apostolic eagerness are universal, Catholic. And, among others, it has this consequence: Opus Dei directs its apostolate to all people without any distinction of class, race, nationality — as I have already mentioned — or creed. In regard to creed we need only look at the student residences and other educational and benevolent centers conducted by Opus Dei, where non-Catholics are given the same attention as Catholics. With the most complete respect for their personal freedom and with the greatest understanding, Opus Dei gives them, together with their human and professional formation, the doctrinal and spiritual assistance which will lead them closer to God. The living and convincing example of the faith that these men discover in the life of the members of Opus

Dei whom they know, their natural and sincere conversation and their loyal friendship, are frequently — with the help of grace — an instrument to attract many of these persons to the marvellous supernatural and human reality of the Church, the Mystical Body of Christ. But, in any case, they always remain bound to Opus Dei, and through it, to the Church, by means of a sincere and deep friendship. Therefore, non-Catholics of upright conscience can also cooperate in the social and educational endeavors of Opus Dei and be admitted as Co-operators.

The Cooperators belong in some way to the large supernatural family that is our Association. In a world so often lost in hatred and misunderstanding, being a part of this family always brings the peace and joy that have ever been the signs of the ways of God on earth. To the reader who asks himself: Can I cooperate with Opus Dei? the answer is yes.

And there may be other readers who — because they are already busy in many apostolic activities or for any other reason — do not think that they should take this new responsibility in their lives. Especially of these readers, who perhaps will not think again of Opus Dei for months, I want to ask something. When you finish these pages, lift up your heart to God, give thanks for this Work of His — God's Work — and say a little prayer — a Hail Mary, a few ejaculations — for the work of Opus Dei in the service of God, the Church and souls.

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