

Considerations about the
ENCYCLICAL LETTER
DEUS CARITAS EST
OF THE SUPREME PONTIFF
BENEDICT XVI¹
(For the meeting of the Gospel Study Group,
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The purpose of this paper is to consider Pope Benedict's first encyclical entitled *Deus Caritas Est* ("God is Love") regarding his use of eros, caritas and agape. He discusses God's love for man, man's love for God and love between humans.

The encyclical is a document of almost 16,000 words in 42 paragraphs. It is academic in tone. The first 11 pages of Benedict's encyclical is philosophical. The last 16 pages are about the practical aspects of caritas – the service of charity (*caritas*).

Although the encyclical was the written by Benedict XVI, it was derived, to a large extent, from the writings by his predecessor – Pope John Paul II. The first half is said to have been written by Benedict in German, his mother tongue, in the summer of 2005; the second half is from uncompleted writings left by John Paul II.²

Pope Emeritus Benedict XVI intended to write three encyclicals on the Christian graces of faith, hope and love. He began with *Deus Caritas Est* ("God is Love") in 2005. Next came *Spe Salvi* ("Saved in Hope") in 2007. His third papal letter *Lumen Fidei* ("The Light of Faith") was begun but he resigned the papacy before its completion. This third encyclical about faith was completed by Pope Francis. Francis noted in the introduction to this his first encyclical, *Lumen Fidei*, that his predecessor "had almost completed a first draft of an encyclical on faith. For this I

¹ Partial Title of Pope Benedict's first encyclical. From the Vatican Library:
http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

² "Pope's first encyclical is a disquisition on love and sex." United Kingdom's "The Times" January 25, 2006)

am deeply grateful to him, and as his brother in Christ I have taken up his fine work and added a few contributions of my own.”³

On the same morning that *Lumen Fidei* was made public there came an announcement that two Popes – John XXIII and John Paul II – were to be canonized as “saints” in the coming months.⁴ With this activity there is an important context of that encyclical’s release during the events marking the 50th anniversary of Vatican II. In Catholic doctrine faith, hope and charity are inseparable as virtues and are to be practiced by Catholics with the last one, charity (caritas), preceding and superseding the other two.

Benedict’s *Deus Caritas Est* is divided into two parts. The first part is philosophical; the second is practical. In paragraph 2 of his encyclical he wrote that he “will deal primarily with the understanding and practice of love in sacred Scripture and in the Church’s Tradition.”

Before further examining Benedict’s encyclical let’s consider God’s proclamation of love in the Great Controversy theme presented to us in the Conflict of the Ages series. The first three words and the last three in this series is “God is love.” The first is God’s declaration⁵ and the last will come “from the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.”⁶

In *Deus Caritas Est*, Part 1 is philosophical in nature and is about the love of God that is offered to human beings with this love is related to human love. Part 2 is practical. Here Benedict presents caritas as the practice of love by the Church as a “Community of Love.” Benedict ends his encyclical with an invitation:

Christians are called to express this love to those in need. Love is possible, and we are able to practice it because we are created in the image of God. To experience love and in this way to cause the light of God to enter into the world—this is the invitation I would like to extend with the present Encyclical.⁷

In the first part of his encyclical Benedict reviews different popular uses of the term “love.” He lists a “vast semantic range of the word ‘love,’ ” such as love of country, of one’s profession, of neighbor, of work, between friends, between parents and children, between family members, and love of God. He then presents love between man and woman as seemingly “the epitome of

³ Encyclical letter “***Lumen Fidei*** of the supreme pontiff **Francis** to the bishops, priests and deacons, consecrated persons and the lay faithful on faith,” p. 2 (the bold emphasis is in the original).

⁴ <http://www.cnn.com/2013/09/30/world/europe/vatican-popes-sainthood>.

⁵ *Patriarchs and Prophets*, 33.

⁶ *The Great Controversy*, 678.

⁷ Pope Benedict VI, Encyclical Letter *Deus Caritas Est*, paragraph 39. (After this Encyclical).

love,” then asks the following question: “are all these forms of love basically one, so that love, in its many and varied manifestations, is ultimately a single reality, or are we merely using the same word to designate totally different realities?”⁸ He opted for “a single reality.” He lays, here, the foundation for amalgamating *eros* and *agape*.

The Latin title of Benedict’s encyclical is taken from the Vulgate, “*Deus caritas est*” (“God is love”) in 1 John 4:16.⁹ The Latin is translated from the Greek expression Ὁ Θεὸς ἀγάπη ἐστίν, and from Latin into the English Catholic *Douay-Rheims* which translates this clause as “God is charity.”¹⁰ The term “charity” is derived from *caritas*. The Latin version of 1 John 4:8 uses the same formulation, *Deus caritas est*, as in verse 16.

Caritas is known in Catholic circles as Christian love. Those who carry out the Church's charitable activity on the practical level, according to Benedict, should “be guided by the faith which works through love (cf. *Gal* 5:6).”¹¹ The papacy interprets this passage to mean that faith must be formed by love (*fides caritate formata*). They made *caritas* meritorious. It justifies the so-called immortal soul and thus unites it to God. Luther protested and strongly criticized this teaching.¹² He taught that justification was by faith in Christ alone (*sola fide and solus Christus*). Rome insisted that faith must be first formed by *caritas* in order to justify. Luther maintained the opposite. He proclaimed that love is shaped by faith (*caritas fide formata*) as the ever active gift given to the believer by God.¹³ He attested faith alone against the high-medieval accounts of formative love.¹⁴

We need to heed Luther’s denial of faith formed by love and his affirmation that love is shaped by faith. Today’s theological synergism and semi-pelagianism is intended to sweep Evangelicals and Adventists into accepting justification according to Roman Catholic theology. This needs to be understood and discussed in a more nuanced way with reference to Luther’s understanding of justification and especially to that which God specifically gave to us at

⁸ *Ibid.*, under heading 2, identified as paragraph 2.

⁹ I Ioannis 4:16. Biblia Sacra Vulgata: “et nos cognovimus et credidimus **caritati** quam habet Deus in nobis Deus **caritas** est et qui manet in **caritate** in Deo manet et Deus in eo.”

¹⁰ *The Holy Bible, Translated from the Latin Vulgate*. (2009).

¹¹ Encyclical, paragraph 33.

¹² Tuomo Mannermaa, “The Doctrine of Justification and Christology. Chapter A, Section One of The Christ Present in Faith.” *Concordia Theological Quarterly* 2000, Vol. 64 (3), pp: 206–239.

¹³ Bernd Wannenwetsch, “*Caritas fide formata*: “Herz und Affekte” als Schlüssel zum Verhältnis von “Glaube und Liebe (“Heart and Affects” as the Key to the Relationship of “Faith and Love).” *Kerygma und Dogma* 2000, Vol. 46 (3), pp: 205–224.

¹⁴ *Ibid.*

Minneapolis in 1888. The Lutheran cause was lost during their 25 years of compromise with Catholic scholars regarding justification. It was through their listening to each other, “together with the theological conversations of recent years [that] has led to a shared understanding of justification.”¹⁵ Their joint declaration was signed at Augsburg on October 31, 1999. Evangelicals and Seventh-day Adventists must take note to not be duped into this Catholic theology of justification by faith formed by *caritas*.

Caritas is Catholic social gospel and is associated with a benevolent feeling that leads to charitable acts or works. This encyclical turns out to be closer to the great social encyclicals of the Church, beginning with Pope Leo XIII, in 1891. Benedict mentions other major social encyclicals of his predecessor popes in paragraph 27. He paints a clear picture of the importance of Rome’s social gospel of salvation. Benedict presents Mother Teresa in her acts of charity as an example of his social gospel. Along with other Catholic saints the Pope wrote of her and their encounters with “the Eucharistic Lord” for their motivation: “The saints—consider the example of Blessed Teresa of Calcutta—constantly renewed their capacity for love of neighbour from their encounter with the Eucharistic Lord.”¹⁶

The Catholic Eucharist is a sacrament and a sacrifice. Under the appearances of bread and wine, their whole Christ is contained, offered, and received. Benedict wrote:

Jesus gave this act of oblation an enduring presence through his institution of the Eucharist at the Last Supper.... [He] now truly becomes food for us—as love. The Eucharist draws us into Jesus’ act of self-oblation.... The sacramental “mysticism”, grounded in God’s condescension towards us, operates at a radically different level and lifts us to far greater heights than anything that any human mystical elevation could ever accomplish.¹⁷

Benedict wrote previously about the Eucharistic mysticism in paragraph 14:

Here we need to consider yet another aspect: this sacramental “mysticism” is social in character, for in sacramental communion I become one with the Lord, like all the other communicants.... I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own. Communion draws me out of myself towards him, and thus also towards unity with all Christians. We become “one body”, completely joined in a single existence. Love of God and love of neighbour are now truly united: God incarnate

¹⁵ Paragraph 14 under the heading “The Common Understanding of Justification” in the *JOINT DECLARATION ON THE DOCTRINE OF JUSTIFICATION* by the Lutheran World Federation and the Catholic Church. Signed October 31, 1999.

¹⁶ *Encyclical*, paragraph 18.

¹⁷ *Ibid.*, paragraph 13.

draws us all to himself. We can thus understand how *agape* also became a term for the Eucharist: there God's own *agape* comes to us bodily, in order to continue his work in us and through us. Only by keeping in mind this Christological and sacramental basis can we correctly understand Jesus' teaching on love.... "Worship" itself, Eucharistic communion, includes the reality both of being loved and of loving others in turn. A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented."¹⁸

And finally Benedict joins charity, sacraments, proclamation, Sunday celebration and activity linked to the Eucharist:

As the years went by and the [early] Church spread further afield, the exercise of charity became established as one of her essential activities, along with the administration of the sacraments and the proclamation of the word... Justin Martyr († c. 155) in speaking of the Christians' celebration of Sunday, also mentions their charitable activity, linked with the Eucharist as such.¹⁹

This is a counterfeit gospel where the Eucharist is substituted for Christ crucified on the cross of Calvary. The cross, not the Eucharist, is the sign of God's love. Benedict moved the emphasis of the cross from Calvary to his Eucharist. But Christ crucified is the everlasting gospel and not the wafer christ of the papal social gospel. There has to be a cross—some meaningful dramatization of God's will and way for persons in this world. Without the cross there is no gospel. It is understandable why the cross was a stumbling block to the Jews and foolishness to the Greeks. This remains the same today. In the eyes of the world the cross was a failure and had to be substituted for something else. But the cross on which Christ died has become the symbol of the faith of Jesus which has sustained millions of people.

As mentioned earlier, a prime example of the amalgamation of *caritas*, *eros* and *agape* is in the work accomplished by Mother Teresa who devoted her life to charity, working to aid the poor, the ill, and the helpless. Acts of love in Catholic charity are meritorious. Charity comes from the Latin term *caritas*.²⁰ And charity is the root of Catholic merit:

"[H]uman acts have the nature of merit from two causes: first and chiefly from the Divine ordination, inasmuch as acts are said to merit that good to which man is divinely ordained. Secondly, on the part of free-will, inasmuch as man, more than other creatures, has the power of voluntary acts by acting by himself. And in both these ways does merit chiefly rest with charity."²¹

¹⁸ Encyclical, paragraph 14.

¹⁹ *Ibid.*, paragraph 22.

²⁰ Online Etymology Dictionary, © 2010 Douglas Harper.

²¹ The Catholic Encyclopedia: <http://www.newadvent.org/summa/2114.htm#article4>

In A.D. 1125 the Middle English word *charite* came from Old French and this from the Latin term *caritat* (stem of *caritas*), and was equivalent to “dear” which in turn was akin to caress, cherish, Kāma and whore.²² (The Middle English cognate to the Latin “carus” is whore). In Hindu Mythology, Kāma is the god of selfish and erotic desire.²³ Eros and caritas are related.

In his encyclical Benedict amalgamates eros and agape. His claim is that “*eros* and *agape*—ascending love and descending love—can never be completely separated.” To him eros and agape are two aspects of “the one reality of love.”²⁴

Benedict’s union of eros and agape is as erroneous and insulting to God and to man as is Frithjof Schuon’s unification of caritas and agape. This man is a philosopher and spiritual guide for seekers from a wide variety of religions and backgrounds throughout the world. He wrote: “Caritas (Latin) selfless ‘love’, as of God for man and man for God; human compassion for one’s neighbor; equivalent of Greek *agape*.”²⁵ Man’s natural tendency is to project opinions of human love unto God. This reduces God’s love to a human level. The result is a perverted gospel. This is the end result of Benedict’s Encyclical.

Benedict acknowledged correctly that eros is “mainly covetous and ascending.” But he went on to say that eros can develop and mature. It “needs to be disciplined and purified.” “[I]t is man, the person, a unified creature composed of body and soul, who loves. Only when both dimensions are truly united, does man attain his full stature. Only thus is love —*eros*—able to mature and attain its authentic grandeur.”²⁶

The word *eros* is one of four ancient Greek words, all of which are translated into English as one word: “love.” (In the English language the term love is used for everything imaginable from the nature of God, friendship, to lovesick infatuation and sentimentalism, and to a beastly passion of erotic behavior.) The other three Greek words for love are storge, philia, and agape. Benedict does not mention storge (family love), nor does he linger long with philia (brotherly love or friendship). His concentration is on the other two words for love: eros (passionate romantic love) and agape.

²² <http://www.dictionary.com/browse/charity>

²³ <http://www.dictionary.com/browse/kama>

²⁴ Pope Benedict VI, *Deus Caritas Est*, paragraph 7.

²⁵ Frithjof Schuon, *Light on the Ancient Worlds: A New Translation with Selected Letters* (2006), p. 140; see also www.dictionaryofspiritualterms.com/public/Glossaries/browse.aspx?CatID=1

²⁶ *Ibid.*, paragraphs 4 and 5.

The Greek term for eros is rooted in pagan practices of erotic sexual passion and excitement. Plato produced two meanings for eros. He used it to describe romantic love between humans and also man's love toward his gods. The most famous ancient work on the subject of *eros* is Plato's *Symposium*, which is a discussion among students of Socrates on the nature of *eros*. Benedict is alarmingly close to Plato's understanding of eros.

What is more, Eros is the name of the Greek mythological god. Later, Cupid, the Roman god of erotic love took his place. Today Cupid is associated with Valentine's Day, celebrated on February 14 and observed in honor of "Saint" Valentine.

Augustine believed *caritas* contained not only *agape* but also *eros*, because he thought it includes the human desire to be like God. The Swedish Lutheran theologian Anders Nygren critiqued the Augustinian theory, sharply distinguishing between *agape* (unmotivated by the object) and *eros* (motivated and evoked by the object). He regarded *agape* as the only purely Christian kind of love. Nygren's theory has been criticized as having an excessively narrow understanding of *agape* that is unable to appreciate the relational nature of divine love, as it is often so portrayed in the Bible. In the last four decades Nygren's thesis has been all but discredited, in part, because he sets such a sharp dichotomy between the Paul's and John's ideas of love. Nygren's theories are not under discussion here. (Others will address these.) But Nygren did have some clear insights into the error of Catholic theological tradition.

Augustine understood *caritas* and *eros* as "our love for God." He distinguishes between *cupiditas* (the love that seeks satisfaction in earthly things) and *caritas* (and *eros*) which he interpreted as love directed upward toward God by man. Benedict followed Augustine in this. Anders Nygren correctly wrote of the "unfortunate influence" of this view and concluded that "Augustine and the theological tradition that builds on him cannot correctly understand what Paul means when he speaks of love"²⁷

In Ancient Greek culture, the term *eros* was used to describe the love between a man and a woman. Eros was something so powerful that it must have come from their pagan gods: it was a "divine madness" that caused people to act as if drunk. Because of this, they also believed that if it was really strong it would draw people closer to the divine.²⁸

²⁷ Anders Nygren, *Commentary on Romans*, 197–99. Cited by R. H. Mounce, (1995). *Romans* (Vol. 27, footnote 104,), Nashville: Broadman & Holman Publishers.

²⁸ *Encyclical*, Cf. paragraphs 3–4.

But what if this “divine madness” drives one away from the divine? Benedict’s solution is to purify *eros*. In paragraph 4 of his encyclical he states, “*eros* needs to be disciplined and purified if it is to provide not just fleeting pleasure, but a certain foretaste of the pinnacle of our existence...” In paragraph 5 he puts forth the notion that “purification and growth in maturity are called for” and thus, “far from rejecting or “poisoning” *eros*, they heal it and restore its true grandeur.” Then “*eros* is good and *can* lead to God, but only when it is *disciplined* and coupled with another type of love: *agape*.” (Cf. paragraphs 5; 6). So, when *eros* matures even more, it resembles *agape* more fully. So, Benedict claims *eros* and *agape* are connected and are on a developmental path. As quoted above, to him *agape*, *eros* and *caritas*, becomes “a single reality” of love with different dimensions in *eros* and *agape*. Either without the other is a misrepresentation according to his philosophy.

Correspondingly, *eros* can actually lead us to God when amalgamated with *agape*. What this means is that *eros* can be an expression of our faith in Christ. This is a result of the Catholic tradition that faith must be formed by love. But it requires that *eros* must be disciplined, so says the pope.²⁹ Not only does Benedict’s amalgamation of *agape* and *eros* supposedly lead to God, but God’s love is simply the same pagan mix of *eros* and *agape*. Notice this gobbledygook: “God loves, and his love may certainly be called *eros*, yet it is also totally *agape*.”³⁰ In footnote 7 he refers to Dionysius the Areopagite, who in his treatise, *The Divine Names*, “calls God both *eros* and *agape*.” Amazing!

Benedict reaches into the Old Testament to use marriage in an erotic sense to illustrate God’s love. He claims that a few of the Old Testament prophets actually describe God’s love for his people Israel in strongly erotic images! Prophets such as Hosea and Ezekiel, according to Benedict, “described God’s passion for his people using boldly erotic images.”³¹ Benedict misuses God’s legitimate passionate love for his people and reduces it to mere erotic human passion, albeit purified.

His conclusion here is that “God has *Eros* for his people, but this love is also *Agape*.”³²

²⁹ *Ibid.*, Cf. paragraphs 5-7.

³⁰ *Ibid.*, paragraph 9.

³¹ *Ibid.*

³² *Ibid.*, (Cf. paragraphs 9; 10).

To Benedict eros and agape are the same, so it could be said that God is eros as he stated above. And then, through Greek syllogistic reasoning, if God is eros, then eros is God, which leads back to Platonic paganism.

In *Deus Caritas Est*, Benedict explains that *eros* and *agape* are both inherently good, but *eros* risks being downgraded to mere sex if it is not balanced by an element of spiritual Christianity, namely *agape*. The opinion that *eros* is inherently good follows a school of thought in the Catholic Church known as the “*Caritas* tradition” which contrasts with the view expressed that *agape* is the biblical kind of love.³³

It is of particular interest to consider, here, that the word *eros* is used in the Septuagint twice only and is never used in the Old Testament Hebrew nor in the New Testament. Proverbs 30:16 (LXX) speaks of the “*eros* of a woman” and in Proverbs 7:18 (LXX) *eros* is used to describe a harlot’s seductive invitation.

Those who translated the OT into Greek ignored the common Greek term for love (*érōs*) because of its sensual associations and chose instead the obscure term *agápē* to translate Heb. *’āhab* and its synonyms. *Érōs* passed from the scene as the Judeo-Christian influence became dominant...³⁴

In the Vulgate Bible (*Biblia Sacra Vulgata*), the Latin translation of *agape* is usually *caritas* (rendered as charity in the Catholic English translation – *The Douay-Rheims Bible* – as in 1 Corinthians 13:13³⁵) where *caritas* is spoken of as the greatest of the three Christian graces or virtues. And “every virtue is equally a principle of merit.”³⁶

In *The Catholic Encyclopedia* under the heading of Merit we find the following: “The main purpose of this article is to vindicate the Catholic doctrine of the meritoriousness of good work... that are positively good, whilst bad works, whether they benefit or injure a third party, contain nothing but demerit (*demeritum*) and consequently deserve punishment.”

The virtues of faith, hope and *caritas* as meritorious have existed in Catholicism for centuries. Since Vatican II these are employed to bring wayward Protestant children and other religious communities back home to Mother. The goal is to unite the world under papal supremacy. Papal

³³ *Pope on divine love vs. erotic love* (Chicago Sun-Times, 4 January 2006).

³⁴ E. Hatch and H. A. Redpath, *Concordance to the Septuagint* (1897). Cited by G.A. Turner, *Love* and in G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia, Revised* (Vol. 3, p. 175). Wm. B. Eerdmans.

³⁵ nunc autem manet fides spes caritas tria haec maior autem his est caritas.

³⁶ The Catholic Encyclopedia: <http://www.newadvent.org/summa/2114.htm>, from Thomas Aquinas, *The Summa Theologiae*, Vol 2, part II, First Section.

supremacy is the doctrine of the Roman Catholic Church by which the pope, by reason of his self-appointed office as Vicar of Christ and as pastor of the Church Universal, has full supreme and universal power over the whole Church, a power which he can always exercise unhindered.³⁷ that, in brief, “the Pope enjoys, by divine institution, supreme, full, immediate, and universal power in the care of souls.”³⁸ This supremacy is displayed and paraded in the title information of Benedict’s encyclical *Deus Caritas Est* in that he designates himself as “the Supreme Pontiff.”

Benedict’s concluding remarks are a consideration of “the saints,” including Mary, and noted particularly those in “the entire monastic movement, from its origins with Saint Anthony the Abbott” including among others such fanatics as “Francis of Assisi and Ignatius of Loyola.” These are put forth as “models of social charity for all people of good will. The saints are the true bearers of light within history, for they are men and women of faith, hope and love.”³⁹

According to Benedict, Mary stands out in her “unfailing love which she pours out”:

Outstanding among the saints is Mary, Mother of the Lord and mirror of all holiness.... Mary has truly become the Mother of all believers. Men and women of every time and place have recourse to her motherly kindness and her virginal purity and grace, in all their needs and aspirations, their joys and sorrows, their moments of loneliness and their common endeavours. They constantly experience the gift of her goodness and the unfailing love which she pours out from the depths of her heart.⁴⁰

And also, not surprisingly, because Catholic traditional doctrine teaches soul immortality, Benedict states, “The lives of the saints are not limited to their earthly biographies but also include their being and working in God after death.”⁴¹

Benedict closes his encyclical by entrusting to Mary “the Church and her mission in the service of love” ending with a prayer to “Holy Mary, Mother of God...”⁴²

Summary and Conclusion

We have considered Pope Benedict’s encyclical *Deus Caritas Est* regarding his use of eros, caritas and agape in connection with his social gospel based on the Catholic Eucharist

³⁷ The *Catechism of the Catholic Church* (1997), paragraph 882.

³⁸ *Ibid.*, Paragraph 937.

³⁹ *Encyclical*, Paragraph 40.

⁴⁰ *Ibid.*, paragraphs 41 and 42.

⁴¹ *Ibid.*, paragraph 42.

⁴² *Ibid.*, paragraph 42.

celebration. Caritas is known in Catholic circles as Christian love. Those who carry out the Church's charitable activity on the practical level, according to Benedict, should “be guided by the faith which works through love (caritas)” This is interpreted in papal tradition as faith formed by love which Luther vigorously opposed. He insisted that love is shaped by faith (*caritas fide formata*) and not faith formed by caritas. The teaching of justification by faith in Christ alone was the doctrine by which Luther and other Reformers overthrew the arguments of works of charity among other meritorious efforts to gain salvation.

Deus Caritas Est has no gospel—no recent word from God, no good news. Through the centuries many schemes have been advocated for uplifting mankind and “bringing in the kingdom of God” through social gospels. These grand-sounding schemes have all failed miserably because they ignore the greatest power of all—the regenerating power of Christ crucified—the gospel of Christ Jesus placed in human hearts.

In 1900, Dr. Lyman Abbott, prominent pastor of Plymouth Church, Brooklyn, New York, advocate of social reform, resigned from his church. He stated in his letter of resignation: “I see that what I had once hoped might be done for my fellows through schemes of social reform and philanthropy can only be done by the influence of Jesus Christ. There is no dynamo in reform save the Cross of Jesus Christ!”⁴³

The message of Christ and Him crucified must be at the center of our preaching and teaching as we meet the challenges in *Deus Caritas Est* and related papal teachings of salvation through human merit as presented in this encyclical of Pope Benedict XVI.

God help us.

⁴³ Quoted by Billy Graham in “The Times” newspaper, Shreveport, Louisiana, Friday, February 15, 1957, p. 32.