

Franz remained firm in his beliefs. In 1940 he was inducted into the military. He was twice released from service and allowed to return to his family based on the efforts of local authorities. At home Franz continued to be vocal in his condemnation of the Nazis, and clear that he would never fight in the war. In 1943 he was recalled to active service. He appeared in response to the order, but announced that, as a conscientious objector, he would not fight. He was arrested, held for a time in Linz, and then transferred to Berlin. Having been refused the possibility of serving in a noncombatant role, Franz was court-martialed and found guilty of sedition on July 6, 1943; he was condemned to death. On August 9, 1943, at Brandenburg, he was executed by beheading.

Though some speculate that Franz was motivated by a self-destructive religious fervor, and that he forfeited his life in a campaign of resistance that had no possibility of succeeding, the life of this simple man is a stark illustration of the power of CONSCIENCE in opposition to evil. Awaiting execution, Franz wrote, "I am convinced that it is best that I speak the truth, even if it costs me my life." Cardinal José Martins Saraiva, during the Mass of his BEATIFICATION, said that Franz was an example to Christians "to live their faith with coherence and radical commitment, even accepting extreme consequences if necessary."

Feast: May 21.

SEE ALSO CONSCIENTIOUS OBJECTION; FASCISM; WORLD WAR II.

BIBLIOGRAPHY

Congregation for the Causes of Saints, "Rito Di Beatificazione Del Servo Di Dio Franz Jägerstätter: Omelia Del Cardinale José Saraiva Martins," Vatican Web site, October 26, 2007, available (in Italian) from http://www.vatican.va/roman_curial/congregations/csaints/documents/rc_con_csaints_doc_20071026_beatif-jagerstatter_it.html (accessed August 31, 2009).

Office of Papal Liturgical Celebrations, "Franz Jägerstätter, (1907–1943)," Vatican Web site, October 26, 2007, available from http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20071026_jagerstatter_en.html (accessed August 31, 2009).

Erna Putz, *Franz Jagerstatter: Letters and Writings from Prison*, translated by Robert A. Krieg (Maryknoll, N.Y. 2009).

John Thavis, "Cardinal Beatifies Austrian Killed for Refusing to Fight for Hitler," Catholic News Service, October 26, 2007, available from <http://www.catholicnews.com/data/stories/cns/0706117.htm> (accessed August 31, 2009).

Gordon C. Zahn, *In Solitary Witness: The Life and Death of Franz Jägerstätter* (New York 1964).

Elizabeth Inserra
Independent Scholar
New York, New York (2010)

JAKI, STANLEY L.

Benedictine monk (final profession May 13, 1944), priest (ordained June 29, 1948), professor, writer; b. Győr, Hungary, August 17, 1924; d. Madrid, Spain, April 7, 2009.

Stanley L. Jaki ranks as one of the foremost Catholic thinkers of the present era, in his profound historical, philosophical, and theological studies on the relations between science and religion and also on CHRISTOLOGY and ECCLESIOLOGY. He studied in Rome (1947–1950) at the Pontificio Ateneo Sant'Anselmo, under C. Vagaggini, who greatly stressed a proper appreciation of the historical role of St. THOMAS AQUINAS. His doctoral dissertation in theology was *Les tendances nouvelles de l'ecclésiologie* (New tendencies in ecclesiology [1956]), which aroused much interest at the beginning of the Second Vatican Council. In late 1950, because of the cruel Stalinist oppression in Hungary, he was sent to Saint Vincent's Archabbey, Latrobe, Pennsylvania, to teach creation theology (*inter alia*), and study the two famous allocutions of Pope PIUS XII to the Pontifical Academy of Sciences dealing with the proofs of God's existence in the light of modern science (February 21, 1943, and November 22, 1951). In December 1953 Jaki suffered complications from a tonsillectomy, and for ten years lost the use of his vocal cords; he then pursued advanced studies in physics at Fordham University, under the Nobel Prize-winner Victor F. Hess, publishing his doctoral thesis in 1958. He was a fellow at Princeton University (1960–1962), and took part in various graduate seminars in the history and philosophy of science. In 1966 his first major work, *The Relevance of Physics*, was published by the University of Chicago Press.

Jaki was the author of over fifty books and 150 articles, many of which have been translated into various languages, including French, Italian, Spanish, Hungarian, Polish, Russian, and Chinese. His translation of Immanuel KANT'S *Universal Natural History and Theory of the Heavens* links Kant's weaknesses in science with his IDEALISM, which locates reality in ideas perceived by the mind rather than in the external, objective world. In his translation of J.H. Lambert's *Cosmological Letters of the Arrangement of the World Edifice*, Jaki has offered scholars of the history of science the first translation of a classic of the history of COSMOLOGY.

In addition to his critique of the various forms of EMPIRICISM and idealism, both ancient and modern, Jaki argued that the history of science has repeatedly been used unfairly and inaccurately as an anti-Christian

ideological tool, especially by a long line of French anticlerical propagandists, from the ENCYCLOPEDISTS to George Sarton and Alexander Koyre. Jaki stressed the importance of the work of Pierre Duhem (1861–1916), who argued that the ancient Greeks failed in science because of their belief in eternal cycles. In his *Science and Creation*, Jaki extended this concept vastly to include all ancient cultures. He accounts for the “stillbirths of science” in all major ancient cultures on the basis of the absence, in all of them, of belief in creation out of nothing and in time. Jaki further illustrated how science became a self-sustaining enterprise only in the medieval Christian West, as a result of the impact of Christian faith in the INCARNATION upon the doctrine of creation. For Jaki, all science is cosmology: Each basic scientific law reveals something all-encompassing about the universe, the reality of which he defended from scientific, philosophical, and theological perspectives.

Jaki is an heir to the methodical REALISM of Étienne GILSON. Jaki also regarded G.K. CHESTERTON and Jacques MARITAIN as important influences upon his realist perspective concerning the cosmos. He has also explored in detail the thought of John Henry Cardinal NEWMAN (1801–1890) and corrected a variety of common misperceptions of the famous English churchman, especially those approaches that diminish Newman’s deep appreciation of the Church and the SUPERNATURAL.

The central strand in Jaki’s work is respect for all facts, historical and physical, a respect for objective knowledge across its full spectrum, of the material world as known by scientists, of the God we know through the material world and through His revelation, of the teaching of His Incarnate Son, of the authority vested by Christ in Peter and his successors, and of the teaching they give us in His Name.

From 1965 Jaki was on the faculty of Seton Hall University at South Orange, New Jersey; from 1975 he was a distinguished professor in that faculty. International recognition for his work on science and religion came on May 12, 1987, when he received the Templeton Prize for Progress in Religion. In September 1990 Pope JOHN PAUL II named Fr. Jaki an honorary member of the Pontifical Academy of Sciences. Fr. Jaki offered guest lectures at over fifty major universities, colleges, and research institutes in North America, Europe, and Australia, and was an invited lecturer at over twenty-five congresses, symposia, and colloquia, including various plenary meetings of the Pontifical Academy of Sciences, the World Congress of Catholic Physicians, New York (1998), and the International Giordano Bruno Confer-

ence, Rome (2000). He delivered the Gifford Lectures at the University of Edinburgh in 1974–1975 and 1975–1976. The lectures were published as *The Road of Science and the Ways to God*. He was also invited as the Olbers Lecturer, Bremen (1970); Fremantle Lecturer, Balliol College, Oxford (1977); Hoyt Fellow, Yale University (1980); McDonald Lecturer, University of Sydney (1981); McDermott Lecturer, University of Dallas (1983); Wethersfield Institute Scholar (1986, 1987, 1992); Farmington Institute Lecturer, Oxford University (1988, 1989); and Forwood Lecturer, University of Liverpool (1992); as well as receiving other guest lectureships in France, Belgium, the Netherlands, Germany, Italy, Spain, Greece, Hungary, Sweden, Japan, and Australia. Fr. Jaki held honorary doctorates from Central Michigan University (1974), Franciscan University of Steubenville (1986), St. Anselm’s College (1988), Marquette University (1989), St. Vincent College (1989), Fordham University (1991), and Seton Hall University (1991). In addition to his honorary degrees and lectureships, Fr. Jaki’s honors also include the Lecomte du Nouy Prize and Medal (1970), the Templeton Prize (1987), and the Széchenyi Medal of the Széchenyi Társaság (Hungary, 1997). He also held memberships in Sigma Xi, the History of Science Society, Olbers Gesellschaft (Bremen), Hellenic Society for Humanistic Studies (Athens), Academie Nationale des Sciences and Belles-Lettres et Arts de Bordeaux (*membre correspondant*).

Fr. Jaki died, following a heart attack, on April 7, 2009, in Madrid, and is buried at the Archabbey of Pannonhalma (Hungary), in the crypt of the Chapel of Our Lady.

SEE ALSO ANTICLERICALISM; GOD, PROOFS FOR THE EXISTENCE OF; KANT, IMMANUEL; PHILOSOPHY AND SCIENCE; THOMISM; VATICAN COUNCIL II.

BIBLIOGRAPHY

MAJOR WORKS OF STANLEY L. JAKI

The dates indicated are those of the first editions.

Les tendances nouvelles de l’ecclésiologie (Rome 1956).

Brain, Mind and Computers (New York 1969).

The Paradox of Olbers’ Paradox (New York 1969).

The Relevance of Physics (Chicago 1970).

The Milky Way: An Elusive Road for Science (New York 1972).

Science and Creation: From Eternal Cycles to an Oscillating Universe (New York 1974).

The Origin of Science and the Science of Its Origin (Edinburgh 1977).

And on This Rock: The Witness of One Land and Two Covenants (Notre Dame, Ind. 1978).

- The Road of Science and the Ways to God* (Chicago 1978).
Planets and Planetarians: A History of Theories on the Origin of Planetary Systems (Chicago 1978).
Cosmos and Creator (Edinburgh 1980).
Angels, Apes and Men (La Salle, Ill. 1982).
Uneasy Genius: The Life and Work of Pierre Duhem (Dordrecht, Netherlands 1984).
Chance or Reality and Other Essays (London 1986).
Chesterton: A Seer of Science (Chicago 1986).
The Keys of the Kingdom: A Tool's Witness to Truth (Chicago 1986).
Lord Gifford and His Lectures: A Centenary Retrospect (Edinburgh 1986).
The Absolute Beneath the Relative and Other Essays (London 1988).
The Physicist as Artist: The Landscapes of Pierre Duhem (Edinburgh 1988).
The Savior of Science (Washington, D.C. 1988).
God and the Cosmologists (Washington, D.C. 1989).
Miracles and Physics (Front Royal, Va. 1989).
Cosmos in Transition: Essays in the History of Cosmology (Tucson 1990).
Catholic Essays (Front Royal, Va. 1990).
The Only Chaos and Other Essays (Lanham, Md. 1990).
The Purpose of It All (Washington, D.C. 1990).
Pierre Duhem: Scientist and Catholic (Front Royal, Va. 1991).
Olbers Studies (Tucson, Ariz. 1991).
Universe and Creed (Milwaukee, Wis. 1992).
Reluctant Heroine: The Life and Work of Helene Duhem (Edinburgh 1992).
Genesis 1 Through the Ages (London 1992).
Is There a Universe? (New York 1993).
Lettres de Pierre Duhem à sa fille, Helene (Paris 1994).
Patterns or Principles and Other Essays (Bryn Mawr, Pa. 1995).
Bible and Science (Front Royal, Va. 1996).
Theology of Priestly Celibacy (Front Royal, Va. 1997).
The Virgin Birth and the Birth of Science (Fraser, Mich. 1998).
God and the Sun at Fatima (Fraser, Mich. 1999).
Means to Message: A Treatise on Truth (Grand Rapids, Mich. 1999).
The One True Fold: Newman and His Converts (Royal Oak, Mich. 1999).
Advent and Science (Pinckney, Mich. 2000).
Christ and Science (Royal Oak, Mich. 2000).
The Limits of a Limitless Science and Other Essays (Wilmington, Del. 2000).
Giordano Bruno: A Martyr of Science? (Pinckney, Mich. 2000).
Maybe Alone in the Universe, after All (Pinckney, Mich. 2000).
Newman's Challenge (Grand Rapids, Mich. 2000).
Praying the Psalms: A Commentary (Grand Rapids, Mich. 2000).
The Sun's Miracle or of Something Else? (Pinckney, Mich. 2000).
The Gist of Catholicism and Other Essays (Pinckney, Mich. 2001).
Newman to Converts. An Existential Ecclesiology (Pinckney, Mich. 2001).
A Mind's Matter: An Intellectual Autobiography (Grand Rapids, Mich. 2002).
Fifteen Mysteries (Pinckney, Mich. 2002).
Why the Question: Is There a Soul? (Pinckney, Mich. 2002).
Why Believe in the Church? (Pinckney, Mich. 2002).
Why Believe in Jesus? (Pinckney, Mich. 2002).
Numbers Decide and Other Essays (Pinckney, Mich. 2003).
Confidence in God? (Pinckney, Mich. 2003).
Original Sin? (Pinckney, Mich. 2003).
Twenty Mysteries (Pinckney, Mich. 2003).
Why the Mass? (Pinckney, Mich. 2003).
The Church of England as Viewed by Newman (Pinckney, Mich. 2004).
Death? (Port Huron, Mich. 2004).
Eastern Orthodoxy's Witness to Papal Primacy (Port Huron, Mich. 2004).
Thy Kingdom Come? (Pinckney, Mich. 2004).
Questions on Science and Religion (Pinckney, Mich. 2004).
Resurrection? (Pinckney, Mich. 2004).
Science and Religion. A Primer (Port Huron, Mich. 2004).
Apologetics as Meant by Newman (Port Huron, Mich. 2005).
Evolution for Believers (Port Huron, Mich. 2005).
The Drama of Quantities (Port Huron, Mich. 2005).
Intelligent Design? (Port Huron, Mich. 2005).
The Litany of Loreto (Port Huron, Mich. 2005).
Themes of Psalms (Port Huron, Mich. 2005).
Darwin's Designs (Port Huron, Mich. 2006).
A Late Awakening and Other Essays (Port Huron, Mich. 2006).
Neo-Arianism as Foreseen by Newman (Port Huron, Mich. 2006).
Stanley Jaki also edited works by Pierre Duhem, John Henry Newman, Alexis Carrel, J.H. De Groot, K.A. Kneller, A. Barruel, H.E. Manning, J.B. Bossuet, and C. Hollis.
He translated several works, including Giordano Bruno's *The Ash Wednesday Supper* (1584); the first English translation of the first book on Copernicus (1975); J.H. Lambert's *Cosmological Letters of the Arrangement of the World Edifice* (1761/1976); and Immanuel Kant's *Universal Natural History and Theory of the Heavens* (1775/1981).

COMMENTARIES ON THE WORK OF STANLEY

L. JAKI

Mariano Artigas, "Jaki, Stanley L.," in *Suplemento-Gran Enciclopedia Rialp* (Madrid 1987), cols. 1061-1065.

Paul Haffner, *Creation and Scientific Creativity: A Study in the Thought of S.L. Jaki* (Leominster, U.K. 2009).

Rev. Paul Haffner

Full Professor, Department of Theology, Pontifical Athenaeum Regina Apostolorum
Visiting Professor at the Pontifical Gregorian University,
Rome, Italy (2010)